62

THE

VISITOR,

OR

MONTHLY INSTRUCTOR,

FOR

1844.

LONDON:

THE RELIGIOUS TRACT SOCIETY;

Instituted 1799.

SOLD BY WILLIAM JONES, AT THE DEPOSITORY, 56, PATERNOSTER ROW, AND
65, ST. PAUL'S CHURCH-YARD; AND BY THE AGENTS.

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THE WORKS OF THE LORD ARE GREAT, SOUGHT OUT OF ALL THEM THAT HAVE PLEASURE THEREIN. HIS WORK IS HONOURABLE AND GLORIOUS: AND HIS RIGHTEOUSNESS ENDURETH FOR EVER. HE HATH MADE HIS WONDERFUL WORKS TO BE REMEMBERED: THE LORD IS GRACIOUS AND FULL OF COMPASSION.—PSALM CXI. 2—4.

WHATSOEVER THINGS ARE TRUE, WHATSOEVER THINGS ARE HONEST, WHATSOEVER THINGS ARE JUST, WHATSOEVER THINGS ARE PURE, WHATSOEVER THINGS ARE LOVELY, WHATSOEVER THINGS ARE OF GOOD REPORT; IF THERE BE ANY VIRTUE, AND IF THERE BE ANY PRAISE, THINK ON THESE THINGS.—PHILIPPIANS IV. 8.

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The Martyrs' Memorial at Oxford.

THE OXFORD MEMORIAL.

The engraving at the head of this article exhibits a memorial of the labours and success, and the devotedness, even to death, of Cranmer, Ridley, and Latimer. It was erected in the city of Oxford, by public subscription, originated and supported by some of the most distinguished members of the university there. The object they had in view was not merely the offering of a tribute to the memory of these illustrious reformers of our country,

but also an avowal of their regard for the great doctrines of the Reformation.

And who that yields the homage of his mind to the inspired volume, as the only perfect rule of faith and practice—who that feels convinced that there, and there only, the words are found by which man can be saved, will not rejoice in the deliverance of England from the abject thraldom of Popery? The system which puts the priest in the stead of God, the sacraments in the place of the gospel of Christ, a superstitious reliance on authority for faith, and a round of ceremonials for holiness of heart and life, is ruinous error in the garb of truth.

The proclamation of one doctrine in particular—the doctrine of justification by faith alone—was the instrument which God appointed and blessed in opposing the wretched and soul-destroying system of Romanism. It declared that the moral Governor of the world, by an act of grace, reckons to all who believe the gospel the righteousness of our Lord Jesus Christ, and thus pardons their sins, and gives them a title to everlasting life, for which they are made meet by the sanctifying operation of the Holy Spirit, in perfect accordance with the glory of his character and of his administration. Justification and sanctification are distinct, but yet allied. Justification is a change in the state of the individual; sanctification is a change in his character. Being justified, we are accounted righteous; being sanctified, we are made holy. No one can be sanctified without being justified; every one who is justified shall certainly be sanctified. Justification is complete as soon as the soul trusts sincerely and alone in the mediation of Christ: but sanctification is progressive throughout the earthly course of the believer. Justification is granted in the exercise of faith without works: sanctification ensures good works as the fruit of faith—the only satisfactory evidence that men can have of their faith being true, vital, and saving.

Amidst, then, the zealous and persevering efforts of Romanists, and of a party in Oxford well known for their active dissemination of semi-popish sentiments, let us remember that in the scriptural doctrine of justification we have an antagonist to all the diversified forms of error. Simple as it is, it must triumph, because those who dispense it, are "fellow-workers together with God." No evil, however gigantic, can withstand Him who is Almighty. On the head of Christ are "many crowns." "He must reign, till he hath put all enemies under his feet," 1 Cor. xv. 25. Whatever, therefore, we can do to make known this truth, let us undertake, in dependance on the guidance and blessing of the Spirit of God. The instrument may appear feeble; but it must be effective, because, like the rod of Moses, and the sling of David, and the pitchers and lamps of Gideon, it is accompanied by omnipotent energy. Under this conviction, another volume of the *Visitor* is commenced. Always devoted to the cause of truth, we wish it to be so still more fully. May the God of wisdom greatly prosper this, and every other effort to make known "the faithful saying, which is worthy of all acceptation."

VEGETABLE CHEMISTRY.

No. I.

Nothing seems more calculated to arrest the attention and excite the wonder of the most superficial observer of the vegetable creation, than the immense and boundless diversity of objects which it offers to our attention. Every variety of every species would seem to exhibit something new. The differences of form, structure, configuration, texture, colour, odour—cannot be enumerated, and even render futile any attempt at classification, except so far as the possession in common of some few leading characteristics, may tend to assist the memory, and thus enable us to arrive more readily at a knowledge of their properties and uses. "How manifold, O Lord, are thy works!" But the researches of vegetable chemistry have revealed one fact more extraordinary still, "In wisdom hast thou made them all." From them we learn, that this endless diversity, this infinitude of effect, is brought about merely by a difference in the proportion and arrangement of a very few elementary principles. The works of man require various materials, operose machinery, and complicated apparatus, perhaps even for the accomplishment of a single result. But not so those of the Divine Artificer. In them, simplicity of operation is no less astonishing than the amount of differing results, and the beauty and harmony which they uniformly exhibit.

It must be borne in mind, that by elementary principles, in the language of chemistry, are intended bodies, which in the present state of our knowledge, can-

not be decomposed. These in every department of terrestrial productions are few indeed. With the exception of the metals, their number does not exceed twelve, and it is not improbable that some of them may ultimately prove to be compounds. But in the vegetable kingdom not above three or four even of these are to any extent made use of.

In the present and some following papers, it is our intention to take a brief survey of this interesting subject. In order, however, to render it more completely intelligible to those who have not yet directed much attention to the science of chemistry, it may be well to premise a few remarks upon the general subject of elementary combination. The salt called sulphate of soda, for instance, is a compound body, consisting of soda and sulphuric acid, into which it may readily be resolved; but these, in chemical language, are merely *proximate* principles; each of them are compounds likewise, for the soda may be yet farther resolved into *sodium*, its metallic base, and *oxygen;* and the sulphuric acid into *sulphur* and *oxygen.* But *sodium*, *sulphur*, and *oxygen* cannot be decomposed, and are, therefore, elements. Now, chemical union is supposed to take place between the ultimate atoms of bodies only. Sometimes they unite in all proportions, or in all proportions up to a certain point; but very frequently in definite proportions only, in which case it is a curious fact, that the larger proportions in which one of the bodies unites, are simple multiples of the smallest. Thus: let us suppose 5 parts by weight of one body, A, to combine with 8 parts of another body, B, it will be found to combine likewise with 16, 24, and 32 parts of B, but there will be no intermediate combination. In this case, supposing the weight of the atom of A to be as 5, and that of B to be as 8, we may reasonably imagine that one atom of the former unites, in fact, with 1, 2, 3, and 4 of the latter. And we may thus deduce from the relative weights in which bodies combine, the relative weights of their ultimate particles or atoms. For instance, 100 parts of manganese combine with 14, 28, 42, and 56 of oxygen; in other words, one atom of manganese will combine with one, two, three, and four of oxygen, and the relative weights of the atoms of the two bodies will be as 100 and 14. So again, 14 parts by weight of nitrogen will combine with 8, 16, 24, 32, and 40 of oxygen to form protoxide of nitrogen, deutoxide of nitrogen, hyponitrous acid, nitrous acid, and nitric acid; or, in other words, one atom of nitrogen will combine with one, two, three, four, and five of oxygen, and the relative weights of the atoms of the bodies will be as 14 and 8. And the variety resulting merely from such apparently small differences in composition, are most curious and interesting. For instance, we do not know a substance more corrosive or destructive to animal textures, than nitric acid, or aqua-fortis as it is commonly called. Yet its elementary constituents are nothing more than the oxygen and nitrogen, of which our atmosphere is composed, and between which and the wants of our bodily frame there is so exact an adaptation. The only difference is, that in the one case they are chemically combined; in the other but mutually diffused. But what is more wonderful, the same elements, even when they are chemically combined, but in a different proportion only, form a gas the most singularly stimulant and exhilarating that can be imagined. So easily might the great Author of our being convert the very atmosphere we inhabit into elements of destruction, or transfer it into a medium for the sustenance of a far higher state of existence, if so it should please him, in connexion with "new heavens and a new earth, wherein shall dwell righteousness." Again, no elementary principles in their simple and uncombined state, can be more innocuous than *carbon*, (charcoal,) *nitrogen*, or *azote*, which forms four-fifths of atmospheric air, and is known only by its negative properties, and *hydrogen*, which unites with oxygen to form water. Yet, in one definite proportion, they combine in the production of one of the most deadly poisons with which we are acquainted, a very few drops of which, in a state of concentration, and even the vapour of it, is sufficient to destroy animal life. The whole tribe of neutral salts, as they are termed, are merely combinations of an acid with an alkaline or metallic base, in some one definite proportion, in consequence of which they form a third substance having, for the most part, no trace of the properties of its constituents. Nitric acid and caustic potassa unite thus to form the well-known cooling and comparatively harmless salt called nitre. Sulphuric acid (vitriol) and soda, form sulphate of soda, etc. etc.

But we must confine our view to the vegetable kingdom. Here, then, we have

proximate principles, again resolvable into *elementary* atoms; and the astonishing fact is, that, however numerous the former, the latter are in all nearly the same, the proportions in which they combine but little different. In some of these proximate principles, we may detect the existence of nitrogen; in a few of them, some very slight traces of sulphur, phosphorus, and one or two other bodies, but, with these exceptions, they may be alike resolved into three ultimate elements alone—*carbon, oxygen,* and *hydrogen.* And all the variety in appearance and qualities which they exhibit is simply the result of this apparently minute difference of proportion in which they unite. In consequence of the rare occurrence of binary compounds—three or more elements usually existing in simultaneous union—we cannot, it is true, arrive at such satisfactory results as in the mineral kingdom. And although we can submit vegetable products to analysis, we can never, in their case, avail ourselves of what is technically called synthesis: we have no power here of so adjusting the elementary particles as to reproduce the body we have analysed. Still we can ascertain, in almost all cases, the general proportions of elementary ingredients, and thus arrive, with tolerable accuracy, at the amount of elementary difference which suffices to give rise to such an endless diversity. There is no great similarity, for instance, between such bodies as the following:—starch, sugar, oxalic acid (a highly corrosive poison,) citric acid (the useful and agreeable acid of lemons,) resin, olive oil, morphia (the active principle of opium,) quina (the active principle of bark,) tannin, and alcohol. Between some of them we cannot trace even the slightest resemblance. Yet are they all compounded of carbon, hydrogen, and oxygen; and in proportion how little varying may be seen by the following table, which represents the number of the component parts out of 100, by weight, of each of them:—

	Carb.	Hyd.	Ox.	Nitr.
Starch	43.7	6.2	50.1	
Sugar	42.2	6.6	51.2	
Oxalic acid	26.7	2.2	71.1	
Citric acid	34.3	4.7	61.0	
Resin	76.0	11.0	13.0	
Olive oil	77.3	13.3	9.4	
Morphia	72.0	5.5	17.0	5.5
Quina	72.3	8.3	11.2	8.2
Tannin	50.8	4.2	45.0	
Alcohol	52.2	13.0	34.8	

From what we know of carbon, hydrogen, and oxygen, in an isolated condition, how little should we imagine them capable of combining to effect the production of any one of these substances, how much less, then, of uniting to effect the whole of them, and an endless variety besides!

But, in proportion to the complexity of chemical combination, is its weakness and the facility with which it is destroyed. Vegetables run into decomposition when vitality is lost; and the elementary principles of which their products are composed re-act upon one another, and form new compounds, even at common temperatures and under favouring circumstances, with great rapidity. Hence, we have the vinous and acetous fermentations—processes in which a portion of oxygen and carbon are disengaged, whilst the remaining portions unite with the hydrogen to form new compounds. Saccharine juice thus becomes vinous, or alcoholic. Vinous and alcoholic liquors change to vinegar. It is to an analogous process we owe the valuable and nutritious qualities of bread—a familiar but remarkable example of the combined result of the fertility with which God has been pleased to invest even this fallen world, and the intelligence he has imparted to man to avail himself of its ample resources. For not only is "food brought forth out of the earth for the service of man, and bread that strengtheneth man's heart," but "his God doth instruct him to discretion, and doth teach him." The latter of these two passages is one of those instances in which the different stages of the process of the manufacture of bread is alluded to in the sacred writings. And it is added, "This also cometh forth from the Lord of hosts, which is wonderful in counsel, and excellent in working," Isa. xxviii. 26, 29.

Such inspired declarations as these, may well tend to stimulate our research into a science, not only calculated to conduct to some immediately practical and useful results, but to enlarge our conceptions of those hidden wonders of Omnipotent skill, which originally devised and still perpetuates the "tender mercies" that are over all God's works. It is a science which may, perhaps, be still considered as in comparative infancy; but accessions to our knowledge are being perpetually made, and probably many laurels are yet to be reaped in so promising a field. It will be our especial

endeavour, in these papers, to combine, with a brief abstract of established facts, some outline of those modern discoveries which are tending to enlarge our stock of knowledge. To the Christian, no department of the works of creation can, indeed, ever be devoid of interest, because he has learned to look upon them, not merely as so many isolated demonstrations of the attributes of "his Father and his Redeemer, whose name is from everlasting," but as parts of one glorious whole, infinitely complex in its arrangements and most wonderful in their adjustment, the utmost parts of which he can now at the utmost but feebly discern, but in which, as beheld by the unclouded lustre of an eternal day, he hopes to contemplate for ever and for ever the manifold wisdom of God. Nor will he feel inclined to disdain any help which even analogy may afford to assist his conceptions of the higher, from what he can now observe of the lower, of these operations of the Divine hand. We might adduce several instances, but to recur to that one only to which we have already made a passing allusion. If God has declared in his word that these very bodies, sown in corruption, weakness, and dishonour, shall be again raised, glorious, immortal, and incorruptible—it is enough that he has declared it. However astounding to our reason, "why should it be thought a thing incredible that God should raise the dead?" If He has given us reason to imagine that, from the final wreck of a dissolving world, there shall arise one of far more resplendent beauty, when "the tabernacle of God shall be with men," it is enough that Jehovah hath said, "Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind," Isa. lxv. 17; but it may surely not only aid our imagination, but confirm our faith also, to trace some, if it be but the lower links, of the vast chain of the Divine administration, and to see, in the wondrous transformations of matter which are now going on, how readily every essential atom may remain, in cases in which the order and arrangement which have hitherto supported them are altogether subverted, and the vitality which once animated them would seem to have gone out for ever. That Almighty word, which at first changed the formless void into light, and order, and beauty, how readily may it effect any transformation in any conceivable portion of matter, vast or minute, so that it shall be "another and yet the same," "according to the working whereby he is able even to subdue all things unto himself!" Phil. iii. 21.

D. W.

"OH! HIS SABBATHS! HIS SABBATHS!"

It is truly melancholy to witness the extent to which the Lord's day is profaned in this nominally Christian country. All classes of society, from the highest to the lowest, seem determined to set at nought the Divine commandment, "Remember the sabbath-day to keep it holy.' In London, politicians set apart the first day of the week for dinner parties, the lady of quality for her private concert, the rich citizen for his drive into the country or his water-party to Richmond, and the tradesman or mechanic, for his periodical visit to the tea-garden or the park.

The other towns of England follow but too closely, in this respect, the example of the metropolis. Innumerable dinner-parties weekly profane the Lord's day, in the houses of the more wealthy inhabitants; vehicles of all sorts are put in requisition to carry ladies and gentlemen on pleasure excursions; while the taverns and ale-houses are crowded with the irreverent and dissipated amongst the lower orders.

Nor is the case materially different even in highly-favoured Scotland. Look at Edinburgh, for instance. When the weather permits, numbers of well-dressed people assemble every Lord's day evening in the meadows and on the Calton-Hill, to saunter, and flirt, and laugh, and talk over the news of the week; the Cowgate and Grass-market, in the meantime, have their drunken orgies in abundance; and a convivial society, including amongst its members many whose talents and influence possess but too much weight, though styled the Friday-Club, holds all its meetings on the sabbath.

Gladly would I exempt the rising generation from the charge of thus profaning the day which the Almighty claims as peculiarly his own. Many of them, doubtless, are reluctantly compelled to join in that unhallowed merriment, by which the sabbath is desecrated in their several homes. Their sin, of course, lies at the door of their unthinking parents. But it is to be feared that many young persons, whose parents and friends are piously disposed, and whose homes are neither profaned by the

Sunday visit, nor deserted for the Sunday evening ramble, are themselves in the habit of abusing the Lord's day to their own infinite loss, and the dishonour of their beneficent Creator and Redeemer. How many such young persons spend the morning of the sabbath in loitering about the garden, or gazing from the window! How many are restless and inattentive, or listless and drowsy, in the house of God! How many, on their way home from church, or from the sabbath-school, are noisy and rude, and troublesome to their associates! How many sleep outright during the exercises of family devotion, or solicit permission to retire to rest much earlier on the sabbath than on any other evening! In short, how many in their hearts say of the Lord's day, "What a weariness is it!" and long for the morrow, when they can return to their play, and the society of their thoughtless companions!

Ah! little do they, whether old or young, who thus habitually profane the sabbath, know the misery which they are laying up for themselves against a dying hour. The writer of these remarks was once the spectator of a scene, which made an indelible impression on his mind, and which he will now endeavour to describe for the benefit of his readers. May they pause over it, and ponder, and pray, that they may be enabled, through Divine grace, from henceforth to fear the Lord always, and more especially to keep his sabbaths holy.

Mrs. B. was a beautiful, and, in many respects, an interesting woman. Her parents were in good circumstances, and there is reason to believe that she was brought up in the fear of God. But having married a coarse and profane man, who professed, and, perhaps, felt a violent passion for her, she was gradually led into the adoption of his sinful habits. One of these was the profanation of the sabbath. Engaged throughout the week in the management of an extensive concern, and thinking, like too many others, that "the Sunday was his own," he spent that holy day in a course of total forgetfulness of God. In the morning he posted his books, and in the evening he entertained his friends at his table, or enjoyed himself at theirs. It does not appear that Mrs. B. ever entirely forsook the services of the sanctuary; but, accustomed to spend the sabbath evening in the society of her husband's riotous companions, her serious impressions were speedily effaced; nor, though in the course of time she became the mother of two children, does it consist with the knowledge of the writer, that she ever endeavoured to put a stop to the sinful career which her husband and herself were following. One thing is certain, that, if she made the attempt, it was unsuccessful.

At length, she was attacked by a sudden, painful, and rapidly fatal illness. The bodily anguish which she endured was excruciating; but it was as nothing when compared with her mental agony. Her sins rose up before her mind's eye in terrible array; but the remembrance of her broken sabbaths seemed to afflict her the most. Never can the writer forget the look with which she regarded him, as grasping his hand with convulsive energy, she exclaimed, "Oh! His sabbaths! His sabbaths! Can He forgive the manner in which I have abused His sabbaths?" In vain was the all-sufficiency of the Saviour's atonement appealed to. In vain was the efficacy of "the blood of sprinkling" pointed out. She still tossed about her fevered limbs, and still was the agonizing inquiry repeated, "Oh! His sabbaths! His sabbaths! Can He forgive the manner in which I have abused His sabbaths?" After a time, she became more quiet; but whether the Spirit of all grace and consolation had whispered peace to her troubled soul, or whether the progress of her malady had obscured her faculties, must remain a mystery until that day when the Lord of the sabbath shall come to judge the quick and the dead, and shall render to every one according to his works. "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not," Mal. iii. 18.

GAIUS.

SCRIPTURE ILLUSTRATION.

HERBS OF THE MOUNTAINS.

"The hay appeareth, and the tender grass showeth itself, and herbs of the mountains are gathered," Prov. xxvii. 25.

A GROUP of meaon-tsze or indigenous Chinese often appears, each of them laden with a bundle of grass, which is gathered upon the mountains, not always for fodder, but oftentimes for fuel. Their hands are withdrawn within their sleeves, which tells us that the atmosphere is breathing keenly upon them. The writer once encountered a long train of persons as they were crossing a plain, and bowing

under heavy burdens of grass. Each one carried a bundle of hay upon the two ends of a staff that was laid upon their shoulders. Long before they reached the plain the eye could just ken them, as they were descending in a zigzag path down the sides of the mountain; they had been cutting the grass, which nature had caused to spring up for their use. It was near midday, and the sun beat hotly upon the writer's head, as he trudged along with a large bag filled with copies of the Gospels. Not a few out of the long train of travellers could read, and so the contents of the bag were soon distributed among them to his very great delight, who was pleased to be eased of his load, and especially glad to commend about forty volumes, divinely inspired, to the wings of hope, amidst an anxiety on the part of the receivers that was truly refreshing.

The grass, which these natives were conveying to their homes, was of a long and coarse description, and, therefore, better calculated for fuel than for fodder. After the bundles have been dried, they are laid upon a rick to serve in the room of firewood, with those who cannot afford to buy wood, in a country where it is scarce, and consequently very dear. This was the case, perhaps, in Judea, so that the poor people used the grass instead of wood in heating their ovens. The beautiful appeal of our blessed Saviour to those who are over-anxious about the concerns of to-morrow, seems to indicate that this was the fact, Matt. vi. 30, "Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?"

In the southern parts of China grass is employed in the preparation of leather, or in converting skins into a state fit for use. The skin, after the hair has been stripped, is exposed to the heat and smoke of a large mass of stout grass, that lies in a close furnace, in a condition somewhere between combustion and distillation. The empyreuma, as the peculiar mixture of smoke and reek is called, answers, in some degree, the purpose of tannin, and imparts a measure of toughness and durability to the skin. The furnace resembles one of our coppers in point of form, though less in size. The grassy fuel is supplied below, as in heating the vessel just named. The copper is shallow and perforated, so as to admit the reek, or empyreuma, to spread itself over the surface. Upon this surface the skin is laid, that it may imbibe the vapour that freely flows about it. The office of the tanner consists in turning and shifting the skin from time to time, that the effect may be equally diffused over the entire substance thereof. It is a smoky business, and, of course, not very friendly to the eyes. To the English traveller, who has observed the plans adopted in our "tanyards," the process seems a very curious one. And we are not far from the truth in saying, that the leather manufactured in this country excels the leather made in China, as the large tanning establishments among us do the little furnace, and bundle of grass.

The drift of the passage from whence our motto is taken, seems to be the establishment of two important truths—the bounty of God, on one hand, and the indispensable nature of that duty, by which we are bound to make the best use of it, on the other. On those hills in China, where wood is scarce, grass grows in great profusion, and is long and stout enough to become a useful substitute for fuel of a far greater cost. The diligence of the native prompts him to take his journey to the hills, where, at the expense of some labour and patience, he gains a supply that will last him through the chilling months of winter. And thus he realizes the saying, "In all labour there is profit." This truth may, by analogy, be transferred to spiritual things. On God's part there is no straitness, for with him is the residue of the Spirit. After such a wonderful specimen of kindness and liberality, as the kind bestowment of an only Son, it is by no difficult reasoning we conclude that he will also freely give us all things. But it is a fact, which ought to be graven in ever bright and glistering characters upon our hearts, that the graces, which refine our feelings, mature our judgments, and give an equipoise and stability to our principles, must be sought for with patience, zeal, and self-denial. The "thoughts of the imaginations of our hearts" are apt to lead us to the conclusion, that spiritual endowments will come upon us as much without our effort as the wind or the sunshine, especially if we are regular in our attendance on the public solemnities of religion, pray night and morning, and now and then spread the word of God before us. But the herdman cannot clothe himself with the fleece of the lamb, nor find goat's milk

enough for himself and his household, unless he can say with Jacob, "In the day the drought consumed me, and the frost by night; and my sleep departed from my eyes." Neither shall we make any great advances in the divine life, unless our acts of devotion recur after short intervals, and our meditations on God's word become frequent.

Isa. xlvii. 14, "Behold, they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame: there shall not be a coal to warm at, nor fire to sit before it." This is a strong description of a fire made with dried grass and stubble: while the hand of the cottager supplies fresh fuel after the lapse of a few moments, he may heat his pot of water, illumine his dwelling, and cheer himself with the blaze; but there is no fire to sit before, no coals to warm himself, left after the flame has spent itself; the embers wear a momentary smile, and then are extinct. Thus has it fared with Babylon, against which these judgments were denounced nearly two thousand six hundred years ago.

Isa. l. 11, "Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow." Here is another striking allusion to a fire made with grass, which, while burning, emits many a dancing spark, that, after a vain promise to enliven the surrounding gloom for a moment, suddenly sinks into darkness. The wet and shivering inmates of the hovel seek for light and heat by crowding close to the blazing hearth, but after many fruitless attempts, and the consumption of their stock, they are obliged to retire cold and disappointed to their ill-covered "pallets"—"they lie down in sorrow." L.

WRECK OF THE PEGASUS.

The Pegasus, which had plied between Leith and Hull for several years, sailed from the former place on Wednesday, the 19th of July, at five o'clock in the afternoon. It was calm; and, with the exception of a light and favourable breeze toward night, so it continued. On passing inside the Ferne islands, near what is called the Golden or Goldstone rock, while the captain, from the bridge, was taking a last look-out before retiring for the night, she struck on a sunken rock. She was backed off, and her heard turned towards the shore; but, ere she had proceeded many hundred yards, the water, rushing in, extinguished the fires, by which means the engines were stopped; so that she rapidly filled, and went down.

I shall not attempt any narrative of the previous circumstances, or any description of the appalling scene itself, says the Rev. Dr. Wardlaw, in his funeral sermon for Rev. J. M. Mackenzie. The facts are all before your memories; and it would serve no good purpose to rend your hearts anew by the repetition of them. The scene was the more appalling, both in the reality and in the description, from its unwonted character. Here was no storm, giving premonition of danger, and, as far as previous warning can do so, preparing for the possible result. All was calm, all serene, all cheerful. As is usual on such occasions, when the night is serene, some might be still pacing the deck; others variously engaged below, with book, or conversation, or amusement; the greater part gone or going to their night's repose; not a thought of danger, probably, in a single mind on board—when, in a moment, the vessel strikes, and the danger is instant and imminent. All is amazement, inquiry, terror. The instinctive rush is to the deck, and to the boats. She is backed from the sunken rock, the unseen cause of the peril, her head turned landward, and her wheels set in motion; but by the surf and swell, thus suddenly caused, the boats, hastily lowered, recklessly crowded, and but half disengaged from their tackling, are filled and swamped; the gush of the water through her crashed and opened timbers quenches her furnace-fires, and, ere she has made a few hundred yards of way, leaves her powerless and motionless; she sinks a-head; then, on a sudden, rights again, and, with her sixty souls on board, or all that remain of the sixty, goes down at once into the deep. Even the general outline of the facts is thrillingly fearful. Yet it is not when viewed thus generally, that the emotions of interest are most intense. Their intensity rises to the highest, when individual cases, in their striking and touching peculiarities, are brought vividly before our minds. Of these there were several, of the most affecting, though diverse, characters. You have read or heard them. Your hearts have swelled, and your eyes have melted,

at the recital. But I cannot dwell upon them. There is one which, on the present occasion, specially and exclusively arrests us. In the first accounts of the catastrophe, we heard nothing of him. His name was all. There was nothing by which to distinguish him; not even where he was, or what he was doing. There was no fact, no peculiarity, by which we could individualize him; no special association to single him out, to our mind's eye, in his last awful moments, on which our thoughts could fix and dwell. We could only think of him—with a deep-drawn sigh, and a shudder of horror, and a burst of tenderness—as going down in the common terror and confusion. But the tidings come. He did not thus go down in the common terror and confusion. I have his image before me. Seeing the full amount of the peril; hope, held for the moment, and gone; his heart glancing a last look of love to wife and friends on earth, and commending them to the providence and grace of a covenant God; and then, absorbed in all the awful and all the blissful of eternity, on the verge of which he feels himself, and in all the yearnings of a soul, itself safe, for the safety of the perishing around him; his fellow-passengers, at his summons, on their knees on either hand of him, while he, all calm, firm, resigned, collected, the eye of faith upon the cross, and the eye of hope upon the crown, with his fine, full, deep, manly voice, swelling distinctly amidst the shrieks and confusion of the terrific scene, commends himself and them to the infinite mercy of "the God and Father of our Lord Jesus Christ," praying, from the fulness of his heart, "that, if it were His will they should now perish, He would enable them to be resigned to His all-sovereign disposal, and that they might all be prepared for so sudden a summons to his bar." Oh, my friends, I cannot express to you the emotions of solemn and thankful delight which, in the midst of all my grief, sprung up within me, when this scene was presented to my imagination. I saw him. I heard him. There he was, just as a Christian, firm in faith; just as a Christian minister, feeling his responsibility for others as well as himself, ought to have been. "Behold, he prayeth!" Never was prayer more appropriate; never was collected prayer more difficult. It is the sublime of religion. It is a fact that stamps a character. It is the calm stedfastness of settled and deep-felt principle, in a mind whose natural energy was sustained by the clearness of spiritual vision, and by the strength of that faith which is "the confidence of things hoped for, the conviction of things not seen." It is a practical commentary upon "Christ the power of God." It is a verification of the promise, "My grace is sufficient for thee." It was an awful testing-time of his confidence in the gospel which he had held and taught; and "his faith failed not." Prayer, at such a moment—not the mere cry for mercy, dictated by desperation and terror, but the utterance of a mind in full self-possession, and feeling its ground secure—was a manifestation at once of the power of the truth which he believed, and of the sincerity and force of the faith with which he held it. The crisis was as short as it was fearful; but the prayer was to a present God. It was heard in time, and answered in eternity. Prayer was thus

> "His watchword at the gate of death;
> He enter'd heaven by prayer."

And now he "rests"—he rests there; and he shall "stand in his lot in the end of the days."

THE PERAMBULATOR.

BRIGHTON.

I AM now at Brighton, and am forcibly reminded by some of the scenes around me, of my first visit to this place. Time has etched, since then, grave records on my brow, and experience has impressed some sobrieties on my heart.

> Thus, when our hair is turning grey
> We sometimes heave a sigh,
> And muse upon the seasons past;—
> The yesterdays gone by.
>
> And while we cast a glance behind,
> Our pathway to review,
> With all our cares we call to mind
> Our mingled mercies too.

Nearly twenty years ago, I set off as a pedestrian on a pleasant ramble. Hardly can I speak too highly of exercise and the pure air of heaven, for they not only minister to the health of the body, but, also, communicate buoyancy to the spirit, driving away discontent and misanthropy, and filling the heart with cheerfulness, satisfaction, brotherhood, thankfulness, and joy.

Many times have I prolonged my rambling pleasures, and continued walking

through the silent night, with much of interest and gratification. The stars that stud the vault above; the strange shapes communicated by the twilight to the objects around; and the occasional sight or sounds of nocturnal creatures, afford, at such times, continual variety to the otherwise monotonous scene. And, then, how exciting it is, after gazing on the gradually opening dawn, to see the king of day drive forth, in his flaming car, as a conqueror, in royal robes of kindling purple and of molten gold!

"Farewell," said I, apostrophizing the county I was then quitting, "Farewell, thou land of hops and of apples, of bees, and blossoms, and balmy breezes. Thou gayest garland on the brow, and sweetest posy on the bosom of my mother country! Fair are thy prospects, green are thy fields, pure thy running waters, and blue and bright thy skies. I owe thee much, for on thy lovely hills and in thy sweet secluded vales happy have been my musings. I fling thee now my thanks for the pleasure, the kindness, the hospitality, the friendship, and the affection I have found within thee. And, farewell, thou winding Wye, loveliest of rivers, on whose fair stream so often I have sported, and wandering by whose side my very cares have been soothed into quietude and peace!"

Passing through Newent, which place is seated on a branch of the Severn, I reached Gloucester, the ancient Gleva. Its cathedral has some good monuments, a very spacious cloister, and a whispering gallery. The tombs of Robert, duke of Normandy, and Edward II. attract the attention of the stranger. Proceeding onwards, over Burlop Hill, I walked to Cirencester, famous for the large sales of wool that take place there. The railroad has now added much to the importance of the borough. The ivy-grown abbey, at the olden town of Malmsbury, had much of my attention: to pass by a building of this kind, without a luxurious pause, seems hardly possible. How eloquently does a ruined wall discourse on the mutability of earthly things!

If, then, beneath the crumbling touch of time
My solid walls decay—though in thy prime
Of youth and health, for wasting change prepare!
Time spared not, spareth not, nor will he spare!

Chippenham-on-the-Avon, Devizes, Lindway, and Salisbury or New Sarum, were visited by me in turn. The cathedral of the latter place is a noble building, and not soon was I satisfied with gazing at its lofty spire, which lifts its elevated head higher than any other in England. The city is almost surrounded by the Willy, the Avon, the Nadder, and the Bourn.

How pleasantly pass the days when, invigorated with healthy exercise, we are beckoned onwards by sights and scenes that are new to us! Southampton, standing between the Itchen and the Test, which there flow into an inlet of the sea, known by the name of Southampton Water; Gosport; Portsmouth, a haven for battle-ships and the strongest fortified place in England; Chichester, the capital of Sussex; Arundel, with its famous castle; and Shoreham—each and all presented something to add to my enjoyment.

But now, with nearly twenty years added to my age, let me glance at this favourite abode of royalty, which has sprung up so suddenly as to astonish those who knew it in their childhood. "When I was a boy," says grey-headed age, in a quavering voice, pointing, with his shaking finger, to the buildings that crown the cliffs, "there were only to be seen a few fishermen's huts, huddled together, but look at the place now." And, certainly, Brighton at the present day, with its park, pleasure-boats, and pavilion; barracks, battery, boarding houses, and bathing machines; squares, crescents, hotels, and libraries; Steine, gardens, and spas; custom-house, churches, and chain-pier, is altogether the reverse of the Brighthelmstone of three score summers back.

To visit a place like Brighton, without any information respecting its history, would not be a prudent course; and few people come here, I suppose, without a general knowledge that the place, in the fifth century, was invaded by the Saxons, that it obtained its name of Brighthelmstone from one Brighthelm who possessed it; that Roman remains have been found within it; that at different times it has been much annoyed by hostile attacks; that to repel these, the Blockhouse and Gungarden battery were erected; and that the rapid advancement of the town, in extent, affluence, and importance, is mainly to be attributed to the circumstance of its having been adopted as a royal residence.

I have promenaded the Steine, where a goodly assemblage of persons were collected; walked through the different squares on the West Cliff, the Marine Parade, and at Kemp Town, as well as the

Hanover, Kempton Town and Royal Crescents; taken refreshment at the Swiss Cottage; drunk of the chalybeate spring; rambled in the Park, and paid a visit to the great attraction of the place, the Pavilion.

The outward appearance of the Pavilion surprises the stranger, being so unlike any thing he has ever before seen, unless he has visited the East. The question is perhaps a doubtful one, whether he will praise it as a splendid palace, or abuse it as an un-English pile. Its pointed pillars and domes rising in profusion have set before me all that I have heard and read of Moscow, Constantinople, Benares, and Pekin, in admirable confusion. They have set me thinking all at once of mosques, temples and pagodas, Russians, Turks, Brahmins, Hindoos and Chinese.

But if the stranger who gazes on the Pavilion from the Steine is astonished, his wonder is not likely to subside on entering the place. The illuminated staircases, the ceiling setting forth the five-clawed dragon, the four bats, and the Chinese bird of royalty, the bamboo couches, the rich china, the splendid canopy, and the stained glass skylight, representing in brilliant hues the Chinese mythological god of thunder, will arrest his attention in the Chinese gallery, while the golden dome, the pagoda of sparkling glass, the paintings in imitation of crimson-japan, and the organ and carpet of the music room, will have a sensible influence on his imagination.

Much might be said of the royal banqueting room, exhibiting as it does, in its masterly paintings, the manners and elegant dresses of the higher order of the Chinese; but beyond compare the rotunda, with its rich entrances, massive gold cornice, ceiling, centred with a flying dragon, enwreathed with serpents, and transcendent lustre, is the most superbly elegant apartment of this oriental palace. He for whom the Pavilion was raised and decorated, is now mouldering in his lowlier dwelling place; and I, who have so lately gazed on its glories, am also on my way to the grave. The sentence has gone forth, princes and people, mighty monarchs and undistinguished millions "shall lie down alike in the dust, and the worms shall cover them," Job xxi. 26.

I am now standing on the West Cliff, my attention divided by the company, the carriages, the magnificent edifices, and the heaving ocean. These goodly buildings that stretch along the coast have banished the fisherman from his accustomed dwelling place.

> Far as the keenest eye may reach
> Along the billow-beaten beach,
> Where yonder rugged rocks appear,
> His hut, his wife, his babes are there.

I am on the edge of the cliff, and no farther can I go; but it is not so with the tenants of air and ocean. The sea-gull winnows himself a pathway with his long wings through the mist and the spray of the heaving waters, and the scaly inhabitants of the deep wander widely where man cannot follow.

* * * * *

And this is the far-famed chain pier of Brighton, said to be the most elegant marine structure in the world, and scarcely do I think its popularity has exceeded its deserts. Its clustered piles, its extended platform, more than a thousand feet long, its paving of Purbeck stone, its iron towers, its massive chains, with its galleries and flights of steps leading to the water, constitute a structure that is no less beautiful than it is beneficial.

For some time have I been promenading to and fro, enjoying the fresh breeze, the sea-scape and landscape presented to the eye, and the well-dressed company around me; but I must hurry away to the end of the pier, for the gun was fired an hour ago, and a packet for Dieppe, with her steam up, is almost ready to tear her way through the waters.

A busy scene this! for what with laden porters and hurrying passengers, the crowded company on the pier, hasty farewells, recognitions, and all the bustle attendant on a vessel's departure, a spectator has enough to occupy his eyes and his ears. The two stout men who have just stepped on the deck, and are now making the best of their way to the cabin hatchway, have crossed the channel so frequently, that the passage excites no more emotion within them, than would be called forth by a promenade along the pier. What a contrast do they present to the family group yonder, waving their white handkerchiefs to their friends, all excitement and pleasure; doubtless it is their first trip on the heaving ocean!

A man roughly dressed has rolled himself round in the chains at the bowsprit, seemingly disposed for a nap, and parties of different kinds are passing to and fro on the deck of the steamer. The old lady in the shawl, has, I fear, a fidgetty disposition; three times has she made inquiry

after the safety of her luggage, and yet appears as dissatisfied as ever. If I read her aright, she had rather the best merchant-ship that old England possesses should go to the bottom of the deep, than one of her own bandboxes.

Look at the young man aft there, with his pencil and paper in his hand! He tells his own tale most expressively; his eye and his attitude are eloquent, for he is as much excited as if he were going to Sydney. He is crossing to Dieppe for the first time, and will be back again the day after to-morrow, with an inexhaustible budget, detailing "perils at sea," the "dangers of the mighty ocean," "foreign sights," and the manners and customs of the people on "the continent!"

Having an inclination to ramble as far as Devil's Dyke, I must now quit the pier. Some say that the Dyke was a Saxon camp, while others as stoutly maintain that it was formed by the Danes. Having no information of my own to settle the point, I shall content myself in regarding the high rampart as the work of unknown hands, executed at an unknown period, and in admiring with a clear eye and a grateful heart, the romantic and beautiful prospect which I am told the place commands.

THE PLAIN OF SARDIS.

The direct road to Cassabáh by Sardis, says Mr. W. J. Hamilton, is only twelve hours, but the Menzilji insisted that we made it fifteen by going round by the tomb of Halyattes. The vegetation on these plains was very luxuriant; for some way we passed through thickets of tamarisk, and heard the nightingale for the first time this year. After three hours' march nearly due west, the tumulus of Halyattes formed a conspicuous object in the view, and rose considerably above the numerous smaller tombs by which it is surrounded. The mass of tumuli, of which we counted upwards of sixty, evidently a Necropolis of the ancient Lydian kings, is called Bin Tepéh (the thousand hills) by the Turks. We passed several villages this day, mostly in a ruined state, deserted by their Turcoman inhabitants, who were encamped upon the plain tending their flocks and herds, while thousands of storks were building their nests upon the walls and damaged trees in the neighbourhood; we also observed other rare birds upon this plain, several grey Numidian cranes, and ducks of a beautiful red and brown colour. At ten hours and thirty minutes we began ascending, in a north-westerly direction, the low ridge of limestone hills on which the tumuli are situated, leaving the Gygæan lake on our right, filling up that part of the plain which stretches far away towards the north.

On reaching the summit of the ridge we had at our feet the whole extent of the unruffled lake, its marshy banks skirted with reeds and rushes, surrounded by hills on every side, except to the south-east, where it opens to the Hermus, in which direction its superfluous waters escape, and to the north, where the hills appear to sink away altogether. One mile south of this spot we reached the principal tumulus, generally designated as the tomb of Halyattes. It took us about ten minutes to ride round its base, which would give it a circumference of nearly half a mile. Towards the north it consists of the natural rock, a white horizontally stratified earthy limestone, which is cut away so as to appear a part of the structure.

The upper portion is sand and gravel, apparently brought from the bed of the Hermus. Several deep ravines have been worn by time and weather in its sides, particularly on that to the south; we followed one of these, as affording a better footing than the smooth grass, as we ascended to the summit. Here we found the remains of a foundation nearly eighteen feet square, on the north of which was a huge circular stone ten feet in diameter, with a flat bottom and a raised edge or lip, evidently placed there as an ornament on the apex of the tumulus.

Herodotus says that phalli were erected upon the summit of some of these tumuli, of which this may be one; but Mr. Strickland supposes that a rude representation of the human face might be traced on its weather-beaten surface. In consequence of the ground sloping to the south, this tumulus appears much higher when viewed from the side of Sardis than from any other. It rises at an angle of about twenty-two degrees, and is a conspicuous object on all sides. It is impossible to look upon this collection of gigantic mounds, three of which are distinguished by their superior size, without being struck with the power and enterprise of the people by whom they were erected, and without admiring the ener-

gies of the nation who endeavoured to preserve the memory of their kings and ancestors by means of such rude and lasting monuments. Hitherto, indeed, they appear to have escaped the destroying hand of conquerors; but the time and means at our disposal would not allow of our making any attempt to penetrate into the interior of any of these royal sepulchres; an undertaking, however, which would probably richly reward the speculator or the antiquary."

CARBONIC ACID SNOW.

Mr. Buckingham says, in his work on America:—I had an opportunity of attending one of the chemical classes of my friend Dr. Mitchell, and witnessing there a most interesting experiment, for the rendering carbonic acid gas solid, and for producing by it a degree of cold, extending to 102° below zero, on the scale of Fahrenheit's thermometer. The materials, first confined in a strong iron receiver, were, super-carbonate of soda and sulphuric acid, in separate divisions: the whole was then powerfully shaken, so as to be well mixed or incorporated; and this operation continually evolved the gas, till the whole vessel was filled with it in a highly condensed state.

An instrument, not unlike a common tinder-box, as it is used in England, but about twice the size, and with a small tube of inlet passing through its sides, was then fixed by this tube to a pipe from the receiver. The inside of this box was so constructed as to make the gas injected into it, fly round in a series of constantly contracting circles, which was effected by projected pieces of tin at different angles, fastened around the sides of the interior. The gas being then let out by a valve, entered this box from the receiver, making as loud a hissing noise as the escape of steam by the safety valve of a large boiler, and in about three or four seconds the emission of the gas was stopped. The box was then taken off from the receiver, and its cover opened, when it was found to be filled with a milk-white substance, in appearance like snow, but in consistence like a highly wrought froth, approaching to a light paste. It was surrounded with a thin blue vapour like smoke, and was so intensely cold, that the sensation of touch to the fingers was like that of burning; and the feeling was more like that of heat than cold. The slightest particle of it, dropped on the back of the hand, and if suffered to remain there, occasioned a blistering of the skin, just like a scald; and some of the students of the class who attempted to hold it in their fingers, were obliged to let it drop as if it were red-hot iron.

Some liquid mercury, or quicksilver, was then dropped into a mass of this "carbonic acid snow," as it was called, mixed with ether, upon which it instantly froze, and being taken out in a solid mass, it was found to be malleable into thin sheets under the hammer, and capable of being cut up like lead, with a knife or large scissors. As it became less cold it grew more brittle, and then when pressed strongly with the thumb or finger against a solid substance, it was found to burst under the pressure, with a report or explosion like the percussion powder.

A small piece of this carbonic acid snow was placed on the surface of water, where it ran round by an apparently spontaneous motion, and gave out a thin blue vapour like smoke. Another piece was placed under the water, and kept beneath it, when it emitted gas in an immense stream of air-bubbles, rushing from the bottom to the top, then returning, in short, from its solid to its original gaseous condition. Some of the snow was then mingled with the well-known "freezing-mixture," and by stirring these both together, a degree of intense cold was produced, extending to 102° below zero, and there remaining for a period of ten or fifteen minutes; though the weather was extremely hot, the thermometer standing at 94° in the shade, in the coolest parts of Philadelphia, and being at least 90° in the lecture room itself.

The practical application of this discovery to the propelling of engines, in lieu of steam, was then exhibited to us. A model of an engine of the ordinary kind now in use for mines, manufactories, and steam ships, was placed on the table before the lecturer. A metal tube was then screwed on to the pipe and valve of the receiver, in which the condensed carbonic acid gas was contained, and the other end of the tube through which the gas was to escape, when let into it from the receiver, was applied to the wheel of the model engine; the gas was then let out, and the rushing torrent of it was such as that it propelled the engine-wheel with a velocity which

rendered its revolutions invisible, from their speed, making the wheel appear stationary, though in a trembling or vibratory condition, and rendering all perception of the parts of the wheel quite impossible till the gaseous stream which gave the impetus was withdrawn.

GODLY SORROW AT THE CROSS.

The prophet Zechariah speaks of a time when the children of Israel, although cast off from God on account of their rejection of Christ, shall be reinstated in his favour. This restoration shall be effected through Him whom their fathers "had taken, and by wicked hands had crucified and slain." Very different shall be the emotions with which a suffering Messiah will be contemplated by the Jews of whom the prophet speaks, from those which possessed the hearts of the men who compelled Pilate to deliver the "Lord of glory" unto the death of the cross. "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn," Zech. xii. 10. May that time speedily come, and the good olive tree again bear its natural branches! "Oh that the salvation of Israel were come out of Zion! When the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad," Psa. xiv. 7.

That which, in the prediction of Zechariah, it is declared shall be done by the awakened and enlightened children of Jacob, will be the line of conduct pursued by all, who, having received "the spirit of grace and supplications," with unveiled countenance, contemplate a crucified Redeemer. When convictions of sin are produced, and the burden of guilt is felt to be intolerable, and when as we lie in the dust, overwhelmed with many fears, the voice of the Saviour is heard exclaiming, "Look unto me, and be ye saved," Isa. xlv. 11: "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins," Isa. xliii. 25. Affecting is the scene that presents itself to the eye, and mingled are the emotions that rush through the soul, as, lifted up on the cross, a spectacle to angels and men, we behold Him "whom we have pierced," "the Lamb of God, which taketh away the sin of the world," John i. 29.

It is a solemn truth, although we may endeavour to evade the force of it, that we are parties to the crucifixion of the Son of God. True it is, that, centuries before we entered into existence, the murder of Christ on the cross was completed, and that personally we were not engaged in this infamous transaction; but it was on our account He endured all the ignominy the anguish, the woe. It is not Isaiah alone who has occasion, as he looks around upon his brethren and contemporaries, to exclaim, "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed," Isa. liii. 5. These are the sorrowful acknowledgments of every illuminated mind; and the successive generations of men, as the startling events of Calvary unfold themselves to their attention and affect their hearts, will all cry, "Surely he hath borne *our* griefs, and carried *our* sorrows."

Now, it is this individual realization of a Saviour crucified for *us*, that most deeply and powerfully operates upon the mind. In the announcement that Christ died "the Just for the unjust," there is a solemn and affecting truth; but it does not come home so mightily, like an arrow fixing itself in the heart, as when the sinner is constrained to acknowledge in the language of Paul—he "loved me, and gave himself for me," Gal. ii. 20. Then the sight of the cross produces very different emotions from those with which it was formerly contemplated. The soul mourns in the dust, exclaiming,

> "Alas! and did my Saviour bleed?
> And did my Sovereign die?
> Would he devote that sacred head
> For such a worm as I?
>
> "Was it for crimes that I had done,
> He groan'd upon the tree?
> Amazing pity! grace unknown!
> And love beyond degree!"

This was the state of mind among many of the Jews on the very day of the Saviour's death. Luke tells us, ch. xxiii. 48, "And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned." And thus it was when Peter had charged the Jews at Jerusalem with the crucifixion of him who was "both Lord and Christ," "when

they heard this, they were pricked in their heart," Acts ii. 37.

The emotion that will be awakened, is represented by the prophet as like that which is felt by one "who mourneth for his only son, and is in bitterness for his firstborn." Now, no anguish can be conceived more poignant than that which is felt when a child, upon whom has been lavished the first warm affections of parental tenderness, is snatched from the bosom that pillowed it, and laid in the dust. When its infantile endearments are withdrawn for ever, and its rosy smile, that was as sunshine to the heart, no more welcomes the authors of its existence, then is drunk the bitterest cup which this life presents to the children of men.

Sorrow, grievous as this, will take possession of the awakened sinner. His grief and anguish will arise from two causes: The contemplation of the sufferings of one who was perfectly innocent, with the knowledge that they were endured on his account; and the conviction of the enormity of sin, which rendered necessary an expiation of so costly a nature.

Is it possible to gaze on that pallid brow, with its wreath of thorns, which men in impious mockery have placed there; to hear the exclamation of agony from the lips of the Sufferer, as he feels himself forsaken not only by man, but by God; to see him, under an accumulated weight of woe that oppressed and bowed his soul unto death, give up the ghost; and to be conscious that he knew no sin, but was treated as a sinner on *our* account; is it possible for us to contemplate—to feel all this, without melting into tears at the foot of the cross; and while we rejoice at the display of his ineffable compassion, and adore his boundless and unfathomed love, "mourn that we pierced the Lord?"

Proud spirits that have dared the thunders of Sinai, and who, in fearful hardness of heart, have ventured to trifle with "the pains of hell," have paused in their scornful career as Calvary opened to their view; and what the fear of "the wrath to come" has failed to do, the love of a dying Saviour has triumphantly accomplished; so that many, to whom spiritual things never before presented any attractions, have said, when the wondrous scenes of the cross were unfolded,

> "Here I would for ever stay,
> Gaze and weep my soul away.
> Thou art heaven on earth to me,
> Lovely, mournful Calvary."

But a deep-seated conviction of the enormity of sin, which a sight of the cross awakens, will produce godly sorrow in the heart of an aroused and enlightened man. Previous to this, he was accustomed to regard the stern estimate which Christians formed of it, as the evidence of a desire to be "righteous overmuch," and of habitual gloominess with reference to eternal things. But since sin has been regarded in the light of the cross, his ideas have undergone a mighty change. That can never be regarded as a trifling thing either by God or man that issues in a catastrophe so tremendous. "Jesus, who, being in the form of God, thought it not robbery to be equal with God," would never have "made himself of no reputation, and taken upon him the form of a servant," and voluntarily submitted "unto death, even the death of the cross," with all its ignominy and utterable woe, if sin were not, in the estimation of a holy and righteous God, an infinite evil. When this evil thing is thus contemplated, like the patriarch of Uz, the awakened sinner cries, "I abhor myself, and repent in dust and ashes," Job xlii. 6.

> "Oh, if my heart were form'd for woe,
> How would I vent my sighs!
> Repentance should like rivers flow
> From both my streaming eyes.
>
> Oh, how I hate those lusts of mine
> That crucified my Lord!"

Now, this murmuring, believing sorrow, this godly repentance, to which the Holy Spirit has brought the sinner, will lead to the renunciation of sin, and the acceptance of the Saviour. Sin will be hated, not only on account of its own loathsomeness, and because of the fatal consequences to which it is likely to lead, but on account of the affecting scenes to which it leads—the garden, the cross, and the grave.

Reader! have you ever experienced this godly grief? Has the love unto death of the Incarnate One melted your heart? Have you seen Jesus, and bewailed your guilt? Perhaps you feel that you are a sinner, and perceive something of the amazing love of Christ, and know that there are many and mighty reasons why you should hate and renounce sin. Have you done so? You may have *wept* for your transgressions; but have you turned from them? You may have shed many tears at the sight of the cross of a dying and compassionate Saviour; but have you resolved there to

"crucify the flesh with the affections and lusts?" for

> "Drops of grief will ne'er repay
> The debt of love we owe:"

Cry—

> "Here, Lord, I give myself away,
> 'Tis all that I can do."

Yet some there are who would shut their eyes to this wondrous sight. They wish not to "look upon Him whom they have pierced." The cross is to them a stumbling-block, although in a manner different from what it was to the Jews. They see not, understand not that there "God was in Christ, reconciling the world unto himself." They perceive not that "He was the propitiation for the sins of the whole world," and consequently died for them. Their admiration has never been excited by the wondrous display of the transcendent wisdom and goodness of God that is there made to man; they have never beheld the glorious light in which all the illustrious perfections of Deity are there emblazoned; nor sat as humble disciples around that spot, where, as they look into the manifold mysteries of the plan of redemption,

> "A thousand angels learn His name,
> Beyond whate'er they knew."

The "man of sorrows" has won from them no sympathy; and, if they do not, like the Jews, "esteem him stricken, smitten of God, and afflicted," they "hide their faces from him." How is this? They do not realize their participation in the Saviour's death, do not perceive that they, by their sins, "crucified the Son of God;" do not believe that they are guilty; repudiate with indignation being included in the same class with the "chief of sinners;" and so, laying the flattering unction to their souls, think that the cross and the plan of salvation are matters with which they have nothing to do. But what saith the Scripture? "All have sinned, and come short of the glory of God," Rom. iii. 23. Then all need a Saviour: the want is universal—so is the invitation. "Look unto me, and be ye saved, all the ends of the earth," Isa. xlv. 22. Equally true is it that through Jesus alone is the Father propitiated, or heaven entered. "No man cometh unto the Father but by me," John xiv. 6. The heart, too, must be changed. "Except a man be born again, he cannot see the kingdom of God," John iii. 4. This is the work of the Spirit; but he is sent in answer to the pleading sacrifice of Christ. Are not *all* then interested in Jesus? Should not all look to him?

Men may refuse to "behold the Lamb of God;" millions have died refusing. And yet they must see him—meet him. Let every one inclined to turn away from the Saviour, now ponder the words of the beloved disciple, "Behold, he cometh with clouds; and every eye *shall* see him, and they also which pierced him," Rev. i. 7. Reader, shall you "*wail* because of him?" Look now and "mourn;" and "when Christ shall appear, then shall ye also appear with him in glory," Col. iii. 4. T. A.

THE OLD IRISH SAILING PACKET.

This vessel, says Mrs. Hall, was a small trader, schooner or sloop; the cabin, of very limited extent, was lined with berths, a curtain portioned off those that were appropriated to ladies; in the centre was a table, seldom used, the formality of a dinner being a rare event, each passenger having laid in his own supply of sea store, to which he resorted when hungered or athirst, finding, however, very often, when his appetite returned, that his basket had been impoverished by the visits of unscrupulous voyagers who were proof against sea-sickness. The steward was almost invariably an awkward boy, whose only recommendation was the activity with which he answered the calls of unhappy sufferers, and the voyage across was a kind of purgatory for the time being, to be endured only in cases of absolute necessity. It was not alone the miserable paucity of accommodation and utter indifference to the comfort of the passengers, that made the voyage an intolerable evil; though it usually occupied but three or four days, frequently as many weeks were expended in making it. It was once our lot to pass a month between the ports of Bristol and Cork, putting back every now and then, to the wretched village of Pill, and not daring to leave it for an hour, lest the wind should change, and the packet weigh anchor. But with us it was holiday time, and our case was far less dismal than that of an officer, to whom we recently related it, his two months' leave of absence had expired the very day he reached his Irish home.

Clarendon House. Time of Charles II.

ENGLISH HISTORY.

CHARLES II.

CHARLES II. was not restored to the throne of his ancestors by his own efforts or abilities. The greater part of the nation, or, at least, the more active portion, desired this change, or were led to support the proceedings of his partizans. Many were wearied of the changes resulting from the conflicts of party, and disgusted by the numerous promises that had not been realized by any of those who successively held the government. The character of Charles was sufficiently ascertained to cause apprehensions in the minds of some reflecting persons; but the greater part allowed themselves to be carried away by the tumultuary joy of the royalists. No conditions were made, nor was any plan brought forward, by which the nation might be profited from the painful experience of the last twenty years. One little circumstance may be mentioned, as showing the determination to return to ancient usages, however objectionable. As early as July 5th, the superstitious custom was resumed, of the king touching those afflicted with the disease called king's evil, in the belief that they would thereby be cured, while a chaplain read a service in which these words were blasphemously applied, "He put his hands upon them, and he healed them." This mummery had been continued from the days of Popery; but patients would long before have failed, had not part of the ceremony been the presenting to each a small gold coin.

The king, it is true, saw that he must be careful in his measures, and probably designed to be so, but the pressure of business soon wearied him. He was a thoroughly unprincipled, indolent debauchee. The good abilities he naturally possessed were of no avail among the temptations, and under the advice of his libertine companions. His exile had, however, firmly impressed upon his mind the necessity for avoiding such a line of conduct, or, rather, such a degree of it, as would provoke the open resistance of the nation; as for the rest, he cared for nothing but his own selfish enjoyments; and to preserve his place on the throne was necessarily requisite to this end. Such a character was utterly devoid of religious principle, and inclined to the easy doctrines of Popery. His support of the church system established in England did not proceed from a conscientious regard to it, like that to which his father had become a martyr, but only

from the belief that it was more likely to strengthen his power than any other which the nation would adopt. He would have preferred Popery had there been any possibility of inducing the nation to adopt it. But many of the leading divines did, in fact, hold doctrines widely differing, as those of Laud had done, from the faith taught by the British reformers and their immediate successors. The first care of such men was to forward measures which would strengthen their own power, and put down the real followers of the truth, together with those who had united political proceedings with their religious profession.

There were two parties in the government. Hyde, better known as lord Clarendon, the chancellor, was closely associated with those who had been the principal advisers of the king before the restoration, also with Monk and a few of his personal associates. These formed the real administration, while others, who had formerly been the counsellors of the late monarch, though nominally included, found they did not possess any real voice in the government.

In the enthusiasm of the moment, the parliament was ready to grant all the king required, and though the royal advisers saw it was necessary not to abuse this disposition to the utmost, yet all measures of precaution and restraint, upon right principles, were neglected. Bishop Burnet says, "To the king's coming in without conditions, may be well imputed all the errors of his reign."

The House of Commons, then assembled, was declared to be a legal parliament, though not called by the royal writ. An annual revenue of 1,200,000*l.* was granted to the king, for which purpose the excise was continued. One half of this tax was granted in lieu of various feudal revenues; the second was required, with other taxation, to constitute the promised income. But the national advantage from doing away the feudal tenures was confined to the higher ranks. The lords of manors were released from their services and payments to the crown; but their own demands upon the inferior classes, the copyholders, were confirmed, although the advantage was purchased by contributions of all ranks.

The army was gradually disbanded, and the arrears cleared by degrees. Baxter remarks, "that such an army, having done such deeds, and so powerful, should allow itself thus to be disbanded, is enough, of itself, to prove that there is a God that governeth the world, and disposes of the powers of it according to his will." About four thousand soldiers were retained as guards, the commencement of a standing army, till this time unknown in the kingdom.

There was much debate on the act of indemnity. At length, it was finally settled by excepting from pardon fifty-one, who had personally taken part in the condemnation of the late monarch. These were liable to death. Vane, Lambert, and a few others, were subject to imprisonment and the forfeiture of their property. All who had sat in the high courts of justice, and about twenty more, were declared unable to hold office. The cavaliers loudly complained that this act left them without recompense for their losses and sufferings.

Of those who had joined in the trial of Charles I., already twenty-five had followed their victim to the grave; nineteen had escaped to foreign countries; twenty-nine were in custody, the larger number having surrendered. These were brought to trial before a commission court, in October 1660. There could be no doubt as to the part they had taken, and most of them gloried in what they had done. But the trials were hurried through with an evident pre-determination to condemn, and with unnecessary circumstances of severity. They were all found guilty. Ten were executed. Harrison, Cook, Hacker, and Peters, were the principal among them: these all gloried in the act for which they suffered, contending, to the last, that it was a just and necessary proceeding. They suffered with courage and constancy the cruel mode of execution then in use. All the painful and disgusting circumstances of the quartering, while life remained, were exhibited. The people could not but remember that, during the commonwealth, these unnecessary cruelties had not been inflicted. The king was advised to discontinue these exhibitions, or, at least, not to have them so near the court as Charing Cross. The rest then condemned were kept in perpetual imprisonment.

Another disgusting and useless proceeding followed. The decaying remains of Cromwell, Bradshaw, and Ireton, were taken from their coffins and hanged upon the gallows at Tyburn. Other bodies were removed from Westminster Abbey to the adjoining churchyard. There was some talk of paying magnificent honours

to the remains of the late king; but, whatever might be the reason, it was stated that the exact place of his interment at Windsor could not be found. His coffin remained undiscovered for a century and a half, when it was found in the vault where the body of Henry VIII. had been deposited. The expense of another funeral, and the danger of reviving animosities, may probably have induced the council to avail themselves of the careless temper of the king, and allow the matter to rest.

Considerable difficulties arose as to the restoration of property. Most of the royalists had parted with more or less of their estates to aid Charles I., or to defray the debts incurred in his service, and the fines imposed upon them. But this was by their own act. However compulsory or disadvantageous, the purchasers could not be disturbed. There was no remedy. They were left to poverty, the magnitude of this suffering class preventing compensation. The disappointed royalists said the parliament had passed an act of oblivion for the friends of the king, and of indemnity for his enemies. But the crown and church lands having been disposed of under the authority of a government now declared illegal, were reclaimed and forcibly reentered. In the end, most of the holders of the royal estates were permitted to retain them on favourable terms. A different course was pursued with the church lands. They were disposed of anew, and to the most advantage, the settlement resting with the restored or new incumbents. Many of them, indeed, had been severe sufferers during the commonwealth, but the benefits arising from the fines or leases, renewed with the advantage of the many lives which had dropped during the twenty years, allowed very large sums to some of them. Burnet states these fines at a million and a half, and observes it was unreasonable to let those then promoted carry off so great a treasure, which might have been applied to the increase of small livings, or in other measures for the general good, while, with this sudden accession of wealth, there broke in upon the church a great deal of luxury and high living; many gave themselves up to ease and sloth.

In Scotland and Ireland, the royal authority was restored without conditions. Of late years, justice had been administered in them by English commissioners, as in conquered countries; this was discontinued, and the old forms of government were ordered to be resumed. The earl of Middleton, assisted by other nobles, Glencairn, Lauderdale, and Rothes, with others, were intrusted with the government of Scotland, where a parliament or convention of estates was assembled in January, 1661, by which the Presbyterian kirk was suppressed, and the most arbitrary enactments passed, even annulling all parliamentary proceedings since the year 1633—a most dangerous precedent, being destructive of all legal security. The marquis of Argyle was executed after a partial and unfair trial. Guthrie, a minister, and an officer named Gowan, also suffered. The Scottish nation appeared to be stupified with these violent measures; but they led to a decided re-action in a few years. Sharp, who deserted the Presbyterian kirk, the cause of which he had been employed to plead, was placed at the head of the Scottish Episcopal church. Fourteen prelates were appointed, among whom Leighton was the only pious character, and from these all ministers, not already episcopally ordained, were required to receive orders, though some of the prelates themselves had not received such ordination. The state of matters that followed, especially in the west, is fully described by Burnet. A large number of the Presbyterian ministers refused to comply, and were expelled from their cures. He says that the new incumbents were generally very mean and despicable, the worst preachers he ever heard, ignorant to a reproach, and many of them openly vicious, a disgrace to their order and the sacred functions. Those of them who rose above contempt or scandal, were men of such violent tempers that they were as much hated as the others were despised. The churches generally were forsaken; many were brought before the council and the new ecclesiastical commission, for pretended riots and for using their ministers ill, but chiefly for not coming to church, and for holding conventicles. The proofs often were presumptions rather than clear evidence, but great numbers were cast into prison, where they were kept long and ill used; sometimes they were fined, and the younger sort whipped about the streets. These proceedings soon led to more determined and open resistance.

The military and others who held rule in Ireland, submitted at once to the restoration. In November, 1660, a royal

declaration was sent forth, confirming the present settlement of property in that country, for the most part. While ordering the restoration of their estates to all who had not taken an active part in the late public proceedings, this was so clogged as to allow very few to claim that benefit. Only a few of the many claimants received compensation. Thus, the greater portion of the landed property passed over to the Protestants, or, rather, the latter were confirmed in their possessions. It is unnecessary here to enter into details of the various efforts of the dispossessed, in subsequent years, to obtain a settlement more favourable to themselves. The great evil arising from this state of things, was, that it left Ireland in the position of a conquered country, without any efforts to amalgamate the settlers and the natives. It was, indeed, unhappily the interest of many to keep up hostile feelings, both civil and religious; and thus every political evil was increased instead of being lessened, and the painful results are fully apparent at the present day.

In England, considerable difficulties arose as to the church preferments. The Episcopalian clergy had been driven out by the Presbyterians. But the latter found their influence diminish by the rise of the Independents, and for the most part promoted the restoration. The king was, therefore, in a dilemma. Either he must put out those who had lately rendered him essential services; or he must give up those who had suffered in the cause which was unitedly that of his father and their own. He also looked to the latter for most support in future, and their views in other respects were most congenial to his own. At first a middle way was pursued. The former establishment was restored, as a matter of course; but offers of bishoprics were made to Reynolds, Baxter, and other Presbyterians, while those who held benefices, the prior holders of which were dead or did not reclaim them, were considered as the incumbents. The Independents, however, were wholly excluded by the conditions imposed, and the final settlement of religion was to rest with the legislature. The subject was debated early in July, but the proceedings were purposely drawn out by referring the questions to the king, with a petition that he should assemble some divines to discuss the matter.

After various communications between the leading divines, the king issued a declaration in October, enjoining the bishops to act with the assistance of a part of their clergy, and that the reading of the liturgy, observance of ceremonies, and subscription to the articles, should not be required from those who conscientiously objected thereto. Upon this, Reynolds accepted the bishopric of Norwich, but a bill being brought into parliament to give a legal settlement of the question, the lord chancellor caused it to be rejected.

On December 29th, the parliament was dissolved. A few days afterwards, a few fanatics, headed by a man named Venner, rose in arms, proclaiming a fifth monarchy, under King Jesus. They were speedily suppressed, about twenty being killed. Several were taken prisoners and executed.

The coronation took place on April 23rd, 1661. It was attended and followed with rejoicings, which were also excited by the elections. The whole nation seemed intoxicated with their loyal feelings; and many broke out into excess of riot; drunkenness was universal through the land, and all who rebuked the general profligacy, were insulted and abused as republicans.

In this state of national feeling, the members returned were, for the most part, thoroughly devoted to the court. Several measures were passed, all calculated to strengthen the monarchy. The cavaliers desired to have done away with the protection afforded to the existing state of property by the act of indemnity; but Clarendon did not venture upon such a proceeding, and the sum of 60,000*l.* only was voted for these sufferers. Most of them, indeed, had sought what they considered to be their own interests, while supporting the cause of Charles I.

The king applied for increased money-grants. These were given; but he still remained oppressed with debts. There were faults both ways. Heavy arrears were not cleared off; and the funds granted fell short of the estimates. A considerable expenditure was requisite for the government; but these difficulties were increased by the reckless improvidence of the king, and the profligate nature of his expenses. It was evident that he was unduly burdened, and inadequately supplied; but it was also plain that whatever funds he received would be squandered without care or principle. The result was disastrous to the nation.

In all his leading measures, he was influenced by this pressure, and cared not what sacrifice he made of the national interest or private welfare. A law, called the corporation act, was passed in December, which had the effect of displacing all officers opposed to the high monarchical proceedings and principles then adopted.

The liturgy was revised, after long, fruitless conferences and debates between the leaders of the two chief ecclesiastical parties. On May 19th, the act of uniformity was passed, enforcing the use of the amended form in all churches, and that all persons holding benefices should subscribe, by St. Bartholomew's day, the 24th August, 1662, their unfeigned assent and consent to every thing contained and prescribed in the Book of Common Prayer, including the offices lately drawn for the 29th of May and 30th of January.

Bishop Burnet says, "Now all the concerns that seemed to employ the bishops' thoughts, was to make the terms of conformity much stricter than before the war. Care was taken that nothing should be altered, as it had been moved by the Presbyterians; for it was resolved to gratify them in nothing."

When this act was brought into the House of Commons, many apprehended that so severe a proceeding would have bad effects. No maintenance was provided for those to be deprived—a severity neither practised by queen Elizabeth in enacting her measures, nor by Cromwell in depriving the royalist clergy, in which cases a fifth part of the benefice was reserved for their subsistence. The day was fixed so as to deprive the ministers of the income of the preceding year, the tithes being generally considered as due at Michaelmas. The Presbyterians remembered the massacre of St. Bartholomew's day at Paris ninety years before, and compared the one to the other. The printing of the Book of Common Prayer went on so slowly that a great number were unable to see it, and many, well affected to the church, but who conscientiously objected to subscribe to a book they had not seen, left their benefices on that very account. It seemed expected that the clergy should subscribe to a book they had never seen, which, indeed, was done by too many. When the day drew near, many of the council hesitated at putting the act strictly into execution: but archbishop Sheldon pressed the execution of the law; he seemed to apprehend that a very small number would fall under the deprivation. Baxter said that, if the terms of the king's declaration had been stood to, he did not believe that above three hundred would have been deprived. Such is the substance of the account given by one who himself afterwards became a bishop of the same church.

It is estimated that above two thousand ministers were ejected by this proceeding; among them were many of those most eminent for piety, learning, and abilities. A blow was thereby inflicted upon the established church, from which it suffered most severely. Outward conformity may, in some degree, have been attained by the fatal measure, but it was one great cause of that spiritual deadness which soon overspread the church, and from which it has never wholly recovered. To enlarge upon the painful subject here would be out of place; there are few even of those most opposed to the doctrinal views of the ejected ministers, who will not admit that the precipitancy and haste with which the measure was urged, is deeply to be regretted, and wholly indefensible. It is, indeed, but too probable that the Papists secretly stimulated both parties to extremities, hoping that so large a number might be excluded from the national church that indulgence would be necessary, in which they might participate. The king soon sought to introduce such a measure, but the Nonconformists did not desire privileges to themselves, if only to be purchased by concessions which they considered must be destructive to the Protestant religion.

The lords did not willingly consent to these measures; but the high-church party was triumphant; and an attempt to refer to the king's declaration from Breda, as engaging for more liberty of conscience, was fruitless. The Nonconformists and Romanists both were disappointed, and exposed to proceedings and penalties which they in vain pleaded were contrary to that declaration.

Three more of the regicides, and Vane, were executed early in 1662. The trial of the latter again showed the disregard of the judges to the forms of justice. At his execution, drummers and trumpeters were placed under the scaffold, to prevent his dying declarations from being heard. Lambert was condemned, but kept in imprisonment till his death. Others would also have suffered, but the king and his ministers had now learned that these

executions were injurious to the royal cause; and though Charles had been present at some of the executions, and had personally urged the death of Vane, he was not of a sanguinary temper: though vice made him unfeeling, he did not delight in blood.

The king's brothers imitated his profligacy immediately on their return to England. Henry, the duke of Gloucester, the best character of the three, died in September, of the small pox. The duke of York had previously been secretly affianced to the daughter of Hyde, the lord chancellor. After much opposition by the queen-mother and the royal family, this marriage was avowed, and her rights admitted. A series of political manœuvres followed relative to a marriage for the king, in which the French court took an active part. It was soon seen that the king would not marry any Protestant princess; and in May, 1662, he was married to the infanta of Portugal, with whom he had a dowry of 350,000*l.*, and the possession of Tangier and Bombay. She was amiable; and Charles might have been comparatively happy with her, but for his vile conduct in maintaining intercourse with his mistresses, even forcing the queen to receive as an attendant the chief favourite of the day, against the remonstrances of Clarendon and his best advisers. For a time the life of the queen was endangered by illness, partly resulting from his conduct; but when her life was despaired of, and even when he had evinced real sorrow for the moment, on leaving her he resorted to his mistress as usual. The details of his wicked and unfeeling conduct in this matter, are fully given by contemporaries and indisputable authority. Other monarchs and other men have been equally licentious and wicked in disregarding their marriage vows; but no one in modern times ever acted in the public and shameless manner in which Charles forced his queen openly to admit his vile paramours to her company, and to treat them with attention, and even outward respect. If there were no other evidence, this is enough to prove him a base and heartless wretch.

The money the king had received with the princess of Portugal was soon squandered. His necessities then led to a disgraceful act—the sale of Dunkirk to the French monarch for five millions of livres. The people could not but contrast Cromwell's acquiring this important place with Charles's sale. However, it was unknown at the time, that this was but a small matter in the treaties between the two monarchs, by which the king engaged to aid Charles in his efforts to establish arbitrary power, and by which the king of England became a pensioner of France.

During 1663, the same course was pursued. Pepys, in his Diary, of May 16th, this year, says, "The king desires nothing but pleasures, and hates the very sight or thought of business. If any of the sober counsellors give him good advice, and move him in any thing that is to his good and honour, the other part, which are his counsellors of pleasure, take him when he is with my lady Castlemaine, and in a humour of delight, and then persuade him that he ought not to hear or listen to the advice of those old dotards or counsellors."

When the parliament met in February, the king recommended indulgence towards the Nonconformists. In this he desired to obtain relief to the Papists, his secret advisers, trusting that some measure might be adopted which would lessen their present disabilities, under the form of general exemption. The parliament objected, and in compliance with the national feeling, the Popish priests were ordered to quit the kingdom.

An attempt was made to displace Hyde, the earl of Clarendon, who was now become very unpopular. He was unjustly considered the adviser of the sale of Dunkirk. Having begun a splendid residence without due consideration of the expense, it attracted notice, and was called by the populace Dunkirk House: a view of this mansion from a contemporary print, is given on page 17. Articles accusing him of high treason were exhibited in the House of Lords in July, by the earl of Bristol; but the matters alleged were declared by the judges not to amount to treason; and such a proceeding by one peer against another could not be entertained. Thus more than three years of the reign of Charles II. had passed; and, to the considerate mind, future prospects were most unsatisfactory.

OPERATION OF THE HOLY SPIRIT.

The office of the Holy Ghost with the apostles was not merely to show them things new respecting Christ, but to make them see things both new and old. The former of his functions has now ceased; nor have we reason to believe that, dur-

ing the whole currency of our present world, there will another article of doctrine or information be given to us than what is already treasured up in the written and unalterable word of God's communications. But the latter function is still in full exercise. It did not cease with the apostolic age. The external revelation is completed. But, for the power of beholding aright the truths which it sets before us, we are just as dependent on the Holy Ghost as the apostles of old were. His miraculous gifts, and his conveyances of additional doctrine are now over; but his whole work in the church of Christ is not nearly over. He has shed all the light that he ever will do over the field of revelation. But he has still to open the eyes of the blind; and, with every individual of the human race, has he to turn him from a natural man, who cannot receive the things of the Spirit, to a spiritual man, by whom alone these things can be spiritually discerned.

There is with many amongst us an undervaluing of this part of the Christian dispensation. The office of the Holy Ghost as a revealer is little adverted to, and therefore little proceeded upon, in any of our practical movements. We set ourselves forth to the work of reading and understanding the Bible just as we would any human composition; and this is so far right; for it is only when thus employed that we have any reason to look for the Spirit's agency in our behalf. But surely, the fact of his agency being essential is one, not of speculative, but of practical importance; and ought to admonish us that there is one peculiarity by which the book of God stands distinguished from the book of a human author, and that it is not enough it should be read with the spirit of attention, but also with the spirit of dependence and prayer.

This brings us to the resolution of the question, How is it that the Spirit acts as a revealer of truth to the human understanding? To deny him this office, on the one hand, is, in fact, to set aside what, by the fullest testimony of the Bible, is held forth s the process, in every distinct and individual case, whereby each man at his conversion is called out of darkness into marvellous light. On the other hand, to deny such a fulness and such a sufficiency of doctrine in the Bible, as, if beheld and believed, is enough for salvation, is to count it necessary that something should be added to the words of the prophecy of this book, which, if any man do, God will add to him all the plagues that are written therein. There is no difficulty in effecting a reconciliation between these two parties. The Spirit guides into all truth; and all truth is to be found in the Bible; the Spirit, therefore, guides us unto the Bible. He gives us that power of discernment by which we are wisely and intelligently conducted through all its passages. His office is not to brighten into additional splendour the sun of revelation, or even to clear away any clouds that may have gathered over the face of it: his office is to clarify our organs of perception, and to move away that film from the spiritual eye, which, till he begins to operate, adheres with the utmost obstinacy in the case of every individual of our species. That veil which was at one time upon the face of Moses, is now upon the heart of the unconverted Israelites. The blindness is in their minds; and they are in darkness just because of this veil being yet untaken away in the reading of the Old Testament. When they turn to the Lord, there will be no change made either in the Old Testament or in the New; but this veil, which is now upon their faculties of spiritual discernment, will simply be taken away. The unconverted of our own country, to whom the gospel is hid, do not perceive it; not because there is a want of light in the gospel, which would need to be augmented, but because "the god of this world hath blinded their minds, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." The light is exceedingly near to every one of us; and we might even now be in the full and satisfactory enjoyment of it, were it not for a something in ourselves. All that is necessary is, that the veil that hangs over our own senses be destroyed. The obstacle in the way of spiritual manifestation does not lie in the dimness of that which is without us, but in the state of our own personal faculties. Let the organ of discernment be only set right, and the thing to be discerned will then appear in its native brightness, and just in the very features and complexion which it has worn from the beginning, and in which it has offered itself to the view of all whose eyes have been opened by the Spirit of God, to behold the wondrous things contained in the book of God's law.—*Chalmers.*

METEOROLOGY OF THE BIBLE.

No. I.

SNOW, HAIL, AND HOAR-FROST.

SNOW.

"Hast thou entered into the treasures of snow?" Job xxxviii. 22.

TREASURES here is a figurative term for clouds, which may not improperly be regarded as the magazines, wherein moisture is laid up for the shower. In Jerem. x. 13, treasures seem in like manner to denote clouds, where it is said, "he bringeth the wind out of the treasures," for during a storm the wind appears to descend from the clouds. This fact was so well observed by the Greeks and Romans, that they called a squall of wind an *ecnephias*, a breeze from the clouds. By "treasures of snow," therefore, we understand simply those clouds in which snow is formed. When the temperature of a region in which clouds are floating sinks below the freezing point, these masses of vapour are crystallised, or changed into minute crystals of ice. A collection of these minute crystals we call snow, which is one of the most beautiful objects in nature, when fresh from the sky. It is in this state that we are wont to examine it, that we may be able to tell wherein its beauty consists; and for that purpose we hastily catch a flake just as it descends, and immediately place it under a magnifier; but before we can satisfy ourselves, the loveliness has disappeared, for the heat of our body soon dissolves the more delicate parts, and thus puts a stop to our investigation. From such a hasty glance as we can only take of its form, it seems to be composed of small oblong particles, or minute crystals, which are so arranged to produce a multitude of branches. It is upon this branching that the mossy appearance of the snow depends. The mode in which the boughs of a tree issue from the trunk, and afterwards from each other, yields an effect, which is always agreeable to the eye; an effect which becomes more charming as the objects diminish in size. A moss that resembles a tree is prettier than the tree itself, on account of the smallness of the size; and a flake of snow more engaging than either, because its branches are a miniature of the moss. A degree of beauty is found in all the works of God, and is a necessary result of aptitude of parts and a refinement in the execution. In all that he has done there is a fitness among the parts which compose any object, and a high finish upon every one of them.

In the last paragraph we alluded to the difficulty an observer meets with in attempting to study the formation of a flake of snow; there are seasons however, when the difficulty is very much diminished, and we can get a glimpse, at least, of the manner in which the branching takes place. And this is so simple, and so highly interesting, that it is every way worthy of our attention. If while a light shower of snow is falling, we watch the flakes as they descend upon any cold object, say upon the umbrella, which we are carrying in our hands, we shall find here and there a distinct star with six rays, or six needle-like points proceeding from a common centre. These points or rays appear in some examples to be smooth to the naked eye, but are discovered to be uneven, as if made up of little grains, when viewed with a microscope. In not a few examples the rays of these stars are curiously branched, so as to resemble exactly a branch of some of the feather-mosses, (*hypnum.*) These stars are about a quarter of an inch in breadth, and are not surpassed by anything the traveller meets with in beauty and delicacy. When these stars begin to thaw, the finer points melt, and increase the breadth of the larger ones, while the centre changes into a broad plate. During this process the star sometimes gains six more rays, and thus exhibits twelve instead of six, the original number.

Of the first and second kinds of stars a flake of snow is usually composed, hence we see the reason of its moss-like appearance, and at the same time an analysis of its beauty. The down that clothes the eider duck and many sea-fowl, consists of small points which are finely branched. To this circumstance its peculiar softness is due, and we may add its loveliness also; we have therefore a correspondence between the flake of snow and the down, inasmuch as both consist of delicate points minutely branched.

The whiteness of snow has, from time immemorial, been regarded as the standard of purity: "They shall be as white as snow," Isa. i. 18, says Jehovah, when he invites his sinful people to return unto him, that their iniquities may be forgiven. And among us the simile, "As white as snow," is used when we wish to express the highest degree of whiteness. Even in snow, however, we seem to recognise a difference in this par-

ticular element of extreme whiteness, for we sometimes hear people say, "As white as the driven snow;" and so far as appearance goes, there is obviously a distinction in this respect between the larger and the smaller flakes. Those are of the purest white which from their size and lightness float upon the wind, where it is moderate, and appear as if they were unwilling to descend. In Ps. cxlvii. 16, there seems to be an allusion to these large flakes, when the sacred writer compares snow to wool: "He giveth snow like wool;" and hence we have thought sometimes, that the term "wool" in the verse just cited from Isaiah, a reference is made to the flakes of snow, which are the most striking emblems of purity in the domains of nature. This whiteness would not excite our surprise, or awaken our curiosity, did it not begin to vanish upon a close inspection. If we examine one of the stars with a magnifier, we discover nothing beside minute points of transparent ice; all the whiteness which excited our admiration is gone, and we search in vain for the parts wherein it resided. Even when our eye is unassisted by a glass, a flake of snow will lose some of its whiteness when we look at it attentively. From this fact we deduce a very interesting truth, namely, that if a number of reflecting surfaces be combined together, and be at the same time placed at a considerable distance from the eye, they will appear white. A flake of snow may be regarded as made up of a countless number of mirrors, all of which reflect a portion of light. We see something like this in the case of ice, which appears black when it covers the lake, if its surface be smooth, but turns white when that surface is scratched with the skate. In these tracks, instead of one reflecting surface, there is a multitude of the same. Clouds are composed of a great number of minute particles, which act the part of as many reflectors or mirrors, and so they become white when removed to a great distance from us. They owe their apparent whiteness, then, to the very same cause which produces it in snow.

When water is allowed to freeze in the receiver of an air-pump, from whence a part of the air has been drawn, it becomes white, owing to its being of a rough and porous kind. In this case, instead of one surface to reflect the light, there are many, because each little inequality becomes a mirror or looking-glass in its turn.

HAIL.

"Hast thou seen the treasures of the hail?"
Job xxxviii. 22.

Hail is drawn from the same treasure-house as the snow, but in a different way; for snow is the result of cold acting upon moisture, while in the form of a cloud; but hail the effect of cold acting upon moisture after it has been changed into drops of rain. In the case of hail, the region wherein the cloud is hanging is temperate, or, at least, above the freezing point. By a process which we have endeavoured to explain elsewhere, the cloud is converted into drops of rain; these drops on their way towards the earth are obliged to pass through a region where the air is frosty; here they are converted into pellets of ice, which are generally white, in consequence of their uneven texture. In this state they frequently reach the ground. On some occasions, however, after traversing a frosty region they are compelled to cross one of milder temperature; in this they are partially thawed, and being driven against each other by the wind, unite together and form masses of considerable magnitude: but ere these masses can reach the ground, they are again exposed to the force of cold, and are changed into lumps of solid ice, which are transparent on the outside, and white within.

In a hailstorm, which happened on the 21st of May, 1828, in the department of Gard, in France, one hailstone weighed five, and another four ounces. Some of these hailstones were composed of several layers, that were alternately opaque and transparent, which indicates that they had undergone several alterations after their first formation. It is said, that in Hungary, in 1803, a mass of ice fell, which eight men could not lift. In 1784, hailstones of 23 ounces weight fell on the Pyrenees; and some which were fourteen inches in circumference, in Hertfordshire, 4th May, 1797.

It is therefore well said in the verse, that follows our motto, "Which I have reserved against the time of trouble, against the day of battle and war." Hail was one of the plagues of Egypt, when man and beast with the trees were smitten by it. In Revelation some are mentioned as being a talent, or about 65 pounds in weight, with an indirect allusion, perhaps, to the plague of hail. It is added, that this plague, was attended by thunder and lightning; phenomena which would naturally follow such a hailstorm in Egypt,

from a conflict between the extremes of heat and cold.

HOAR-FROST.

"The hoary frost of heaven," Job xxxviii. 29.

The hoar-frost is like the snow, one of the most beautiful productions in nature. It is generated in a way analogous to the snow; for the latter is vapour frozen aloft, and the former vapour frozen near the surface of bodies. In the production of hoar-frost, the moisture is congealed or crystallised into a number of minute points, which are so ranged as to form most beautiful imitations of trees, shrubs, and mosses. It is a striking example of the power of combination, even where the materials are of the simplest kind, and is also one of those lively instances of the Creator's skill in educing wonderful results out of small occasions. The moisture, in freezing, shoots into needle-like points, than which nothing can be more simple; these, in virtue of certain attractive properties, range themselves so as to produce the most engaging effects.

Bodies have a tendency to throw off their heat, so that it is sometimes cooler in their immediate vicinity than at a short distance from them. This occasions a deposition of moisture upon their surface from the surrounding atmosphere, independently of the mists that float within it. The natural tendency of bodies to cool themselves, might seem at first sight to be a defect, since warmth is so necessary for the health of plants. But observation teaches us that there has been no mistake, for they often get a covering of hoar-frost by it, which protects them from cold. The benevolence of the Deity, as well as his wisdom, is seen in this little circumstance. He throws a beautiful mantle over the vegetable creation, ofttimes to protect it from the effects of the cold breeze, and to equalise the temperature of its external surfaces. G. T. L.

THE MAGIC LANTERN IN SAMOA.

Mr. Williams's stay at Samoa was much longer than he had proposed; and although anxious to visit Rarotonga and other islands, he had deferred his departure in expectation of the arrival of a vessel, which was bringing the goods of the missionaries from Sydney. The time, however, was not lost, but filled up in useful visits, and labours, and public discourses, attendance at the schools, instruction in mechanical arts, and evening meetings for conversation, which were productive of many good fruits. The people, grateful for the condescension of Mr. Williams in residing amongst them, were most ready to do or learn whatever he prescribed. But there was no method of instruction more popular than the magic lantern, a powerful and perfect instrument presented to him by the late Thos. Walker, Esq; and as the circumstances under which it was given, are characteristic of Mr. Williams, they may be briefly described. While on a visit to that excellent man, Mr. Walker said to him, "I want to make you a present, what shall it be?" Thanking him for the kind intention, Mr. Williams replied, that as the Romish priests were on their way to the islands with electrifying machines, and other philosophical apparatus, by which they expected to impress the natives with their preternatural powers, he thought he might legitimately, if it were necessary, turn their weapons against themselves; and as he intended, on the voyage, to translate Foxe's Martyrology,* he should like to illustrate it by the magic lantern. The idea pleased Mr. Walker, who procured for him a large instrument, and in addition to numerous other slides on Scripture, English and natural history, ordered a series to be well executed from the best plates in the martyrologist's work, representing the tortures and deaths of the faithful confessors of Protestant Christianity. The following reference, in a letter to his son, will show the use which Mr. Williams made of this valuable present, with the results. "I may here inform you of the prodigious interest the exhibition of the magic lantern produces. At the natural history slides they are delighted; the kings of England afforded them still greater pleasure; but the Scripture pieces are those which excite the deep interest. The first time I exhibited it, was at Mr. Murray's station, and then the birth of Christ, Simeon taking the Saviour in his arms, and the flight into Egypt, indeed, all that had a reference to the Saviour, excited prodigious interest; but when the plate of the crucifixion was exhibited, there was a general sobbing, their feelings were overcome, and they gave vent to them in tears. This is a very valuable present, and I shall ever feel obliged to good Mr. Walker for it."—*Prout's Life of Rev. John Williams.*

* Extracts probably.—Ed.

OLD HUMPHREY ON STRIKING PASSAGES IN BOOKS AND PAPERS.

Different readers have different tastes and feelings, so that often one is much excited or impressed by a passage, which another reads without emotion or interest. The habit of pausing and of noting down my reflections on passages of a striking kind, when reading, is much indulged by me. If this habit be really of advantage—but of this I am by no means assured—it is purchased at a costly price, as I usually take double the time that others require to read through a volume.

Let me illustrate this practice of mine by a few examples, that you may form some opinion respecting it. I like to know the habits of others, and may, therefore, be the more readily tolerated in occasionally adverting to one or two of my own. The following passages have no connexion with each other, but on the contrary are very dissimilar, being taken promiscuously from different sources now lying before me. You will perceive the way in which they affect me.

"The Indian custom is to bury the dead as quickly as possible; and so strong is their aversion to see the change, which the last enemy produces on the countenance, that it is the practice, as soon as the person has expired, for the relatives to paint the face red, that the change may not be seen even during the few hours occupied in making the grave."—See *A Missionary in North America.*

And is this the "Red Man," the monarch of the forest and the prairie! He who despises danger, endures torture with unruffled countenance, and jeopardises life as though it were a worthless thing! Is he a coward at heart? afraid to look at his last enemy? Is a powerless hand more fearful than one armed with a mortal weapon? Is a tranquil face more terrible than one excited with rage?

But let me not be severe on the untutored savage, when the same thing is as common in civilised life. The wealthiest citizen, the keenest sportsman, the boldest warrior, the gayest libertine, the miser, the wit, the bookworm, and the man of science, all instinctively shrink from the untenanted receptacle of the soul. But a heavenly influence can take from us the fear of death itself, and give us exultingly to exclaim, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, who giveth us the victory through our Lord Jesus Christ," 1 Cor. xv. 55—57.

"From the Mary Rose, which was wrecked at Spithead, in the reign of Henry viii., a beautiful brass gun, between eleven and twelve feet long, was lately fished up. It is of exquisite workmanship. Alongside this curious and perfect piece of ordnance was found also one of another description. This was an iron gun of a very rude kind, made of iron bars hooped round, with a shot of granite larger than a thirty-two pounder. So that for these three hundred years and more, these extreme specimens of the arts, from rudeness and imperfection to beauty and perfection, have been quietly lying together side by side."—See *Record, Sept. 7th,* 1840.

I should like to see these ruthless old advocates of war, that have for so long a time been reposing in peace, in each other's company. To my mind, he of the iron jerkin is more appropriately clad than his fire-breathing brother in the golden suit. It seems to be almost a pity to have broken their cool and quiet slumber of three centuries, and to have raised them from their peaceful watery bed; and better had it been to my mind to have let them had out their nap, even had it lasted to the day when swords shall be beaten into ploughshares and spears into pruning-hooks, when nation shall no more rise against nation, and war shall be known no more. However much I may feel disposed to regret the wreck of the good ship Mary Rose, so far am I from lamenting the loss of these two old thunderbolts, which are now recovered, that I should rejoice if war's whole arsenal of destructive engines could be held in abeyance for ever.

"Be not ashamed to confess that you have been in the wrong. It is but owning what you need not be ashamed of, that you now have more sense than you had before to see your error, more humility to acknowledge it, and more grace to correct it."—See *Maxims, Morals, and Golden Rules.*

There is so much of sound sense and practical utility in this remark; so much that harmonizes with God's holy word, and that convincingly appeals to my understanding, that I shall try to regard it as written for my express advantage. "Confess your faults one to another," is so profitable an injunction, that we cannot disregard it without manifesting our folly.

"It is reported by Pliny, and perhaps

it is but a Plinyism, that there is a fish called Lucerna, whose tongue does shine like a torch. If it be a fable, yet let the tongue of a minister be the moral of that fable."—See *Mather's Ecclesiastical History of New England.*

Often have I listened to a minister of the gospel when his tongue has, indeed, shone like a torch, making so clear to me the meaning of God's holy word, and flinging such a light into my understanding, that I have been surprised at my ignorance and his knowledge; not knowing which most to marvel at, his exceeding light, or my amazing darkness.

"It came on a most dreadful stormy night, and so dark that we could not see one another in the ranks, except when a flash of lightning came; we kept on marching until one o'clock the next morning. The road was so very bad, that we had to travel through dirt and water knee deep, and sometimes up to the waist. We halted under some trees, in the cleanest place we could find. I was so weary that I slept soundly, although we lay upon the ground, and had not so much as a coat to cover us from the rain, which kept pouring down till day-light, and the water running both under and over us."—See *Narrative of John Matson, the Kidnapped Youth.*

The simplicity and straightforwardness of the narrative from which the above quotation is made, leave no doubt of its truth on the mind of the reader. When I think of the picture thus presented of weary men toiling through roads more than knee deep on a stormy night, while the rain descended and the lightning flashed around them; and lying down for repose on the muddy ground, the water running over and under them; it makes me blush that I should be so much moved by the little privations and trifling annoyances that fall to my share. How much more patiently ought I to endure my daily troubles! How much more gratefully should I enjoy my hourly mercies!

"Fox kept a sort of crow-bar, with which it was his practice to detach the coffin handles and nails for the purpose of sale. He stripped the lead off the coffins in the vaults. He has been the biggest brute of any grave-digger on this earth, and he suffered for it at last. He died in the Strand Union Workhouse. 'In St. Ann's ground,' says a witness named Copeland, 'I have seen Fox the grave-digger, and a party who used to assist him in digging, playing at what is called skittles, stick up bones in the ground, and throw a skull at them as you would a skittle-ball.' "—See *Times, Oct.* 20, 1842.

I think the above quotation is from evidence given before the Committee of the House of Commons on the improvement in the health of towns. What an aggravated picture of ruffianism and hardened iniquity does it present to the mind! I know not that we are justified in expecting that a grave-digger should be more serious, or even more moral, than one engaged in another calling, seeing that familiarity takes away the influence of the most impressive scenes; but in this instance, common decency is so wantonly outraged, and the sanctities of nature so savagely trodden under foot, that it excites the strongest abhorrence. When in future I desire to feed my disgust by conjuring up a specimen of coarse humanity, more than ordinarily hideous, and clothed with unwonted wickedness, I shall call to mind Fox the grave-digger, playing at skittles with his companions with the skulls and bones of the departed.

"At the hospital of St. Giles for lazars, the prisoners conveyed from the city of London towards Tyburn, there to be executed for treasons, felonies, or other trespasses, were presented with a bowl of ale, thereof to drink as their last refreshing in this life."—See *Strype's Stow,* book ix. chap. 3.

I cannot help contrasting the malefactor drinking the bowl of ale at the Lazar Hospital, with the brawling drunkard quaffing his often-filled cup at the pot-house, amid his light-hearted companions. The miserable criminal could have no fellowship with mirth; he might, perhaps, have drained his bowl greedily, but this was that it might afford him help to meet the dog-like death that awaited him. Death was in the bowl, death was in the crowd, and death was in every thing around him. He drank, knowing that it was his 'last refreshing in this life.' Could the brawling drunkard regard himself as a dying man; did he see death in his erring course, death in his cup, death in his companions, and death in all around him! then might he be affrighted from his reckless career, and be led to seek for a better 'last refreshing in this life' than a cup of ale.

"That is ever better or best, which maketh the owner or possessor himself better or best; and sure, according to this rule, there is no state like heaven."—See *Baxter's Saint's Everlasting Rest.*

Right, honest Richard Baxter! As in heaven alone we get rid of the greatest evils and enjoy the greatest good, so ought heaven ever to be the object of the wise; but this being the case,

"Oh what a silly fool am I to swallow
The bubbles of the world so light and hollow!
To drink its frothy draughts in lightsome mood,
And live upon such empty, airy food!"

Let me no longer be satisfied with good while I can get better, nor with better while the best is before me. Sin and sorrow are our greatest evils, and before we can be truly blessed we must be thoroughly rid of them both. Let us then unceasingly seek and serve, obey and glorify, Him whose grace can keep us from sin here, and whose glory will defend us from sorrow hereafter.

"The hospitals, containing more than twelve thousand wounded, began to burn. The heart, frozen with horror, recoils at the fatal disaster which ensued. Almost all these wretched victims perished. The few who were still living, were seen crawling, half burnt, under the smoking ashes, or groaning under the heaps of dead bodies, making ineffectual efforts to extricate themselves."—See *Labaume's Narrative of the Campaign in Russia, in* 1812.

Read this, ye monarchs, who play the game of war with your subjects' bones. Ye statesmen, who embroil the world to show your policy; ye politicians, who talk of killed and wounded as of herds of cattle; and read this, all ye who through wantonness or weakness are the advocates of cruel war, thinking lightly of bleeding veins and agonizing hearts. Twelve thousand wounded men burning on their beds of agony! This is but one of the myriad pictures of cruel war. Think of it! Think of it deeply when ye sink on your downy pillow, and haply ye will hear a voice within you whispering or crying aloud, "We are verily guilty concerning our brother."

You have now examples enough to illustrate my habit of reflecting on striking passages; and such of you as happen to indulge in a similar propensity, will not wonder that I am a slow reader.

TRAVELLERS IN BELGIUM.

My travelling companion was an Englishman. We reached Ghent just before dinner. The table was covered with dishes, but they were all of fish, served up in different methods. "What is the meaning of this?" inquired my friend; disappointment being expressed in his countenance, at this unsatisfactory sort of refreshment for one who had his appetite sharpened by a journey of fifteen leagues. I told him that he was in a Roman Catholic country, reminding him also that it was Wednesday. He replied that he was neither a Belgian nor a Papist, and that he must have some meat. The master of the hotel being called in, consented to satisfy his desires; not, however, without demurring a little. A respectable looking fowl was soon served up, which had certainly been killed just the proper time previous, and, doubtless, in the expectation of some Protestant requiring it to satisfy his hunger.

In the bill we found unequivocal marks of the troubles of conscience which the deed had occasioned, and that nothing but paying a high price for it would calm them. We concluded, from this circumstance, that complete liberty in regard to provisions, might be enjoyed, if only we were willing to pay extra for the privilege.

A week afterwards, and, consequently, Wednesday again, we reached Hal. The reader may, perhaps, be unacquainted with this place. It is the last post-town in the route from Paris to Brussels, and possesses the attraction of being a large town with a cathedral and good hotels. We resolved to arrive here early to see what was going on; but, alas! we were worse off. They told us that they had no meat in the house; but as they professed to be liberals and not Catholics, the pressing demands of my friend were acceded to, and a servant was sent to the butcher's shop, in hopes that an exception to the rule might be made for us, on consideration of our being foreigners. This expedition was conducted with the greatest secrecy, to avoid the anger and disgrace that such an action would occasion. It, however, proved useless, for the shops were closed, and the servant returned without the smallest piece of meat. And this took place in an age of light and liberty and high civilization, twelve leagues from the frontiers of France: a warning to hungry Protestant travellers, who do not wish to have their appetites restrained to an omelet and a salad.

We afterwards went out to look at the cathedral, which is a very handsome building. In one corner of it we saw a case with iron bars filled with cannon balls. I inquired what was the reason of

their being there? They showed me a small black wooden statue, dressed out with ribands and feathers, etc., which is called the virgin Mary of Hal. You must know that once, when the town was besieged, the little negress is said to have repaired to the ramparts, and preserved the town by spreading out her robe, or the canvass of the picture, (it is not clearly settled which,) where the shots came thickest. Of course the shield proved invulnerable. The shots were preserved, and placed in the cathedral; and, as I before said, this was on the frontiers of France.

The clergy endeavour to have the chief management of the almshouses and other charitable institutions in this country. A lady was recently visiting one of the former, where she found several old women playing at cards. She endeavoured to set before them the folly of such an amusement. They replied in a self-satisfied manner, and gave her a reason for their occupation, in the propriety of which they appeared to place full reliance. They did not play for money or any thing of that sort; no; they were playing—guess, reader, if you can—they played for prayers! In fact, it was in perfect analogy with their religion. Their priests imposed prayers and penances on them, and as they found such duties very fatiguing and troublesome, they sought every means in their power to throw off the burden of discharging them upon any one else.—*From L'Espérance.*

SHALL I TELL YOU YOUR FORTUNE?

Well, my young friends, so you wish me to tell you your fortune at the beginning of a new year? Pay attention, then, and I will endeavour to do so. But remember that I am no juggling fortune-teller. The future is fully known only to God; but, as he has placed us under certain laws, by which certain habits produce certain consequences, I can thus, without any pretensions to prophecy, tell you pretty correctly what will be your fortune.

Come, master John, I will begin with you. Hold up your head, and let me look at you. I am afraid ill-temper is written on that countenance. If I mistake not, you are passionate, often very angry, and impatient if you cannot have your own way. There is a scowl upon your brow, which indicates sourness of temper. Shall I tell you your fortune? It will be this, unless your temper improve—Your playfellows, with whom you so often quarrel, will forsake you, and even your friends will shun you. You will be a nuisance to all that know you, and a curse to yourself. Instead of loving you, people will pity you, and many will despise you. The few that do love you will be vexed and disgusted with you, and you will be a continual source of vexation to yourself. You will be a friendless man; for who would choose an ill-tempered man for his friend? Your conscience and your bad temper will always be at war; for conscience will continually upbraid you for cherishing such a viper in your bosom. It is a fire that will burn you; it is a serpent that will sting you; it is a foul thing that will defile you. Oh, do not cherish or suffer this bad temper, and pray to God to help you to amend it, or what I have told you will certainly be your fortune.

Well, Richard, so you want to know your fortune? Pray, are you not idle? Do you not dislike your school and your lessons? Are you not often at your playthings, or doing nothing when you should be at your books? Are you not fond of lying late in bed, instead of rising with the lark? Is not all effort and exertion disagreeable to you? I fear this is your character; and if so, I have no difficulty in telling you your fortune. Instead of being intelligent, you will be a dunce, and your idle habits will make you poor as well as ignorant. You will be a despised and unhappy man. Instead of attaining respectability and comfort, you will be, perhaps, meanly dependent upon others, and struggling with want and difficulty. You will be servant to the industrious, if any will employ you; and have to work very hard for a living, which you might have obtained more easily and creditably if you had attended to your lessons and cultivated your mind. Play is a good thing, and sleep is a good thing; but if you play or sleep when you ought to be learning and improving, depend upon it, your fortune, if you live to be a man, will be what I have told you. Oh, be industrious, and love your school and your books, if you would escape what I have prophesied concerning you.

And so, miss Mary, you are next. But why do you look so at your gay sash and your new dress? I am afraid you are

vain. I fear you love finery. I am afraid you value a fine frock far more than an intelligent mind or an amiable disposition. Fie, fie, vain girl! It grieves me to tell you your fortune. You think people will admire you for your finery, but I tell you they will despise you for your vanity; for all, however much they admire a fine dress, hate a proud heart. You may dazzle the thoughtless, but you will disgust all whose approbation is worth possessing. Your love of dress, if it do not make you dishonest, will make you poor, and deprive you of the means of obtaining many more real and innocent gratifications. It will rob you also of the time which ought to be devoted to storing your mind with useful and religious knowledge, and cultivating your heart. If you persevere in your vain course, you will neither be useful while you live nor happy when you die. Every one will look upon you as a selfish, worthless thing, and your vanity will be a continual source of irritation and torment to you. Oh, be advised: let God's word be your looking-glass, and your heart your chief study. Pray to be adorned with goodness and clothed with humility; for if you continue so vain, what I have prophesied will certainly happen to you.

And so, James, you wish to know your fortune? Do not turn your eyes away, then, but look me in the face. I wish there was more candour in your countenance. I believe you are in the habit of telling untruths, are you not? Do you not often attempt to deceive your playfellows, and say what you know is not true? And, worse still, do you not sometimes deceive your mother by your falsehoods, hoping she will never find out the lie, and abusing the confidence she fondly reposes in you? Oh, James, this is a wicked habit, and if you persevere in it, your fortune will be a fearful one. You may tell many falsehoods without being discovered, but you will sooner or later be found out; you will be known as one who must not be believed, and all who know your character will despise you. Even when you speak the truth, people will suspect you are telling them a lie. No one who knows you will feel any confidence in you, or be willing to employ you, or have any dealings with you. And in another world you will find, however lightly you may think of this habit now, that no habitual liars will find a place in heaven. Learn, at all times, and under all circumstances, to speak the truth boldly. Scorn to tell a lie. Repent of this evil habit, this sin, which none who fear God will dare to indulge in. If you do not, depend upon it that contempt, disgrace, and ruin will be your fortune.

Well, Thomas, and now let me tell you your fortune. Your playfellows say you are very selfish. You think of little else but your own gratification, and you care not who is in want if you have enough. If you have any thing nice, you will rather hide it and eat it by yourself than divide it with others. I am sorry to hear this. Selfishness is hateful in any, but especially in the young. If you grow up to be a selfish man, your fortune will be a very undesirable one. You will be unhappy and discontented; for selfishness is always miserable. You may prosper in life; you may accumulate wealth, and surround yourself with gratifications; but few will respect you, and fewer still love you. You will displease God, and your conscience will tell you that God is displeased with you. You will be a useless man, unfit for any thing great or noble. Do not be selfish. Divide your sweetmeats with your playfellows. Endeavour to love your neighbour as yourself. Pray to God to teach you to forsake your selfishness, to make you like himself, and to help you to be a loving, generous, kind man, for Christ's sake. If you persevere in your selfish course, what I have prophesied will certainly be your fortune.

Come, Robert, do not hang down your head so bashfully. I must tell you your fortune. From what I have heard and know of you, I believe you obey your parents, and are in the habit of associating with good companions and reading good books. You study the Bible, and pray to be saved by the blood of Christ, to have a new heart, and to be renewed by the Spirit of God, that you may at last find a home in heaven. Well done, Robert; I can easily tell you your fortune. You will please God, and he will specially bless and protect you. If you do not live to be old, you will the sooner reach heaven; and if you live a long life, as I hope you may, you will be a useful man, a blessing to your friends and fellow creatures and the church of God. Whatever may happen to you, you will be blessed with a peaceful conscience and a joyful expectation of a better world. You will be loved by the good, and respected even by the bad. This, Robert, if you

persevere, will be your fortune; and may God, in his mercy, enable you to persevere even to the end.

S. W. P.

WOMEN OF FLINDER'S ISLAND.

The climbing of the lofty, smooth-trunked gum trees, by the women, to obtain opossums, which lodge in the hollows of decayed branches, is, says Mr. Backhouse, one of the most remarkable feats I ever witnessed. This is effected without making any holes for the thumbs or great toes, as is common among the natives of New South Wales, except where the bark is rough and loose, at the base of the tree. In this a few notches are cut by means of a sharp flint or a hatchet, the latter being preferred. A rope, twice as long as is necessary to encompass the tree, is then thrown around it. In former times, this was made of tough grass, or strips of kangaroo skin; but one of hemp is now generally used. The left hand is twisted firmly into one end of the rope, the middle of which is tightly grasped by the right; the hatchet is placed on the bare, closely-cropped head, and the feet are placed against the tree; a step or two is then advanced, and the body, at the same time, is brought into a posture so nearly erect as to admit the rope, by a compound motion, to be slackened, and at the same moment hitched a little further up the tree. By this means, a woman will ascend a lofty tree with a smooth trunk almost as quickly as a man would go up a ladder. Should a piece of loose bark impede the ascent of the rope, the portion of the rope held in the right hand is taken between the teeth, or swung behind the right leg, and caught between the great and the fore toe, and fixed against the tree. One hand is thus freed, to take the hatchet from the head, and with it to dislodge the loose bark. On arriving at a large limb, the middle of the rope is also secured in the left hand, and the loose end is thrown over the limb by the right hand, by which also the end is caught and the middle grasped, till the left hand is cleared. This is then wrapped into the middle of the rope, and the feet are brought up to the wrinkles of the bark, which exist below the large limbs. One end of the rope is then pulled downwards, and this causes the other to ascend, so that, by an effort of the feet, the body is turned on to the upper side of the limb of the tree. In descending, the woman places one arm on each side of the limb of the tree, and swings the rope with one hand till she catches it with the other; she then turns off the limb, and swings underneath it, till she succeeds in steadying herself with her feet against the trunk, around which she then throws the loose end of the rope. Having secured this, she lets go the portion by which she was suspended under the limb, and descends in the manner in which she ascended. Although this is done with ease by women in vigour, one who had been out of health, but seemed recovered, could not get many steps off the ground; so that not only skill, but a considerable measure of strength, appears necessary to ascend the gigantic gum trees.

THE WEAVER BIRD.

In the course of my rambles, says Mr. Steedman, I observed several nests of the loxia, or weaver bird, which were suspended from the branches of a mimosa tree, and succeeded, with some difficulty, in obtaining them. The singular contrivance of this bird in constructing its nest for the protection of its young from the attacks of reptiles and monkeys, which abound in the woods, is truly surprising. To increase the difficulty of access to these tree-rocked cradles, they usually impend over a river or precipice, while the entrance is always from below, and frequently through a cylindrical passage of twelve or fifteen inches in length, projecting from the spherical nest, exactly like the tube of a chemist's retort. The whole fabric is most ingeniously and elegantly woven of a species of very tough grass; and the wonderful instinct, or foresight, or whatever else we may choose to call it, displayed by the little architect in its construction, is calculated to excite the highest admiration.

Suspend the loxia's callow brood,
In cradle-nests, with porch below,
Secure from wing'd or creeping foe,
(Weasel, or hawk, or writhing snake;)
Wild waving, as the breezes wake,
Like ripe fruit hanging, fair to see,
Upon the rich pomegranate tree.

VALUE OF REVELATION.

Without inspired truths, which are God's statements of facts, either future or invisible, we can make no discoveries in religion.—*Douglas.*

MAN AS RELATED TO OTHER ANIMALS.

No. I.

Man, it may be observed, gifted with reason, and destined for immortality, not only rises superior to all other animals, not only assumes a far more elevated rank, separated from them by a broad and strongly defined interval, but, in fact, stands in the midst of the animal world, as in it, but not of it, and his presence, as far as regards the harmony and polity of that world, is not essential; nay, so far from being necessary to the maintenance of the general economy of nature, his presence disturbs, not harmonizes with it. His destiny and that of the lower animals are diverse, the final causes of their existence are diverse; they belong to two different parts in the great scheme of creation: different are their springs of action, and different are the parts allotted to them by the God of providence. Instead, then, of being subservient to one general common weal, and blending into the great machine (so to speak) of animated nature, where wheel acts upon wheel and spring upon spring, order, balance, and harmony being the result, man stands apart, and to his own weal and purposes makes all things bend; it is by his operations that he modifies the surface of countries, and effects changes in their vegetable and animal productions. Yes, the surface of the earth proves that man eats his bread in the sweat of his face; labouring to draw from it the necessaries of life, and to render it advantageous to his interests, he impresses it with the traces of his progress, the results of his persevering energy. He drains the morass; he blocks out the sea; he cuts down the forest; he pierces the mountain; he destroys, and he distributes; he lays waste, and he cultivates; and thus the whole face of a region assumes new aspects: with its alterations both its temperature and its productions become accordingly affected. We well know how intimately the conditions of the surface of a country are connected with the mean temperature of its atmosphere, how the temperature of the atmosphere influences vegetation, and again how vegetation influences the animal creation.

It is not however thus indirectly alone, that the animal and vegetable kingdoms are affected by man's agency; to a great extent he exercises a direct influence. By his culture the fruits of the earth assume new forms. Where are we to look for the aboriginal wild stocks of the various cultivated grains, the cerealia, so useful to our species? By his care, the animals which he has domesticated have lost their primeval characters. Which is the wild race whence the horse, the sheep, the ox, and the dog derive their descent? It is useless to inquire. But the influence of man is not limited here; it affects the condition and the range of the lower animals which are not reclaimed to do him immediate service: nay, when we take into account the strict dependence of all the species on each other, and again on the productions of the soil, and on the condition of the land, it is not perhaps going too far to conclude, that few terrestrial animals exist whose natural relations have not been more or less affected by his agency.

The influence, then, which man exercises on the animal kingdom around him, is two-fold, namely, indirect and direct; and the latter may be either accidental, or designed. Man's indirect agency is commensurate with the changes which he occasions on the surface of such parts of the globe, as are subjected to his agency, thereby affecting both its botanical productions, and the temperature and quality of the atmosphere. Some desert tracts excepted, some regions where the excessive cold militates against human enterprise, man, wherever he spreads his race, gradually modifies the surface of the earth, its state of irrigation, its vegetation, and the proportion of the vapour dissolved in the atmosphere, thereby materially affecting the animal productions of such localities. As the forests are gradually cleared, and give way to cultivated fields; as swamps are drained, and meadows assume their place; as moor-land wastes become clothed with corn, the old primitive tenants gradually recede, and others take their place. He introduces plants of various kinds, and with them their parasitic insects, and other animals which depend upon them for subsistence; and thus, within certain bounds, the zoological features of such districts become perceptibly modified.

We have said that man's direct influence upon animals is accidental or designed; with respect to the former, resulting from a destruction of life, unwittingly carried on, in which man acts the part of an unconscious instrument in the hands of the Great Mover of the universe, no permanent effects are produced; for in this case, as in that of the reciprocal agency of the lower animals on each

other, the gap which man thus makes in the ranks of existing beings, is quickly filled up, according to the laws, by which the mutual dependence, the destruction and the corresponding renovation of animals are governed. Far more permanent in its effects is his designed agency, the influence which he purposely exerts. This is seen in the extermination of species from the face of a whole region, once their undisturbed abode, in the subjugation of species so completely that we now look in vain for their wild types; in the transportation of animals to countries where they are not indigenous; but where, by care and attention, they spread and become as it were, naturalized.

The direct agency of man proceeds, in many instances, conjointly with his indirect agency; and this the more especially as he advances in civilization, becomes stationary, erects permanent abodes, appropriates the land to himself, and clears it for crops of corn, or for the pasturage of flocks and herds.

In a savage state of society, the influence of man on the animals around him is chiefly direct. He hunts the timid for food, and contends with the ferocious for safety; but his influence is limited; the effects are scarcely appreciable; and the loss occasioned by the destruction he makes is speedily supplied; but as he advances in civilization, the impression he makes on the zoological condition of the surrounding territory is more deep and permanent; as new desires and wants arise he extends the field of his operations, and at length pushes his efforts of systematic destruction to the most remote regions.

The fur countries of the northern circle, and the seas of the polar latitudes, have experienced his destroying power; nor less so, the more genial regions of the globe. Not to pass beyond the limits of our own island, what changes have not been brought about, within a period comparatively recent, by human agency. The wolf, the bear, the wild boar, the wild ox, the beaver, and the caper-cailzie have been positively extirpated; while the common fowl, the turkey, the pheasant, the pea-fowl, the guinea fowl, the Chinese goose, the musk duck, the red-legged partridge, the brown rat, the fallow-deer, to say nothing of the dog and the horse, which man takes with him every where, have been added to our British fauna. But besides this, the great forests which, when Cesar visited our island, overspread the country, the extensive marshes which rendered some districts unhealthy in the extreme, and the wild moorlands, have gradually yielded to corn fields, and pasture lands. Vegetable productions from every quarter of the globe have been introduced and naturalized, and our climate has undergone that degree and kind of change, which always accompanies the demolition of dense and humid forests, and the drainage of wide-spread swamps.

In the formation or establishment of new colonies by civilized man, we behold very plainly the effects both direct and indirect, of his agency upon the flora and fauna of the newly appropriated territories; and of these our Australian settlements afford us a well-marked example, as do also the islands of the great Pacific Ocean.

But let us extend our views; let us reflect upon the great empires that have passed away; upon those now extant; upon those in their dawn; and then try to complete the sum total of man's influence upon the animal creation, and fix the point at which his agency will cease. While man exists on this great globe; while he labours upon its surface; while he surrounds himself with the necessaries, the conveniences, and the luxuries of life, so long will he inevitably continue to influence the condition of all animated nature. Man, then, in the very agency which he exerts, both on the surface of the earth itself, and on the animal kingdom, manifests the exclusive position among living beings, in which it has pleased the Almighty to place him.

There are, however, many other points to which we may advert, which exhibit his position in a still stronger light, irrespective of the mental pre-eminence which characterizes him alone. We need not say that of all animals he alone is capable of admiring the glories of creation, of appreciating beauty of form, or harmony and richness of colouring, understanding laws and their results, of distinguishing between right and wrong, good and evil, virtue and vice; of contemplating his own destiny, and of worshipping his God. Here, indeed, man is isolated, and rises to a station of surpassing dignity. "Thou hast made him a little lower than the angels, and hast crowned him with glory and honour," Ps. viii. 5. But we are taking a more contracted, a more humble survey of man; we are looking at him, as an animal, in relationship with other animals, and endeavouring to prove that, even in

this view, he differs most importantly from all below him.

Passing, then, from his influence upon all organic beings, there are three other points in his natural history, which strike us as being characteristic of his nature. First, that it is for him alone to use both animal and vegetable diet, not in their simple states, but prepared by art. Secondly, that he alone is physically adapted for all climates; and thirdly, that his natural condition is that which we term civilized, in contradistinction to savage, the latter being not his natural, but his unnatural condition. Man is omnivorous; but in an extended sense he is omnivorous only because he cooks his food. Not only do his digestive organs solicit, if not demand the previous preparation of the flesh or the grain on which he subsists, but the very characters of his teeth render this a desirable, nay, a requisite preliminary. "The brief and comparatively weak jaws of man," observes Cuvier, "his short canines, not passing beyond the line of the other teeth, and his tuberculous molars, would not permit him to feed on herbage, or divide flesh, unless these aliments were previously prepared by the culinary process; but once in the possession of fire, and enabled by arts of his own invention to capture animals by stratagem, or to kill them at a distance, the whole living world will become, as it were, placed at his feet, and the means of multiplying his species infinitely augmented." To all other animals nature offers, in its proper state, the peculiar food for which they are respectively organised: not so to man; without due preparation, a large portion of the matters which he adopts as food, would be indigestible; and some, perhaps, even noxious; but his very nature, the bias of his taste, leads him to cook the multifarious articles of diet, which his exertions have placed within his power; and in this process fire is the great agent. The use of fire, indeed, is productive of such important consequences, bears so immediately upon the arts of life, is so involved with individual and natural benefits, that we wonder not at its having been superstitiously considered by strangers to the true and living God, as a sacred thing, to be worshipped on the mountain top, or kept unextinguished on a guarded altar.

That the more rich and succulent fruits should, unprepared, gratify the palate; that some delicate mollusks should be eaten raw, or that in some barbarous countries the flesh of animals, or the substance of vegetables should be devoured without previous preparation, does not invalidate the correctness of the general proposition; in a comprehensive sense, it is undeniable: it would seem, therefore, as if even in the means destined for his corporeal nourishment, man's natural feelings led to the maintenance of a distinction between him and the lower races; and seldom does he, even in savage life, exhibit a greater degree of degradation, than when, brutelike, he devours the reeking flesh cut from the carcass of the slaughtered quarry.

M.

TRUE BENEVOLENCE.

A few years since, a lady to whom we are indebted for a work called "Miriam," and some others, entered the harbour of Sydney, and a few days after, she was busily engaged with these wretched outcasts from home and country, the female prisoners of Australia. In the Paramatta (penal) Factory, there were imprisoned at that time, nearly seven hundred unhappy beings, divided into different classes, according to the enormity of their crimes; and though a sojourner for a brief period, in a land where an inhabitant of Europe finds much that is new and interesting, her attention was absorbed by one object, the instruction and improvement of these miserable parts of the human family.

It will be readily believed, that there were not wanting some to cry, "There is a lion in the way." It was intimated that she was about to enter into scenes which no female delicacy could with propriety encounter; she was warned of the danger of personal insult from the abandoned women whom she had determined to visit; and then there was that soporific to minds of other mould, "Your efforts in their behalf will all prove in vain." The true spirit of benevolence has for ages triumphed over all such impediments, and so it did in this instance. She found the objects of her solicitude divided into three classes, according to the offences with which they were chargeable, and with each of these she conversed, beginning with the least guilty, and descending to those who had been convicted of enormous crimes. And what was her conclusion at the end of her first interview with these degraded beings, whom society had cast off to a transient pity, or a stern

contempt? It was, that the hardest heart will yield to benevolence; that "where women will plead with women, upon the broad ground of Christian charity, and venture to go forth to the depraved, not to condemn, but to persuade; to soothe, and not to irritate; the most iniquitous will scarcely fail to respect such sympathy, even should it win nothing beyond it."*

Nor had she to wait long for this result; the feelings cherished by this benevolent stranger had an immediate response; and so great indeed was her encouragement from her first visit to this penal factory, that she determined to go thither again on the following day. "The matron was desired," she says, "to apprize the prisoners of my intention; and immediately after service, leaving Mr. Marsden, (the chaplain,) I followed the under-matron as before, and found the third class (the most depraved) awaiting me, arranged in a circle round the inner court. There was a murmur of recognition as I entered, and, to my surprise, several of them curtsied—a mark of respect which I found very rare in the colony. I then told them, that, in compliance with the wish they had expressed of seeing me again, I had come to devote an hour to them, if they would listen while I read a chapter in the Bible; at the same time requesting that all might go quietly away who did not like to hear me, as I did not ask any to do so against their will, especially the Roman Catholics; as, being myself a Protestant, as a Protestant only could I venture to exhort them. I paused a few moments, during which not a sound was heard, nor did one move away, but rather drawing in a closer circle round me, they manifested the most perfect attention and good order."

The reader will ask, perhaps, what was the effect of her appeals? It shall be given in her own words: "Although hemmed in by a crowd of nearly three hundred women, of the most abandoned character, I heard not one word which could offend the most refined or delicate mind; so far from it, fallen as they were in sin and shame, still many an ear was open to the voice of the gospel, and many a heart responded to the sympathy of a Saviour's love. I stood alone among them all, with no defence against insult but that which the Bible afforded me; yet, during an interview of two hours, the only language which I heard was that of blessing; the only sounds which fell as murmurs around me were those of bitter weeping, although I said many things which human nature, even in its best state, feels hard to bear."

It would be difficult to find a mass of human beings more degraded and vile than these "prisoners of Australia," among whom this heroic woman appeared, as the follower of Him who came to seek and save that which is lost. Yet her influence was not merely that of oil upon the waters, hushing the tumult of raging passions; for many a heart was excited by unwonted feelings, and many a tongue long accustomed to blaspheme, uttered the language of penitence and prayer.

Another fact, stated in the same small volume strengthens the conclusion at which we have arrived as to the power of kindness; and at the same time describes a change in which all who know it must unfeignedly rejoice. "It was," says this writer, "at the close of a sabbath-day, that I sallied forth for an evening stroll, and wending my lonely way, almost without a motive, save for the refreshment of a cool sea-breeze, which at that moment was springing up with the rising tide, I unconsciously wandered to a convict's hut, which stood on the borders of the coast. Attracted by the sound of voices, as if of children reading, I paused to listen; and although still too far from the dwelling distinctly to hear the subject of such discourse, I saw through the open doorway what was passing within. The father of the family, a convict, sat near the entrance with a young child on his knee, while three older ones were grouped around him reading from the Scriptures, which from time to time he explained to them, and appeared earnestly exhorting his children to love and obey God, even as they were required by the will of God to do. Unwilling to intrude upon a family thus engaged, I returned home, unperceived by those who had thus attracted and interested me; but on the following day I heard from the lips of his own wife the circumstances of this convict's transportation, and of her heroic resolution, from the moment of his condemnation, never to leave or to abandon him, whatever might be his destiny. Providentially he had been assigned to the service of the Agricultural Company, and, under the Christian teaching of Sir Edward Parry, both he and his wife had, humanly speaking, been led to see the folly of worldly wickedness, and the deep importance of those better things

* See "The Prisoners of Australia."

which now formed their highest privilege and consolation. Her husband, she said, had long since become a reformed character, and was now all she could wish as a Christian husband and a father. This account was afterwards confirmed to me by others, who spoke of him as an honest, industrious, and most deserving man; and I also found that he gave many sweet evidences of his sincerity as a professing Christian. He never entered upon his daily labours, nor lay down to rest at night, without reading a portion from the Bible, and gathering his little family around him for prayer and thanksgiving. He devoted all his leisure hours to the instruction of his children in reading, writing, and arithmetic; and many there are who might add their testimony to mine, that these children, who never failed in their attendance on the church services, behaved with a quietness and reverential attention, during the time of such services, that might prove them examples to many of our own more civilized families at home, who are educated with far higher advantages."

COMMON SAYINGS.

No. IX.

LUCK—CHANCE—FORTUNE.

"God helps those that help themselves." My grandfather used to say that this poverb was sometimes applied in a profane manner, and sometimes in a Christian manner. He had heard it used with a sneer, when the blessing of Providence was gratefully owned as resting on the labours of honest industry; as if there were no need to acknowledge God in any matter which human agency was employed in bringing about. "Ah," he said, "it is now, as it was of old. Worldly people look upon their possessions and say, 'This I have earned, and this I have builded, and this I have treasured up;' forgetting Him who has given them power to get wealth, Deut. viii. 17, 18; and sacrificing to their own net, and burning incense to their own drag, Hab. i. 16. But those who do not own God in their prosperity, may expect to have their abused blessings recalled; and even that would be a mercy, if it proved the means of leading them to the source of all good. Better own God in destitution, than live without him in plenty." But I have heard my grandfather use the saying himself, as an encouragement to try, and persevere—even with a little strength and feeble means, and great discouragements.

"Cheer up, and look up," he would say, "remember Him who gives power to the faint, and increases strength to those that have no might. If you give way to indolence, you have no reason to expect help from God. But if, in humble dependence and obedience, you strive to the utmost with the little strength you have, you have reason to hope that His strength will be made perfect in your weakness. Neither the extent of Divine power, nor the riches of Divine grace, nor a consciousness of our own weakness, have any just tendency, either to discourage human effort, or encourage sinful inactivity.

"'Misfortunes seldom come alone.' This proverb may be verified in three ways. First, if what are called misfortunes are the result of a man's own folly, imprudence, and sin, it is very likely, that though the causes may have been scattered over a large space of time, the consequences may come to maturity pretty nearly together. The man has laid the trains himself, and they may all take fire at once, or one may fire another. Second, If the afflictions—for so they should rather be called—are sent as chastisements, they are often repeated and multiplied, because of our own obduracy and insensibility. We do not immediately fall in with the design of the correction, forsake the sins it was intended to reprove, and return to Him from whom we have revolted. Hence the necessity of repeated strokes; and in inflicting them, God deals with his people as a physician with his patient, or a parent with his child. It is a fearful thing to need many strokes; but a mercy to have them if they are needed. And a third reason why troubles often come together is, that we are too apt to suffer ourselves to be discouraged at the first appearance of difficulty; and giving up all for lost, we do not exert ourselves to make the best of things as they are, and so they become worse than they need be, and one trouble draws on another. In all these particulars we have more to do in making our own troubles than we are in general willing to admit or acknowledge, or, perhaps, than we are really aware of.

"But there are, no doubt, many cases in which afflictions, in rapid succession, come to the best of men immediately from the sovereign hand of God. The messengers of evil tidings, as in the case

of Job, come upon him at once, Job i. 14—19. The children of God are often in heaviness through manifold temptations, 1 Pet. i. 6. Deep calleth to deep; waves and billows roll one upon another, Psa. xlii. 7. Remembering this, if we are thus exercised, we shall make use of one affliction, to quicken and help us to prepare for another; for how deep soever we have drunk of the bitter cup, so long as we are in this world we cannot be sure that we have drunk our share, and that it has finally passed from us. But if we are enabled to exercise submission and faith, the bitterness will be extracted; and, as afflictions abound, so our consolations also will abound by Christ, 2 Cor. i. 5; iv. 16—18."

When my grandfather saw people going on in a rash, imprudent, and especially in a sinful way, and rejecting counsel and admonition, he said they reminded him of a heathen saying, which is often met with by boys in their Latin exercises, "Those whom the gods will destroy, they first infatuate; but those whom they wish to favour, they endow with integrity, inspire with understanding, and animate with activity." "Far be it from us, as Christians, to speak as if God were in any way the author of our follies and sins; but we often see people, even in worldly things, act as if they were bereft of reason, and given up to infatuation, that surely leads to ruin. And a far more fearful, an irretrievable ruin is unerringly indicated by a determined perseverance in evil courses, and rejection of counsel and reproof; as the prophet of old said to the wicked king Amaziah, 'I know that God hath determined to destroy thee, because thou hast done this, and hast not hearkened unto my counsel,' 2 Chron. xxv. 16. On the other hand, whatever is an indication of a good work of God upon us, is also an indication of His gracious designs towards us. If the Lord were pleased to kill us, he would not have showed us such things as these, Judges xiii. 23.

"'Fortune,' says the proverb, 'knocks once at least at every man's door.' 'There is a tide in the affairs of men, which, taken at the flood, leads on to fortune,' says another, much in the same strain. It might be more properly said, even in our worldly affairs, that we have all of us opportunities which may be either improved or neglected. Perhaps most of us can look back on some, which have been suffered to pass unheeded, or have even been abused; and the consequences of our own folly or neglect are likely to attend us to the end of our days; for 'opportunity lost, can never be recalled;' and, though it is sometimes repeated, it is much more frequently otherwise. 'Man also,' says Solomon, 'knoweth not his time,' Eccl. ix. 12. There is a time allotted to all, in which to seek and obtain important advantages; but, in general, they know not, or observe not, that time, but suffer it to pass unimproved; and then they are involved in unforeseen calamity, as fishes or birds in a net or snare. Youth, my dear children, is the golden period of opportunity; the best time to gather useful knowledge, and form good habits; to observe good examples, and get fixed principles for the guidance of your future life. If you improve it, you will be like the bee or the ant, who, in summer, lays up store for many days to come; if you neglect it, you will be like the butterfly, unprovided with shelter, and exposed to the fury of the first storm by which it is assailed. And if these remarks hold good in reference to gaining wisdom, and improving opportunities for the present life, how much more in the concerns of the soul and eternity! Whatever opportunities of a worldly kind we may let slip, whatever advantages we may lose, and whatever calamities may befall us, through unforeseen and seemingly casual events, or even through our own impolicy, if we do not neglect the salvation of our souls, a few years—perhaps a few days—will set all to rights. But, if 'the one thing needful' be neglected; 'the time of visitation,' the 'day of salvation' trifled away, the loss can *never* be repaired; the disappointment and ruin will be everlasting. Whether or not 'fortune,' as the proverb has it, or opportunity of worldly success, should ever knock at our door, the Friend of sinners says, 'Behold, I stand at the door and knock,' Rev. iii. 20. Happy they who know the day of their visitation, and 'seek the Lord while he may be found, and call upon him while he is near,' Isa. lv. 6.

> 'Rise, touch'd with gratitude divine,
> Turn out his enemy and thine;
> Turn out the hateful monster sin,
> And let the heavenly Stranger in.'"

"God's mill grinds slow, but sure." "It does so," said my grandfather, "in the fulfilment of the promises. Witness the experience of Abraham, and his posterity—long delayed, yet brought to pass 'in that self same night' that was ap-

pointed: and the manifestations of the Saviour—long looked for, but sent forth just 'when the fulness of time was come.' It does so in the appearances of Providence in behalf of those who love and serve God. Both to individuals and to his church, 'the Lord waits that he may be gracious.' Faith and patience are often long exercised; and sometimes there is almost a surmise that 'the Lord has forgotten to be gracious, and in anger has shut up his tender mercies;' but

> 'He does but wait the fittest time
> His favour to display.'

"God has gracious intentions in his seeming delays. When Jesus heard that Lazarus was sick, he abode two days in the place where he was, instead of hastening to him, as we should have expected; or even of speaking the word to heal him. But though the visit was delayed, the friends were not forgotten or slighted; but by the delay, the intended mercy was magnified, the glory of God promoted, and the faith of the disciples established. When the work of deliverance, temporal or spiritual, public or personal, stands at a stay, it does but stay the time; and 'every thing is beautiful in its season.' And it does so in the work of retribution. There is a great deal more of this going on, even in the present life, than men in general are aware of; but instances often arise in which conscience reminds persons, either pleasingly or painfully, that with what measure they have meted to others, it is measured to them again, Matt. vii. 2. 'Woe to thee,' said the prophet, 'that, spoilest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee! when thou shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee,' Isa. xxxiii. 1. And many have reason to say (as did Adonibezek) 'As I have done, so God hath requited me,' Judges i. 7. On the other hand, 'Unto the upright there ariseth light in the darkness,' Psa. cxii. 4. 'The liberal soul shall be made fat, and he that watereth shall be watered also himself,' Prov. xi. 25. Pity and liberality to the poor have been acknowledged as a loan to the Lord, Prov. xix. 17, and repaid with rich interest to the good man, or to his seed after him—according to that fine saying of bishop Hall, 'Happy is the man who may be creditor to his Maker! Heaven and earth must be empty before he shall want a royal payment.'

"And, then, as to future retribution, 'Because sentence against an evil work is not executed speedily,' sinners flatter themselves it never will be, and 'their heart is fully set in them to do evil,' Eccles. viii. 11; 2 Pet. iii. 3, 4, 9. But they only deceive themselves, and think to mock God, when they thus abuse his long-suffering goodness, and harden themselves in sin. Vengeance comes surely, though it may come slowly. 'Whatsoever a man soweth, that shall he also reap;' and there is such a thing as 'treasuring up wrath against the day of wrath,' Gal. vi. 7; Rom. ii. 4, 5. On the other hand, upright men are sometimes discouraged and ready to say, 'Verily I have cleansed my heart in vain, and washed my hands in innocency,' Psa. lxxiii. 13. But 'God is not unrighteous to forget your work and labour of love,' Heb. vi. 10. The character of his people may now be misrepresented, and their worth unknown; but there is a day coming when 'the righteous shall shine forth as the sun in the kingdom of their Father,' Matt. xiii. 43, and 'then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not,' Mal. iii. 18."

"God tempers the wind to the shorn lamb." This is a touching saying; "but," as my grandfather used to say, "taking it in its literal meaning, it does not justify the shepherd who, from inconsideration or covetousness, shears his flock while the winds are keen. When animals are left to their native instincts and habits, and as far as they depend immediately upon the providence of God, all things are exactly adapted—as the renewing of the feathers of birds, and the fur of beasts, at the approach of winter; and if sheep were left to shed their wool, it would no doubt be exactly at the proper season. But if man makes a property of them, and takes them under his own care, it is his duty to exercise a humane consideration, and not offend the merciful Creator by wantonly running counter to his arrangements, and inflicting needless suffering on the works of his hands. Still more criminal is it for man to strip his fellow men, or, by unkindness and cruelty, to inflict anguish of heart more severe than that of the keen north wind on the newly shorn lamb. But such sufferings too often are inflicted; and,

when smarting from the unkindness of man, it is delightfully sweet and soothing to experience the kindness and tenderness of God.

> 'O Thou who driest the mourner's tear,
> How sad this world would be,
> If, when betray'd and wounded here,
> We could not fly to Thee!'

And whether our afflictions come from men, or more directly from God, we shall often have occasion to acknowledge how kindly and mercifully they are tempered; one removed when another is inflicted; or some alleviating circumstances, or seasonable support afforded, according to the beautiful language of Scripture, 'He stayeth his rough wind in the day of the east wind,' Isa. xxvii. 8. When things are at the worst we need not despair, for God has the winds at his command, and every affliction under his check. Be the winds ever so high, or rough, or keen, he can say to them, 'Peace, be still;' and 'he knoweth our frame; he remembereth that we are dust. Like as a father pitieth his children, so the Lord pitieth them that fear him,' Psa. ciii. 13, 14."

"'God fits the back to the burden.' Ah, that is a true saying indeed, as all can testify who have known what it is to have heavy burdens laid upon them, such as would press them even down to the ground, Psa. cxliii. 3, and what it is believingly to cry, 'Lord, I am oppressed; undertake for me,' Isa. xxxviii. 14 And yet, we are sadly apt to forget our own experience, and, notwithstanding all the proofs we have had of the Divine compassion, love, and power, and how often soever we have found him to be 'a very present help in trouble,' to feel, when new troubles come upon us, as if they could never be borne. Like the apostle, we pray then for the removal or the averting of 'the thorn in the flesh;' but like him, we are brought to the same experience as before, 'My grace is sufficient for thee,' 2 Cor. xii. 9. The trial shall be continued; but 'as thy day, so shall thy strength be.' 'God is faithful, who will not suffer you to be tempted above that ye are able to bear,' 1 Cor. x. 13; and, 'Man's extremity is God's opportunity.' When, as far as human help and outward resources are concerned, we seem to be shut out from hope, and shut up in despair, the Lord Jehovah surprisingly and seasonably interposes, as he did for Abraham on Mount Moriah, Gen. xxii. 14; for Israel in Egypt, Exod. iii. 7, 8; for Jonah in the deep, Jonah ii.; for the disciples in the storm, Matt. viii. 25, 26; and for Peter in prison, Acts xii.

> 'Just in the last distressing hour
> The Lord displays delivering power:
> The mount of danger is the place
> Where we shall see surprising grace.'"

C.

SEA URCHINS.

Amongst the many kinds of echini, or sea urchins, that infest the reefs, are some remarkable for possessing spines which are both offensive and defensive weapons. On one occasion, when searching for a fish in the crevice of a coral rock, I felt a severe pain in my hand, and upon withdrawing it, found my fingers covered with slender spines, evidently those of an echinus, and of a grey colour, elegantly banded with black. They projected from my fingers like well-planted arrows from a target; and their points, being barbed, could not be removed, but remained for some weeks imbedded, as black specks in the skin. Its concealed situation did not permit me to examine this particular echinus; but I subsequently noticed some others of a similar nature fixed to the hollows in the rocks: they were equal in size to the *E. cidaris*, and the body was similarly depressed, but the spines were long, slender, and more vertically arranged, and their points finely serrated. Their colour was jet black. These animals adhered so firmly to the rocks, that they could not be detached without difficulty. When closely approached, they gave an irritable shrug to their spines, similar to that displayed by the porcupine or hedge-hog. It was difficult to say if the hand had been brought in perfect contact with this echinus before it was wounded by its weapons. In some experiments, I approached the spines with so much caution, that had they been the finest pointed needles in a fixed state no injury could have been received from them, yet their points were always struck into my hand rapidly and severely. The natives are well aware of the offensive character of these animals, and caution the stranger against handling them.—*Bennett.*

SLEEP.

Sleep, the type of death, is also like that which it typifies, restricted to the earth. It flies from hell, and is excluded from heaven.—*Colton.*

Grecian Philosophers and their Pupils.

ANCIENT PHILOSOPHERS OF GREECE.

When the Persian power gave way before the Grecian empire, Judea was made more accessible than before to the Greek philosophers. The number of Jews at Alexandria, when it became the centre of intercourse for the whole world, and the translation of the Hebrew Scriptures into Greek, both tended to make known the leading principles of the Bible to the Greeks; and when their wisest men really searched for knowledge, they could not but be impressed with the value of the Jewish doctrines, though self-conceit and high opinions of their own wisdom, then, as in later days, blinded their minds, so that the truths of revelation often appeared "to the Greeks foolishness." They rested content with outward knowledge, which, though valuable, was infinitely less so than the spiritual fruits of Scripture; those wondrous things which the psalmist prayed that his eyes might be opened to discern from the Divine law, Psa. cxix. 18.

The natural turn of the Grecian mind, ever seeking to know some new thing, made the philosophers willing to gain advantage, from whatever they could learn without humbling the soul before God. Some of the wisest, as Plato and Socrates, acknowledged the defective state of mankind, even as to morality, and that no human means were adequate to reform it. They hoped that a Divine revelation would be vouchsafed; but they could not believe that the religion of that poor despised nation, the Jews, had been revealed by the Most High, or that it was suitable for the whole world, and the only revelation that would be sent.

Thus reason still, unless Divinely taught,
Whate'er she learns, learns nothing as she ought;
The lamp of revelation only shows,
What human wisdom cannot but oppose,
That man, in nature's richest mantle clad,
And graced with all philosophy can add,
Though fair without, and luminous within,
Is still the progeny and heir of sin.
Thus taught, down falls the plumage of his pride;
He feels his need of an unerring guide,
And knows that falling he shall rise no more,
Unless that power that bade him stand, restore.
This is, indeed, philosophy; this known,
Makes wisdom, worthy of the name, his own.

Let the reader glance at the imperfections of the best systems of heathen philosophy; those need not be noticed which were openly atheistical, such as the Epicureans', the Cynics', and others. The ideas of public worship, inculcated by the best of the philosophers, only taught outward conformity to the public practice, whatever that might be, whether merely trifling by sacrificing a cock to Esculapius, and a goose to Apollo, or rites which were deeds of impurity and bloodshed, like those still openly

performed for acts of worship in our eastern dominions. They held that every one should adhere to the religion of his country, whatever that might be. Religion, with them, consisted in rites and superstitions, not in doctrinal truths: they maintained that there were many falsehoods which it was useful for the people to receive as truths. Nay, even Cicero expressly declares, that to do otherwise was "horrid wickedness." Thus to turn men from the black catalogue of sins St. Paul enumerates, which were practised under heathen philosophy, if it were to be done by preaching peace on earth and goodwill towards men, was a crime! But are there no men, calling themselves Christians, who agree with Cicero in this opinion?

Such philosophers saw the universal tendency of the heart of man to deeds of evil; but they did not trace it to its true source, nor were they aware of the extent of condemnation it involved. Equally ignorant were they of the true scheme or plan of redemption, whereby God can be just, and yet the justifier of the ungodly, through a Divine Mediator. They sought to cleanse the heart and life; but they were ignorant of the only means by which this wondrous change can be effected—the all-powerful influences of God the Holy Spirit. They considered that something more than common was needed to constitute the happiness of mankind; but while some placed this in virtue being its own reward, others still more vainly sought happiness in sensual pleasures: thus they sowed the wind, and reaped the whirlwind, Hos. viii. 7. There were three hundred opinions respecting the chief good; and, as Cicero rightly observed, those who differed as to the end to be sought, must differ as to the system, the course of life, the means by which it should be followed.

The immortality of the soul is the great object to which the hopes of the Christian are directed. Here, philosophy can do nothing; she has no consolations for herself, and can administer none to others. Many followers of Aristotle, the tutor of Alexander the Great, wholly denied its existence. Even Socrates, whom some of our modern sciolists dare to speak of as equal, if not superior, to our blessed Saviour, when in the prospect of death, only ventured to express "a hope" that "there is something remaining for those who are dead, and that then it will be much better for good than for bad men." He considered that it is doubtful whether it is not better to continue in the world than to go out of it. This was the most enlightened of philosophers, who suffered death B.C. 399, because he opposed the idolatries of his countrymen; yet how inferior to the declaration of the apostle, "For me to die is gain!" Phil. i. 21.

Plato, the most eminent disciple of Socrates, taught something of the immortality of the soul, but with much uncertainty, and obscured by the fantastic doctrines of transmigration, or of absorption into the Divine Being; while others considered that the soul of man was doomed to endless wanderings, or to eternal sleep in the grave. How painful are these conclusions, compared with the firm reliance of the patriarch Job; which may be literally translated—

"I know that my Redeemer liveth,
And that at the latter day, over the dust he shall arise and stand:
And though after my skin this body itself shall become dust,
Yet from my flesh shall I behold God:
When I shall behold him as my own,
Then shall mine eyes see Him, and no stranger;
The inmost desires of my bosom are consummated."

And the clear declaration of the psalmist is, "Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption," Psa. xvi. 10.

The best heathen ideas of future happiness and misery were poor indeed; they talked of Tartarus and Elysium; but Virgil, in closing the most elaborate account of the general belief on the subject which is on record, expressly intimates that the whole was a mere fable. Others believed that happiness after death was only for a limited period, while punishment would be eternal.

Thus the best heathen philosophy weakened the principles of mankind, and encouraged corrupt inclinations to prevail in practice, without any restraint more effectual than the weak barrier of human laws. How different from the truths of revelation! Where revenge was counted praiseworthy, where pride and the desire of popular applause were set forth as the chief incentives to virtue and noble actions, it is not surprising that profitable lying was deemed lawful, theft rewarded, and murder in many forms openly permitted; while sensuality was unblushingly practised even by the teachers themselves. Such

was heathen philosophy at its best period; yet, in our day, there are many who close their eyes and ears, and harden the hearts, and would fain persuade us that these principles are preferable to the wisdom that cometh from above, which is first pure, then peaceable, without guile, and without hypocrisy, James iii. 17.

And let it especially be remembered, that, as already shown, even this wretched philosophy, in its best days, never was the religion of the people; it was confined to the teachers and their immediate disciples; it had little or no effect upon the great mass of mankind, to purify and heal their mental disease. The refinement produced by philosophy did something to soften ferocity, and stimulated that cultivation of the liberal arts, which is found to distinguish the progress of civilisation. This would affect the general course of events, and have an influence upon the polity of the nations; but the people at large were left in deep ignorance, to be played upon by the superstitious hopes and fears of gross idolatry. How different from the bright views set forth in the glorious doctrine of the resurrection, which teaches the poorest and most despised sufferer to look forward to a glorious and mighty change beyond the grave, when all the evils and sufferings of this world will have lost their power, and that which goes to the tomb a dishonourable, helpless mass of corruption, will be raised in incorruption, in glory, in power, a spiritual body! The wisest of heathen philosophers knew nothing of those glorious truths which the most unlettered Christian has now plainly set before him in the fifteenth chapter of the first Epistle to the Corinthians. Warburton has fully shown that neither the Pythagoreans, the Platonists, the Peripatetics, nor the Stoics, the four most renowned schools of philosophers, believed in a future state of rewards and punishments, though they all professed to teach it: they taught this doctrine without believing it, for they taught "double doctrine," saying one thing while they thought another. They felt that their principles dissolved the bonds of society; and, therefore, the refuge of Plato was to avow to his most intimate friends, that mankind must be deceived; that there are truths which the people are not to know; and that the world is not to be trusted with the true notion of God. How different from the Jewish and the Christian faith; and what but evil could result from systems so faulty at their source! What a proof that "when philosophers once besot themselves with a prejudice, they are even more incurable than the people themselves; because they besot themselves not only with the prejudice, but with the false reasonings employed to support it!" They admitted that it was impossible to keep the body of the people pious, holy, and virtuous, by the precepts of philosophy, and that it could only be done by the fear of the gods. Yet, as Warburton shows, it is evident that these men believed nothing of that future state which they so industriously taught to the world. How fully this explains and justifies the decided terms in which the apostle Paul constantly exposes the heathen philosophy, as the vain babblings of men, who, professing themselves to be wise, became fools! Rom. i. 22. As Milton says, in reference to the philosophy of the heathen,

> ———" He who receives
> Light from above, from the fountain of light,
> No other doctrine needs, though granted true;
> But these are false, or little else but dreams,
> Conjectures, fancies, built on nothing firm."

On the effects of the worst sort of philosophy, that which falsely taught as the best good, "Let us eat and drink, for to-morrow we die," there is no need to enlarge. Robert Hall has well said: "It was late before the atheism of Epicurus gained footing at Rome; but its prevalence was soon followed by such scenes of proscription, confiscation, and blood, as were then unparalleled in the history of the world; from which the republic, being never able to recover itself, after many unsuccessful struggles, exchanged liberty for repose, by submission to absolute power. Such were the effects of atheism at Rome. An attempt has been recently made to establish a similar system in France, the consequences of which are too well known to render it requisite to shock the feelings by a recital."—*Connexion of the Old and New Testaments.*

VEGETABLE CHEMISTRY.

No. II.

GUM, FARINA, GLUTEN, SUGAR.

These are some of the more important of those proximate principles to which we alluded in the last Number. Gum is, perhaps, the most abundant of them all. It is found in all parts of young

vegetables, in combination with other principles, but is not unfrequently present in such large quantities as to be discharged by spontaneous exudation. Its chemical characteristics are, solubility in water, perfect insolubility in alcohol and oils; but triturated with the latter, it tends to diffuse them through water. FARINA, or STARCH, exists in the flour of most varieties of grain, and in many other vegetables, and is obtained from them by washing the containing matters in cold water, decanting off the liquid, and then allowing the farina to subside. In cold water it is insoluble, but with hot water it forms a viscid and gelatinous solution. It is insoluble in alcohol. It has the characteristic property of forming a blue compound with iodine, which may be readily obtained by adding an aqueous solution of iodine to a dilute solution of starch. Pure starch, when examined by the microscope, appears under the form of rounded grains, which are lodged in cells in the plant which produces them. These consist of vesicles, inclosing a pure transparent liquid. Heat causes them to burst and to empty themselves. The liquid consists of water holding in solution a peculiar substance to which the name of *amidin* has been given, whilst the vesicular and insoluble part has been distinguished by the name of *amylin*. After the farina has been washed off from wheat flour by the affusion of cold water, GLUTEN remains behind. This is a grey, elastic, and exceedingly tenacious substance, becoming hard and semi-transparent by heat, and is only partially soluble either in water or alcohol. All acids dissolve it. It constitutes about one-fourth part of wheat flour. If boiled in alcohol an insoluble portion remains, to which, from its resemblance to animal matter, the term *albumen* has been given. It remains in the form of a gray substance, is easily dried, and becomes brittle and pulverulent. *Emulsin*, obtained from all seeds which form an emulsion with water, as those of the almond, is a principle analogous to, if not identical with, albumen. The characteristics of SUGAR, so frequently found mixed with other principles, but often in a nearly pure form, are too well known to require description.

The GUM most commonly used in this country is known by the names of gum arabic and gum senegal. The former is obtained from the Levant; the latter, by which its use has in a great measure been superseded, from the western coast of Africa.

The most efficacious and economical process to obtain FARINA is as follows. Good wheat must be allowed to steep in cold water, till it becomes soft and yields a milky juice when squeezed. Having then been taken out of water and put into coarse linen sacks, it must be subjected to pressure in a vat filled with water. A milky juice, containing abundance of starch, will consequently subside and mix with the water of the vat. After this process has been repeated, as long as the water yields any milky juice, the sack and its contents may be removed. The starch soon falls to the bottom of the vat, and the water which contains it gradually ferments. Alcohol and vinegar, or lactic acid, are found in it, probably at the expense of the starch. But the acid thus evolved, dissolves all the impurities, and leaves nothing behind but starch, which is finally dried by a moderate heat. It may likewise be obtained, and in a very pure form, from the potatoe, simply by rasping it down over a sieve, and passing a current of water over the raspings. The water passes through the sieve milky from the starch suspended in it. It may then be well washed with pure water, and allowed to dry. One hundred parts of good potatoes ought to furnish fifteen of starch. Arrow-root, so called because it has been considered as an antidote to the poisoned arrows of the Indians, consists entirely of a very pure starch. Such, likewise, is the substance imported into this country from South America, under the names of cassava and tapioca. It is obtained from the root of the *jatropha manihot*. Sago, extracted from the pith of a species of palm called *sagus ruphia*, which grows in the Moluccas, Philippines, and other East India islands, is another variety of it; and so are salop, which comes to this country from Persia, and is supposed to be procured from the root of different species of the orchis, *hordein* obtained from barley meal, *lichenin* from Iceland moss, and *inulin* from the root of the *inula helenium*. The *tubers* of the dahlia and other plants are considered as substances analogous to starch.

In order to obtain pure GLUTEN, wheat flour should be kneaded into a paste with a little water. It is thus formed into a soft, elastic, ductile mass. This must be washed cautiously, by kneading it under a small jet of water, till the water no

longer carries off any thing, but runs colourless. What remains behind is gluten.

It is from the well-known *arundo saccharifera*, or sugar-cane, that almost the whole of our SUGAR is produced, in the East and West Indies. The juice, extracted by passing the cane through iron rollers, is subsequently clarified by heat and the introduction of a quantity of lime. After continued evaporation, it is introduced into what is termed a cooler, a wooden vessel about eleven inches deep, seven feet long, and from five to six feet wide. As it is cooled, it crystallizes or grains, and is finally separated from the uncrystallizable syrup or molasses by being put into empty hogsheads having holes at the bottom. The sugar in this state is sent to this country under the name of muscovado, or raw sugar. A gallon of the raw juice yields at an average about one pound of raw sugar. Sugar may be likewise obtained from many other vegetables. It flows spontaneously from incisions made in the American maple-tree. All ripe fruits contain much of it, and it is found in no inconsiderable quantity in the juice of the carrot, and still more remarkably in that of the beet. The extraction of sugar from the latter root was introduced into France during the late war, and the manufacture is still carried on. In the year 1827, the quantity of beet sugar made in France is stated to have been as much as 2,650,000 lbs. Liquid sugar was first pointed out by Proust, who has shown that it exists in a variety of fruits and vegetable juices. It is distinguished from every other species by being incapable of crystallizing, and can, therefore, only be exhibited in a liquid state. There is reason, however, to suspect, from the experiments of Vogel and Bouillon Lagrange, that it may be merely common sugar deprived of the power of crystallizing by being combined with an acid.

Now, these four bodies furnish an apt illustration of the very curious fact noticed in our last Number—the immense variety of effects which is occasioned merely by a comparatively trivial difference in elementary composition. With the exception of gluten, which contains a principle analogous to one found in the flesh of animals, and consequently presents some traces of nitrogen or azote—so large an ingredient in animal matter—they are resolvable into carbon, hydrogen, and oxygen only, and out of 100 parts by weight of each, the different proportions in which they occur are no more than the following:—

	Carb.	Hyd.	Ox.	Nit.
Gum	41.94	6.5	51.61	
Farina	43.75	6.25	50.00	
Gluten	55.70	7.80	22.00	14.50
Sugar	42.22	6.60	51.18	

So great, indeed, is their similarity, in this respect, that, if allowed to act upon each other, under circumstances favourable to the formation of a new arrangement between their ultimate atoms, either with or without the introduction of a foreign substance, they may all, to a greater or less extent, be converted into one another. Gum, by being merely boiled in dilute sulphuric acid, is partially converted into sugar. Starch may be converted into both gum and sugar. If a decoction of starch, free from gluten, be kept for six weeks in a temperature of between 60 and 80, water being occasionally added to prevent dessication, a portion of sugar will be gradually formed in it. But if two parts of starch be mixed with four of cold water, and gradually added to twenty of boiling water; if to the thick paste thus formed, one part of finely powdered gluten be added, and the mixture kept six or eight hours in a temperature of between 120 to 170, the change takes place in a few hours—a clear and sweet liquid will be the result, containing both gum and sugar in considerable quantity. But sugar may more readily be obtained, as indeed may gum likewise, by the action of the dilute acids. This method was discovered by Kinchoff, of St. Petersburgh, when Napoleon, under the enforcement of what was termed the Continental System, excluded colonial produce from Russia, and he was rewarded for it by the emperor, with an annuity of one thousand rubles. For this purpose it is necessary to digest a pound of starch in six or eight pints of distilled water, rendered slightly acid by two or three drachms of sulphuric acid. After the mixture has been simmered for a few days, fresh portions of water being occasionally added to compensate the loss by evaporation, the acid must be saturated by a proper proportion of chalk, and the mixture filtered and evaporated to the consistence of syrup. This, purified in the usual manner, affords granular sugar. Nitric, hydro-chloric, and oxalic acids, may be substituted in the above process for sulphuric acid, but the phosphoric as well as the tartaric and other

vegetable acids, are ineffective. According to the experiments of Saussure, it does not appear that the contact of air is necessary to this result, but it seems probable that a portion of water becomes solidified, since, although no gas is evolved, and no part of the acid decomposed, the actual sugar obtained exceeds by about one-tenth the original weight of the starch. If, again, starch be but carefully heated, till vapour arises, it is so far converted into gum, as to be often used as a substitute for gum arabic, in the processes of calico printing and of stiffening different goods. It is commonly sold at Paris under the name of *dextrine*. And according to the statement of Defosses, when sugar has been dissolved in water which has been boiled over gluten, after the evolution of carbonic acid and hydrogen gases, a part of it is converted into a substance having all the properties of gum. The same effect, it appears, may be produced by the agency of lime.

A similar chemical change occurs in germination. The seed of a vegetable, it will be recollected, consists of two parts: the germ, or part endowed with life, the radicle of which strikes downwards, whilst the plumula shoots upwards; and the cotyledons, or seed lobes. Now, if seeds are placed in vacuo, or in gases which do not contain oxygen, vegetation makes no progress—they merely swell, and forthwith decay. But if atmospheric air have free access to them, a remarkable alteration takes place. Insipid and farinaceous before, they now become sweet and mucilaginous. Humidity is essential to the process, and a certain temperature and exclusion from a strong light. But with these adjuncts, all of which they possess when placed in the soil, carbon is evolved, leaving a comparative excess of the remaining elements, and the consequence is a change of a considerable portion of farina into sugar and gum. If confined under pure oxygen gas, germination is even morbidly increased; and it is said that certain oxidizing agents, as, for instance, the aqueous solution of chlorine, are capable of affecting the restoration of germinating power to old and dry seeds. This process seems designed to furnish nourishment to the young plant, before its root and leaves are adequate to their full functions, and for this purpose numerous vessels make their appearance in the cotyledons. When the plumula has just made its appearance, if the cotyledons are cut off, it does not cease to vegetate, but appears dwarfed; its size, when compared with that of a plant in which they are allowed to remain, being only as two to seven. But if the plumula has completely expanded into leaves, the cotyledons may be removed without injury, and soon die of themselves. A change of the same kind takes place in malting. Malt is barley which has been made to germinate to a certain extent. Having been steeped in cold water, in consequence of which it absorbs moisture and increases in bulk, it is laid out upon the malt floor. Here the radicle lengthens and the plumula elongates; a portion of carbon unites with the oxygen of the air to form carbonic acid, with a considerable evolution of heat, till the process is arrested, by raising the temperature so as to destroy the vitality of the seed. The following are Dr. Thompson's analyses of unmalted and malted barley, showing the changes which have taken place in the operation:—

	In barley.	In malt.
Gum	5	14
Sugar	4	16
Gluten	3	1
Starch	88	69

Hay, when it begins to imbibe moisture, exhibits the same phenomena. Oxygen is absorbed and carbonic acid evolved, with so great an increase of temperature that, as is well known, combustion takes place under these circumstances. At the same time a quantity of sugar is formed. It is owing to a partial change of the same kind, that old generally tastes sweeter than new hay.

The carbon which forms so essential an element in these proximate principles, may, in the case of sugar more especially, be rendered sufficiently apparent, by a very simple but striking experiment. If equal parts of strong syrup and sulphuric acid be mixed together, the mixture, when stirred, presently becomes brown and black, then suddenly heats, effervesces, and passes into the state of an almost solid and very bulky mass of charcoal. Water is at the same time produced, the elements of which appear to be suddenly abstracted by the acid.

It is to the results of chemical action between two of these principles, farina and gluten, and the proportional alterations to which it gives rise, that we owe the most valuable article of diet we possess. The decided superiority of wheat

flour over every other kind, for making bread, is well known. This is owing to the quantity of gluten it contains, and which, as we have seen, is the only element of the four above referred to, containing nitrogen or azote, so abundant in the flesh of animals. In the process of fermentation, gluten not only has the mechanical effect of preventing the escape of carbonic acid gas, and thus rendering bread light; but it is on a mutual reaction, as we have just hinted, between farina and gluten, that the nutritive qualities of bread in a great measure depend. *Barm*, so successfully used to accelerate the process of fermentation, is nothing more than gluten combined with a vegetable acid. Water, it is true, is used in the process, and a proportion of it, or of its elements, becomes solidified; but water is a compound of oxygen and hydrogen only, so that by this means no new elements are introduced. It is not very easy to explain the chemical changes that take place, but so completely does bread differ from the ingredients of which it is composed, that none of them can be detected in it. Flour, deficient in gluten, is quite incapable of making raised bread, notwithstanding the greatest activity may be given to the fermentative process, by artificial additions. The discovery of these important and curious changes, is alike one of the most beneficial and one of the earliest we have upon record. From the directions given to the Israelites as to the celebration of the passover, it is evident they were well acquainted with it, having probably learned it from the Egyptians. And from the history of that period to the conclusion of the sacred canon, the peculiar formation of bread is one of those incidents in humble and every-day life, frequently adduced in illustration of events and changes, the most important and momentous, because intimately connected with the eternity beyond. A condescending peculiarity, this, of the sacred volume, and one we cannot help noticing in passing, which demands our deepest gratitude, whereby, not only may the feeblest understanding be enabled to comprehend the "mysteries of the kingdom," but those worldly occupations, which, through our natural earthliness, are so apt to engross the attention and to thrust invisible realities from our recollection, are themselves replenished with mementoes well calculated to recall our wandering affections, and to elevate our forgetful and grovelling minds. The infinitely momentous results which will ultimately be unfolded from commencements apparently the most trivial and insignificant, whether as respects the moral history of an individual or that of the collective church of the redeemed, is "likened" by our Lord to "leaven which a woman took and hid in three measures of meal, till the whole was leavened." But more especially is this emblem adopted as an apt illustration of the insidious and seductive influence of false doctrine and corrupt practice. He who "knew what was in man," did not say to his followers, "Beware of self-righteousness," "Beware of infidelity"—and there are many of his professed disciples, in the present day, upon whose ears such general cautions would fall with little effect,—but he did say, "Beware of the leaven of the pharisees and of the sadducees," Matt. xvi. 6. It is not against the grosser forms of sin, that the Christian, for the most part, needs to be especially upon his guard. At these both conscience and inclination at once revolt. But it is "the little foxes that spoil the vines," Sol. Song ii. 15. It is out of the little occurrences of every day and every hour, that the enemy will ever be on the watch to obtain the greatest advantage, well knowing that "a little leaven leaveneth the whole lump." He that would walk uprightly, obediently, safely, must "purge out the old leaven, that he may be a new lump." He that would "keep the feast" of the Christian passover, must do it, "not with the old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth," 1 Cor. v. 6—8. D. W.

TABREEZ AND ITS INHABITANTS.

No. I.

TABREEZ, the chief city of Azerbijân, is supposed to be the ancient Gaza or Ganzaca,* where Cyrus deposited the treasures of Cresus. It is now generally agreed that the present name of this city signifies "fever-dispersing," being formed from the word "tab," heat, and "reektán," to pour or scatter; and that it took this name from its renowned salubrity. Many other definitions have been offered; but as its climate well merits this flattering epithet, and no other explanation, that I have heard or read, seems to possess more reasons in its favour than the one I have mentioned, I need not trouble the

* Kinnier's "Persian Empire," p. 150.

reader, as some others have done, with a chapter of speculations on the subject. The city is situated on the eastern side of a great plain, which stretches full thirty miles in its broadest dimensions, is bounded by mountain ranges of considerable height on the west, north, east, and south-east, and skirts the lake of Oróomiah on the south-west. The interior portions of this plain are uncultivated, the soil being so impregnated with salt as to be capable of producing but little vegetation. A considerable belt under the mountains, particularly on the eastern and western sides, which is irrigated by small fresh-water rivulets, is thus rendered fertile and is highly cultivated. The soil, even here, appears sandy and barren; but it is, in reality, strong, and wherever thus irrigated, it yields excellent crops. The mountains around, like most mountains in Persia, are entirely bare, and present to the eye of the observer, the personification of barrenness; but the dreary scene is greatly relieved by the smiling, verdant fields and gardens below, which are rendered the more grateful and lovely by being in such vivid contrast with the naked desolations above. The eastern section of this plain narrows, as it extends back between the ranges of mountains, and near the extremity, a little elevated, sits Tabréez, like a monarch, looking down from the head of a vast amphitheatre. And this general description of their relative location will apply to most of the cities and their adjacent plains, in Azerbijân and the other provinces of Persia.

The plain of Tabréez, and, indeed, the whole of northern Persia, is quite elevated, at least four thousand feet above the level of the ocean. The winters there are consequently cold. The summers, however, in that clear atmosphere, where a cloud seldom appears in the heavens from early spring till late in autumn, are very warm, during the day; but the air becomes delightfully cool as soon as the sun leaves the horizon. At Tabréez, a strong wind blows daily from the Caspian Sea, which is very invigorating, and would be very agreeable, did it not fill the atmosphere, during the dry season, with clouds of fine dust and sand.

The main part of the city is surrounded by a high double wall of mud, and a broad deep ditch. The walls are in a state of tolerable preservation, and have strong bastions at regular intervals. The city is about four miles in circumference, and is entered by eight gates. Outside of the wall, is an open space, nearly a quarter of a mile wide, extending entirely around the city, which is almost wholly occupied with cemeteries. Beyond this space, is a continuous range of suburbs, that probably contain nearly as many inhabitants as the city itself; and farther still, are extensive gardens, which sweep round the whole, and form the last and largest of these concentric circles that have the city as their common centre. These gardens furnish excellent fruit, as peaches, pears, plums, grapes, nectarines, etc., in ample abundance. They are usually secured by high mud walls, and entered by a gate perhaps three feet high and two wide, which consists of a single stone that swings upon hinges. Beyond the gardens, are the mountain ranges, on the east, north and south, and the vast open plain on the west.

One of the most striking objects without the city is a lofty sandstone mountain, which overhangs it on the north-east, and is of so deep a red colour as to be even painful to the eye, particularly as it is naked and presents the aspect of absolute sterility. A little farther north, about ten miles from the city, is an exhaustless mine of beautiful rock salt, from which immense quantities are quarried; and, from a gorge near it, issues the "Ajée chai," bitter (salt) river; a considerable stream which flows across the plain and enters the lake. Tabréez, with its suburbs, may now contain eighty thousand inhabitants, of whom perhaps one thousand are Armenian Christians, and the rest are Mohammedans. The Armenians are a privileged class. By threatening to follow the Russians to Georgia at the close of the last war, they extorted from the Persian government important immunities, as diminution of taxes, etc., as the condition of remaining. Unhappily, however, they profit little by these advantages. Like most of the Armenians in Persia, they are even more degraded and immoral than their Mohammedan neighbours. Tabréez was formerly far more populous than at present. The open space, now occupied as cemeteries, is strown over with huge oblong blocks of black marble; and there are many other indications that this entire area, now the tabernacles of the sleeping dead, was once covered with the busy abodes of the living. Tradition says that the whole city was destroyed by an earthquake somewhat less than a cen-

tury ago, which is probably true. Earthquakes are still very common in Tabréez. The year that we resided there, they shook our house repeatedly, caused our crockery to rattle on its shelves, and many walls in our neighbourhood were thrown down.

There are few conspicuous remnants of antiquity in Tabréez, though the city is very ancient. A venerable mosque of brick-work, finely arched and beautifully decorated with mosaic, which stands a mile east of the city, but was once doubtless within its walls, is perhaps the most interesting. A small part of its side walls and most of its front still attest its former magnificence. The "ark," citadel, in Persian "areg," a solid mass of walls, ninety feet high, which encloses a part of the fort that forms an offset on the southern side of the city, is also a noble structure. A considerable part of this, too, has fallen—so much, that it is difficult to determine for what purpose it was erected. By some, it is supposed to have been a mosque, and by others, a royal palace. It is the first object seen, in approaching the city, from any direction. The present mosques of Tabréez, and, indeed, most of the mosques elsewhere in Persia, are unpretending structures, built often of sun-dried bricks, one story high and without minarets. They make but a humble appearance compared with the mosques of Turkey, particularly those of Constantinople. And the waning zeal of the Persians in regard to their places of worship is, perhaps, no more than a fair index of the decline of their attachment to the worship itself.

Tabréez is the most important city, in a commercial point of view, in all Persia. It is the great mart of European merchandise. Its bazaars and caravanseráis are numerous and extensive, and some of them are of a very superior construction. They are built of brick and lime, finely arched, and are probably among the most durable structures in the world. Shawls and silks are manufactured by the natives at Tabréez, though not so extensively nor of so superior a quality as in some other Persian cities. Its trade is principally transit, and this is immense, almost beyond conception. It is a grand depôt, into which Europe pours the fruits of its industry and enterprise, to be distributed throughout the whole country and vast regions beyond. The goods imported are mainly broadcloths, cottons, chintz, loaf sugar, crockery, glass, tea, and various kinds of fancy articles. The principal exports from Persia westward are raw cotton to a limited extent, great quantities of silk, both raw and manufactured, carpets and shawls. Immense quantities of nutgalls from the Koordish mountains are exported, for tanning and other purposes. These are generally purchased by the few European merchants in Persia, who are Englishmen and Greeks, at Sâkh-boolák, a Koordish town at the south end of the lake of Oróomiah. Pipe-sticks for the Turkish markets, from the Bâkhtiarée mountains in the south of Persia, the tobacco (tombakóo) of Shiraz, yellow berries for dyeing, and various gums, are also among the exports. It is surprising with what skill the Persians manufacture some articles, with the simplest utensils. I have seen shawls valued at a thousand dollars a-piece, and carpets very far superior to those of Turkey, though sold in Europe under that name, woven by hand and with the rudest apparatus in the form of a loom. Some of their silks and cottons, prepared in the same way, are also very fine. The process is, of course, extremely slow; and nothing could be more natural than that the Nestorian bishop from that country, when he first entered a cotton manufactory in America, and saw its thousands of spindles, simultaneously whirling, without the aid of a human hand, should be struck with overwhelming astonishment, and pronounce the whole a display of ingenuity, far greater than the wisdom of Solomon.

There is an armoury in the citadel at Tabréez, where small-arms and cannon are very well manufactured. The Persians may, in general, be said to be enterprising and imitative, though not very inventive. Their skill in imitation may be illustrated by an instance. On a fine brace of pistols being shown at Tabréez, by an English officer, a Persian gunsmith, who had visited England, declared that he could make as good pistols, and those so nearly resembling the Englishman's, that the latter would be unable to point out the difference. A wager was laid; the Persian took one of the pistols home with him as a model, and not long afterwards brought back two, and presented them to the officer, who, to be sure, could not tell which was his own, until he found on one of them a small Roman letter, in the name of the English artisan, inverted. The Persian, not knowing the meaning or the use of the mark, had

made that slight mistake, in his effort at imitation.—*Perkins's Residence in Persia among the Nestorians.*

THOUGHTS.

What strange things thoughts are! With what marvellous rapidity, and in what endless variety, they rush through the mind! How pertinaciously will they seek admittance even when repulsed; and again how prone are they to wander to the ends of the earth when we wish to confine them to some particular subject! We cannot see them, we cannot grasp them, we cannot hear them, but they dance about in our busy brain viewless and unsubstantial. How ignorant, too, are we of the thoughts of each other! We sit by the side of another, we see his form, we hear his voice, but the thoughts that are passing through his mind are for the most part unknown to us. How opposite are they, also, in their nature and tendency, in the same individual, at different times! Like the restless tide, which is ever ebbing or flowing, they are constantly active; now elevated, now grovelling, now heavenly, now earthly. Now they are proud, selfish, avaricious, impure, discontented, sceptical; now they are humble, loving, holy, thankful, believing. Now they waft us away to brighter worlds, and we seem to breathe the pure atmosphere of heaven; now they sink us down into the depths of mental degradation, and render our minds like the polluted interior of the temple seen by Ezekiel.

Trivial, however, as they might seem, and unsubstantial as they are, they assume a deep importance when viewed in connexion with our moral nature. They serve as an index of the state of the heart, and in their turn re-act upon the heart, and influence it to good or evil. The pendulum of thought vibrates between heaven and hell. Thought is the seed of the best and the worst actions ever accomplished by man. There never was a vile or wicked action committed, but it once existed in the form of a thought, which settled down and germinated, and budded and blossomed, and bore fruit in infamy and ruin. There was a time in the history of Cain when he would have been indignant had he been told that he would live to murder his brother; but an envious and malicious thought sprang up in his mind, it was cherished, the little specious visitant became his master, and urged him on from step to step till he killed his own brother, and has earned for himself the terrible distinction of being the first murderer. Judas once little dreamed that he would be branded with infamy to the end of time, as the betrayer of his Master; but an avaricious thought sprang up in his mind, it took root and grew, it strengthened into a habit, and he basely betrayed his innocent Lord for thirty pieces of silver.

Equally important are good thoughts, both to ourselves and others. How important was the first good thought of the prodigal in the parable, when he meditated on his debased condition, and the abundance he had left! How it stirred him up to the good resolution, "I will arise and go to my father," Luke xv. 18, and brought about his reconciliation to his parent, and restoration to his home! How important in its results was that thought of the psalmist which he has recorded: "I thought on my ways, and turned my feet unto thy testimonies!" Psa. cxix. 59. How much usefulness, also, to the world has often sprung out of a solitary thought! How important to the interests of science was the inquiring thought of Newton, on seeing the apple fall from the tree, and which issued in his discovery of the laws of gravitation! How important to the destiny of multitudes of our oppressed and enslaved fellow-creatures was the first thought of Clarkson, when he meditated on the sufferings of the oppressed slave, and concluded by resolving to devote himself to the amelioration of his condition! How important to the interests of religion was the first thought of Luther, when he compared the corruptions of the Romish church with the pure model of Jesus Christ, and determined to protest against them with all his energy!

When we thus consider what mighty events have transpired in the world which have sprung from a single thought, and when we remember the intimate connexion there is between the thoughts and the actions of men, what solemn importance attaches to every little fleeting thought which passes through the mind! Many imagine they do all that is required of them if their actions are decent and upright; but there is little safety even that our actions will be right unless our thoughts be pure and holy. If we would act well, we must think rightly; if the thoughts be undefiled, there is little to be feared for the correctness of the actions,

Here is the narrow defile where, with the greatest prospect of success, we may by God's help oppose the progress of sin. He who entertains a bad thought cherishes a serpent that will sting him—a reptile that will leave its slimy filth behind it, a thief that will plunder him.

The government of the thoughts is so important, even in a mental point of view, that perhaps there never was a man distinguished for mental power who had not learned to control them. Unless a man is able to do this, how can he generalise, or abstract himself, or arrange his thoughts into anything like order? It is no easy nor unimportant attainment to bring them under control in this merely mental point of view, and many a mind of great promise and vast capability has been enfeebled and rendered powerless by the ascendancy of degrading thoughts, fettering the imagination to low and sensual objects. If purity of thought be so important in a mental point of view, still more important is it in a moral sense. No man ever yet attained either to distinguished holiness or usefulness who had not, to a great degree, learned to govern his thoughts. Bad thoughts were opposed, good thoughts were cherished, and the good thoughts grew up into good actions, the heavenly suggestions became holy principles, and habits of devotion towards God and benevolence towards man were thus formed.

From such considerations as these, we see why in the Bible so much importance is attached to thought. It lays its "strong hand of purity" not only on what we say and do, but on what we think. It not only directs us to be careful as to what we say, and to guard our actions, but to keep our "heart with all diligence; for out of it are the issues of life," Prov. iv. 23. It reveals God as the great heart-searcher, the infinite thought-seer; "a discerner of the thoughts and intents of the heart," Heb. iv. 12. It declares that our thoughts are seen by God with the distinctness of actions. The thoughts of the proud, and the selfish, and the sensual, though often undeveloped in action, through the want of opportunity, or kept within bounds by the opinion of others, are hateful to God; while the good man's thoughts of benevolence and mercy, which he wants the power to display in actions, are acceptable to Him who regards less the splendid deed than the pure motive and the pious desire.

Let us learn to attach more importance to what we think, learn ourselves to watch what is thus watched by Heaven, remember that bad thoughts lead to ruin, and that good thoughts lead heavenwards; and as there is such an intimate connexion between a good thought and a good action, fight against evil in the bud, and nourish those good thoughts which the Holy Spirit is ever ready to suggest to us. A little sentence or clause from Scripture may often be advantageously selected as a topic of thought during the day, thus guarding the mind against evil thoughts in the most efficacious manner, that of pre-occupying it with good ones. Thus shall we make some progress in obeying the difficult apostolic admonition —"Bringing into captivity every thought to the obedience of Christ," 2 Cor. x. 5. Thus shall we live in habitual reverence of the scrutinizing eye of Him of whom the psalmist said, "Thou understandest my thoughts afar off," Psa. cxxxix. 2: and with his conviction of this solemn truth we shall do well to unite his earnest supplication—"Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting," Psa. cxxxix. 23, 24.

S. W. P.

THE MEDICINE MAN AND THE MEDICINE BAG.

Mr. Catlin, in his work on the American Indians, makes the following statement:—

"Medicine" is a great word in this country; and it is very necessary that one should know the meaning of it, whilst he is scanning and estimating the Indian character; which is made up, in a great degree, of mysteries and superstition.

The word medicine, in its common acceptation here, means mystery, and nothing else; and in that sense I shall use it very frequently in my notes on Indian manners and customs.

The fur traders in this country are nearly all French; and in their language a doctor or physician is called "médecin." The Indian country is full of doctors; and, as they are all magicians, and skilled or profess to be skilled, in many mysteries, the word "médecin" has become habitually applied to every thing mysterious or unaccountable; and the English and Americans, who are also trading and passing through this country, have easily and familiarly adopted the same word, with a slight alteration, conveying the

same meaning; and, to be a little more explicit, they have denominated these personages "medicine men," which means something more than merely a doctor or physician. These physicians, however, are all medicine men, as they are all supposed to deal more or less in mysteries and charms, which are aids and handmaids in their practice. Yet it was necessary to give the word or phrase a still more comprehensive meaning, as there were many personages amongst them, and also amongst the white men who visit the country, who could deal in mysteries, though not skilled in the application of drugs and medicines; and they all range now, under the comprehensive and accommodating phrase of "medicine men." For instance, I am a "medicine man" of the highest order amongst these superstitious people, on account of the art (of painting) which I practise; which is a strange and unaccountable thing to them, and of course called the greatest of "medicine." My gun and pistols, which have percussion locks, are great medicine; and no Indian can be prevailed on to fire them off, for they say they have nothing to do with white man's medicine.

The Indians do not use the word medicine, however; but in each tribe they have a word of their own construction synonymous with mystery or mystery man.

The "medicine bag," then, is a mystery bag; and its meaning and importance necessary to be understood, as it may be said to be the key of Indian life and Indian character. These bags are constructed of the skins of animals, of birds, or of reptiles, and ornamented and preserved in a thousand different ways, as suits the taste or freak of the person who constructs them. These skins are generally attached to some part of the clothing of the Indian, or carried in his hand; they are oftentimes decorated in such a manner as to be exceedingly ornamental to his person, and always are stuffed with grass, or moss, or something of the kind; and generally without drugs or medicines within them, as they are religiously closed and sealed, and seldom, if ever, to be opened. I find that every Indian, in his primitive state, carries his medicine bag in some form or other, to which he pays the greatest homage, to which he looks for safety and protection through life; and, in fact, it might almost be called a species of idolatry; for it would seem, in some instances, as if he actually worshipped it. Feasts are often made, and dogs and horses sacrificed, to a man's medicine; and days, and even weeks of fasting and penances of various kinds are often suffered, to appease his medicine, which he imagines he has in some way offended.

This curious custom has principally been done away with along the frontier, where white men laugh at the Indian for the observance of so ridiculous and useless a form: but in this country it is in full force, and every male in the tribe carries this, his supernatural charm or guardian, to which he looks for the preservation of his life, in battle or in other danger; at which times it would be considered ominous of bad luck, and an ill fate to be without it.

The manner in which this curious and important article is instituted is this: a boy, at the age of fourteen or fifteen years, is said to be making or "forming his medicine," when he wanders away from his father's lodge, and absents himself for the space of two or three, and sometimes even four or five, days; lying on the ground in some remote or secluded spot, crying to the Great Spirit, and fasting the whole time. During this period of peril and abstinence, when he falls asleep, the first animal, bird, or reptile, of which he dreams, (or pretends to have dreamed, perhaps,) he considers the Great Spirit has designated for his mysterious protector through life. He then returns home to his father's lodge, and relates his success; and after allaying his thirst, and satiating his appetite, he sallies forth with weapons or traps, until he can procure the animal or bird, the skin of which he preserves entire, and ornaments it according to his own fancy, and carries it with him through life, for "good luck" (as he calls it), as his strength in battle, and in death his guardian spirit, that is buried with him; and which is to conduct him safe to the beautiful hunting grounds, which he contemplates in the world to come.

The value of the medicine bag to the Indian is beyond all price; for to sell it, or give it away, would subject him to such signal disgrace in his tribe, that he could never rise above it; and again, his superstition would stand in the way of any such disposition of it, for he considers it the gift of the Great Spirit. An Indian carries his medicine bag into battle, and trusts to it for his protection, and if he loses it thus, when fighting ever so

bravely for his country, he suffers a disgrace scarcely less than that which occurs in case he sells or gives it away; his enemy carries it off, and displays it to his own people as a trophy; whilst the loser is cut short of the respect that is due to other young men of his tribe, and for ever subjected to the degrading epithet of "a man without medicine," or "he who has lost his medicine;" until he can replace it again, which can only be done by rushing into battle, and plundering one from an enemy whom he slays with his own hand. This done, his medicine is restored, and he is reinstated again in the estimation of his tribe; and even higher than before, for such is called the best of medicine, or "medicine honourable."

It is a singular fact, that a man can institute his mystery or medicine, but once in his life; and equally singular, that he can reinstate himself by the adoption of the medicine of his enemy; both of which regulations are strong and violent inducements for him to fight bravely in battle: the first, that he may protect and preserve his medicine; and the second, in case he has been so unlucky as to lose it, that he may restore it, and his reputation also, while he is desperately contending for the protection of his community.

During my travels thus far, I have been unable to buy a medicine bag of an Indian, although I have offered them extravagant prices for them; and even on the frontier, where they have been induced to abandon the practice, though a white man may induce an Indian to relinquish his medicine, yet he cannot buy it of him; the Indian in such case will bury it, to please a white man, and save it from his sacrilegious touch; and he will linger around the spot, and at regular times visit it and pay it his devotions as long as he lives.

Such, then, is the medicine bag—such its meaning and importance; and when its owner dies, it is placed in his grave and decays with his body.

COMMON SAYINGS.

No. X.

COMPARISONS WITH ANIMALS.

Old grandfather Griffiths had many shrewd sayings about animals. If he saw young people disposed to be indolent and loitering, he would say, "Come, my dear, jump about, find something to do; and something useful. We have no drones in this hive; every bee must contribute a proper share of useful production, or he will be disgraced and discontented, and either go scantily supplied himself, or somebody else must be injured. Ours is beehive law, and Bible law too; for, 'If any will not work, neither let him eat.'"

Then again, if he saw people moving about in a moping way, with a sluggish step, the hands hanging from the wrists, a listless yawn, and a vacant countenance, or one that expressed only a mixture of indolence and fretfulness, he would say, "Come, cheer up. Look as if it really was a pleasure to you to be alive and active. Do not creep 'like a hen-turkey on a snowy day.'" Now, a hen-turkey on a snowy day is really one of the most striking pictures of desolateness and discomfort that can be imagined. Her feathers look dirty and draggled. She seems not to know where to set her foot, and to be anxiously looking for something that she does not find. Most likely this is really the case. Turkeys are creatures which suffer much from wet and cold; and though, when they are domesticated, provision is made for their shelter and supply, yet, as instinct prompts the parent bird to seek worms and insects, on which her young ones partly feed, she discovers a restless desire to get abroad in quest of them, even when the weather is such as to render her exertions both uncomfortable and fruitless. No wonder that her aspect is that of moody disappointment. If we could reason with the bird, we might advise her to give over endeavours that must be baffled—to content herself for the present with the provisions assigned her, and to hope for the not far distant day when changing weather and circumstances shall enable her to supply her brood in a manner more congenial with her wishes. But there are those who might be reasoned with, and who ought to reason with themselves; yet, who, contrary to reason, and to Scripture too, indulge a gloomy, discontented spirit, and go about as pictures of misery, either on account of merely imaginary evils, or, if real, evils which a little energy and perseverance might surmount, or, at any rate, evils which, if absolutely unavoidable, are capable of being made the best or the worst of, according to the disposition in which they are encountered. "There are two sorts of evils," said my grandfather, "about which a wise man

will never make himself miserable; those which can be remedied, and those which cannot. The first he will set himself diligently to mend, and the very effort will make him cheerful: the second he will set himself quietly to bear; and time and patience, if they do not make the yoke absolutely easy, will, at least, inure the shoulders to bear it. A man of wisdom, energy, and piety, may know what it is to be sad and sorrowful; but he will not yield to desponding indolence; he will not go about moping 'like a hen turkey on a snowy day.'"

Poultry are in general easily collected by the voice of her who is accustomed to feed them; but at the close of harvest, when they are turned into the stubble to gather the scattered grains that may have escaped both the reaper and the gleaner, they are not easily attracted by a distant voice. I have, more than once at that season, heard my aunt and her dairy-maid complain of the difficulty of catching poultry for the market or the spit, and even of ascertaining that their number was all right; for so pleased were they with their range in the corn-field, that they would scarcely (especially the geese) come in even at night. If my grandfather saw people inclined to stay too long over their pleasures, or unwilling to leave one kind of work in which they were much interested, for some other needful, but less agreeable service, he would say of them, "Ah, we may call, but 'they will hear with their heels, as geese do in harvest,' or if they come, they move towards us with a snail's gallop."

A young man applied to my grandfather to get him a situation, and named a sum with which he should be satisfied. "Pretty well for a beginning," replied my grandfather, "if you get half the money: but what do you propose to do by way of earning it? for folks now-a-days are not over fond of paying a salary for the sake of having somebody to look at. If they agree to give you money, they will expect to have money's worth out of you in return. What can you do?" Several employments were proposed, to each of which the young man started some objection. Close confinement would not suit his health; stirring work would be too laborious; one sort of employment was too dirty; another was not genteel enough; a city would be too close and smoky; a village would be too dull. "Ah!" said my grandfather, "you are like 'the cat that would eat fish, but did not like to wet her feet;' and I fancy she got very hungry before the fish jumped into her mouth. Those who have their living to seek must learn to put out their strength and skill, and to put up with many things. You are blessed with health and strength to fit you for active labour, and you have had an education to fit you for a counting-house, if such be your choice. Don't despise dirty work, for 'dirty work earns clean money;' and don't fancy that anything can be ungenteel or disgraceful which is lawful, honourable, and useful. Let me tell you, young man, before you are likely to get suited, you must come down several notches in your notions, and go up at least as many more in your willingness and determination to make yourself useful. If you have good sense, you will learn these lessons of your own accord; if not, it is likely that want will be your teacher. 'The bird that can sing, and won't sing, must be made to sing.'"

To those who pleased themselves with talking about what they intended to do in circumstances which they had not yet attained, and how they intended to dispose of property not yet acquired, my grandfather would say, "'I wish you readier meat than a running hare.' It is a good rule in cookery to 'catch your hare before you skin it, and your fish before you fry them,' and in the poultry yard, 'not to reckon your chickens before they are hatched.' Future things are so uncertain, that it is seldom wise to reckon upon them. Even what we possess slips away from the gaze of our eyes, and the grasp of our hands, Prov. xxiii. 5; Jer. xlv. 5; and as to the future, they are indeed foolish builders who build 'castles in the air.' It is foolish to take anxious thought for the morrow, to perplex and distress ourselves about wants which may never arise, and cares which it is our duty and our privilege to cast upon God; and it is really presumption, as well as folly, to reckon upon future possessions and enjoyments, especially if—as is often the case—people excuse themselves in the neglect of present duty by fine promises of how much more and how much better they will do at some future time, when they have their golden dreams fulfilled, which perhaps they had no reason whatever to entertain—at any rate, which it cannot be certain they will ever realise." Two instances present themselves to my recollection. One, of a person who was in the habit of drawing largely on the kindness of his friends, yet

who never was known, by any effort of self-exertion or self-denial, even to attempt to requite their kindness, but satisfied himself with professing deeply and gratefully to feel it, and boasting what wonderfully great and generous things he would do for them all, when the wheel of fortune should turn, and he should be placed in circumstances of affluence and power. "Ah," said my grandfather, "fine promises truly, to be made good at the expiration of a lease of nine hundred and ninety-nine years, when the hedges bear guineas instead of blackberries, and 'when the sky falls,' so that 'we may catch larks.'" The other was a young man recently installed in a merchant's counting-house. This young man made some advances to my sister Lydia. I should rather say, made up his mind that he intended to marry her, and forgot to take into his calculation the possibility of being rejected. He was very fond of laying splendid plans for the future. It was not his intention, he said, to settle in the city. He should take a house at the west-end of the town, or in one of the villages adjacent to the metropolis. He should, however, thoroughly devote his time and energies to business for ten or fifteen years; and then—having realised an ample competency—should, with whatever family he might have, visit the continent of Europe, and travel until he met with some elegant retreat—most likely in Switzerland or Italy—where he should fix his abode. "Go to now," said my grandfather, in the emphatic language of Scripture, "Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain. Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this, or that," James iv. 13—15. It is almost needless to add, that not one of the day-dreams of this ambitious schemer was fulfilled. On proposing himself to my sister, he was petrified to learn that she had been long engaged to another, and was on the point of marriage. Observe, I do not mean to insinuate that he was in any danger of breaking his heart after her. Such schemers are invariably selfish, incapable of deep and generous affection, and susceptible only of selfish preference, selfish pride, selfish gratification, and selfish mortification.—Years rolled on; he rose in the counting-house, and acquired a liberal salary; but he found it no more than sufficient to support him in the genteel style which he considered suitable to his ultimate prospects, and essential to his success in forming a matrimonial alliance. In one or two other attempts, he met rebuffs nearly as mortifying as that in the parable of the king of Israel, 2 Kings xiv. 9. At length, he married a person without property and without education. His dreams of wealth were equally vain. I have stated that, while he had an ample salary, he lived up to it. This was suddenly cut off by the failure of the mercantile house with which he was connected; and he sought, with various success, one employment after another, each somewhat less advantageous than the preceding, and each abandoned for want of accommodating his mind to his circumstances, and by indulging a restless ambition for something more and something better. And not only was there a failure of the "goods" which he intended to "lay up" for the solace of his "soul;" but also of the "many years" on which he had calculated for the enjoyment of them. He died almost before the meridian of his life was passed, a prey to disappointment, resulting from vain expectations.

THE MILK OF THE WORD.

In a Liverpool paper it is said:—The following anecdote was a few days ago related to a friend in this town, by a respectable gentleman recently arrived from Cork:—A short time since, a Romish priest of the county of Kerry received information that a very naughty member of his congregation, a milkman, was in the habit of frequently reading the Scriptures, and the reverend confessor, well knowing that such a practice would place "the craft in danger," lost no time in paying a pastoral visit to the poor ignorant and misguided delinquent. On arriving at the humble cabin, he found poor Pat employed in his domestic affairs, and thus addressed him, "Why, my good fellow, I am informed that you are in the habit of reading the Bible; is my information correct?"—"Sure it is thrue, plase your riverence! and a fine book it is." "But you know," rejoined the priest, "that it is very wrong to read the Scriptures. An ignorant man like you has no right to do so." "Ah!" replied

Pat, "but you must be afther provin' that same, before I can consint to lave it off." The colloquy then proceeds as follows:—Priest: "That I will soon do." Pat: "Sure if your riverence does that, I'll read no more, and give it up to you." Priest: "I will, from the book itself, convince you that you have no business to read it." The priest immediately took up the Bible, and read to Pat from 1 Pet. ii. 2—"As new born babes, desire the sincere milk of the word, that ye may grow thereby." "Here you see," said the priest, "you are wrong to read the Scriptures yourself; you are only a babe; and you are enjoined 'to desire the sincere milk of the word.' One who understands what the sincere milk really is, must give it you, and tend you." Pat listened attentively to the priest's authoritative address, but, in no way at a loss to reply to what might have puzzled wiser heads, said, "Ah, but be aisy, your riverence, while I tell you. A little time ago I was took ill; I got a man to milk my cows, and attend to my business, and what do you think he did? Why, astid ov givin' me the rale milk, he chated me by puttin' wather into it; and if you get my Bible, you may serve me that same. No, no, I will keep my cow, and milk it myself, when I shall get the sincere milk, and not as I should from you, mixed with wather." The priest, finding himself thus defeated, and desirous that the mischief should spread no farther, said in a conciliatory tone, "Well, Pat, I see you are a little wiser than I thought you; but, as you are not quite a babe, you may keep your Bible, but don't lend it or read it to your neighbours." Pat, eyeing his admonitor very cunningly, but seriously, replied, "Sure enough, your riverence, while I have a cow, and can give a little milk to my poor neighbours who have none, it is my duty to do so as a Christian; and, saving your riverence, I will." The priest, abashed, walked off immediately, doubtless convinced, to a considerable extent, that the circulation of the pure word of God must ultimately overthrow the superstition and soul-enslaving fabric of Popery.

THE INFANT'S GRAVE AT PERE LA CHAISE.

Who can walk among the graves of heroes, and philosophers, and the departed multitudes, whose tombs adorn the blooming cemetery of Pere la Chaise, with a heart untouched? surely not the Christian. On ascending the rising ground the green and flowery scene before you, interspersed with hundreds of elegant marble tombs, over which the graceful willow is constantly waving its drooping foliage, presents an affecting picture. Nor can the efforts of survivors make us forget that it is still a "valley of dry bones."

Gay and busy Paris is seen from hence in the distance, the various ranks of whose inhabitants are daily increasing the tenants of this "city of silence." Amidst the proud memorials of the rich, and the dust of the great, and the learned around, Ney and Tallien, Laplace and Molière, a little white marble pile attracted our attention, a garland was hung upon it, and at the foot a simple flower was in blossom; it had been carefully watered, most likely by the mourning mother of the babe over whose dust it bloomed. On the marble was the following inscription:—

O mon fils,
Comme une tendre fleur,
Tu fus moisonné au matin
De la vie.
Ici repose
Amedee-Auguste,
Jeune enfant
De 8 mois,
Qu'une mort prématuré et funeste
Enleva à la tendresse de ses
Parens.

"O my son, like a tender flower, thou wast cut down in the morning of life. Here rests Amadeus Augustus, a young child of eight months, whom a death premature and sad, snatched from the tenderness of his parents."

The Christian mother, while she mourns in the language of this touching and simple epitaph, will be comforted by the words which fell from the lips of our Saviour. Oh, encouraging thought to the bereaved parent, "Suffer little children, and forbid them not, to come unto me, for of such is the kingdom of heaven," Matt. xix. 14. What a transformation does a reliance on these words effect!

The faithless mother gazes on the corpse of her infant, shrouds it in satin, decks it with flowers, looks on it as a "nipt blossom," and calls it lost, while she who rests on the Saviour's words, sheds as tender tears, and equally feels a mother's aching heart; but cheering faith enables her to look through the veil, and call it a transplanted flower; a safely housed lamb; one among that "spotless, guiltless company, in whose mouth was found no guile, and who are faultless before the throne of God."

The Pest House, Tothill Fields, Westminster

ENGLISH HISTORY.

CHARLES II.

The reign of Charles II. was constantly disturbed with plots, and the rumours of designs against the king and his government, even from the commencement. The year 1664 began with a special commission being sent to the northern counties, to try those who were accused of planning an insurrection, and of being concerned in a tumultuary assembly in Yorkshire. Twenty-one persons were convicted and executed. There were other trials in London.

On March 16th, the parliament met, when the king made use of the late tumult, attributing it partly to a law passed in 1641, which some considered required a new parliament every three years. This was doubtfully expressed; but the law was now repealed, and another enacted that three years should not pass after a parliament had been dissolved, without calling a new assembly. The clauses of the former act, which directed the sheriffs to proceed to elections, even if the royal writs were not issued, were not repeated. Thus the whole power, as to the regular meeting of parliament, was left at the pleasure of the crown, and the king could repeat his father's most unpopular proceedings in this matter.

Severe measures were urged against the Dissenters. In May the Conventicle Act was passed, forbidding, under heavy penalties, the meeting of more than five persons for religious worship, in addition to the members of a family. For the third offence, the punishment was a fine of 100*l.*, or transportation for seven years, increasing the penalty 100*l.* for each offence. This act was a direct violation of the royal promise of toleration: it was enforced with vexatious severity, and Clarendon would have urged still stricter proceedings. The prisons were soon crowded with victims, many of whom perished from disease, while those who had property were impoverished by the fines, or the sums they had to pay as bribes to the favourites in power.

The latter part of the year was occupied by disputes with Holland, which ended in hostilities, the duke of York capturing more than a hundred Dutch merchant vessels before war was declared. The pretext was, injuries to the British seamen. The expenses attendant on this warfare embarrassed the king; but he

secured a considerable sum—enough to provide for vigorous efforts at the commencement.

In March, 1665, the parliament granted two millions and a half, to be paid in three years. This grant is memorable, as for the first time the clergy were taxed with the laity. This was by the consent of convocation, which body, by thus surrendering its separate privileges as to taxation, from that time became of less importance to the state, and eventually was discontinued, except in the mere form. In return for this concession, the clergy were allowed to vote as freeholders, and paid a smaller amount than they had done when they taxed themselves. The ground for this change was, that the money was to be raised by a county rate, instead of the old plan of subsidies.

A visitation of pestilence was now sent, which Burnet remarks, "disheartened all people, and coming at the very time when so unjust a war was begun, had a dreadful appearance." It was generally regarded as a mark of God's heavy displeasure on the nation, and indeed the evil life the king led, and the viciousness of the whole court, gave but a melancholy prospect to the country.

During the preceding winter, rumours of the plague being in London had been frequent, but were silenced; and a few cases which occurred were carefully kept from public notice; but as the spring of 1665 came on, these cases increased, and could no longer be concealed. On April 26th, an order of council was issued, directing precautionary measures to be taken, but the disease spread rapidly. Vast numbers of the wealthy hastened to quit London, and a general stagnation of trade followed; this much increased the evil, by the many thousands of servants discharged, and workmen thrown out of employment. Large collections were made for their relief, and active measures of precaution were resorted to by those of the authorities that remained. The progress of the deaths appears from the bills of mortality, showing the number of burials reported in the week preceding; but when the disease was at its height, the dead were carried by cartloads, and thrown into deep pits, dug in churchyards and other places, so that no accurate account could be kept. The burials, which usually averaged two hundred and seventy for the week, were largely increased, and advanced rapidly, from 1006 at the beginning of July to 8297 on Sept. 19th, the largest number reported in any one week. The next two statements were 6460 and 5720; but the accounts then rapidly diminished to 544, before the end of November.

The king and court removed to Salisbury at the end of July; from whence they proceeded to Oxford, Sept. 28th, where the parliament assembled the following month; little business was transacted, but the Five-mile Act was passed. This law was made to distress the nonconforming ministers, who were thereby forbidden to come within five miles of any town which sent members to parliament, or in which they had formerly resided. This cruel law was designed to hinder them from obtaining maintenance by schools or other occupations, which many of them followed in places where they were well known and respected, but they could not hope to succeed where they were strangers. During the time of the plague, when most of the regular parochial ministers had forsaken their cures, these excellent men had faced the danger, and preached in their old pulpits, crowds resorting to hear them. Their recompence was new and severer persecution!

So extreme were the courses then attempted against the liberty of the subject, both civil and religious, that a bill to impose the oath of non-resistance on the whole nation, was lost by only three votes. The duty of passive obedience to all the profligate and heartless proceedings of the king and his ministers, was openly taught from the pulpit, and enforced by all in authority as far as possible.

In December, the greater part of the city was declared to be free from the plague; the people rapidly returned to their houses and business. Many accounts have been printed of the affecting incidents connected with this awful visitation, but they cannot be given in a brief sketch like the present.*

The first symptoms were shivering, sickness, and headache. Delirium often followed. The disease soon reached its crisis, often with very little notice: if spots appeared, death usually followed in

* They are well narrated in an account of this plague written by Defoe, the author of "Robinson Crusoe." The narrative indeed is fictitious, as to the person supposed to give the account, but it is generally considered that the details are authentic, The Diaries of Evelyn and Pepys have lately given interesting additional particulars. A summary of these accounts will probably be given in a future number of this work.

a few hours; but if there were swellings which could be brought to a head, and to discharge, recovery might be hoped for. The disease sometimes attacked the sufferer again, but for the most part those who recovered were freed from farther danger. Much has been written in reference to this disease, and different opinions exist as to whether it was spread by contagion from one person to another, or whether it arose from certain states of atmosphere in certain localities. It is probable that both causes contributed to the disease. The city of London at that time was closely built and thickly inhabited. The houses were ill ventilated, the streets close and narrow, filth was allowed to accumulate, and no general system of cleanliness existed. Under these circumstances, infectious disease of some description generally existed in one part or another, and at a few years' interval broke out and made fatal ravages, when rendered more active by the state of the atmosphere or other causes. Some of these plagues have been already noticed, but none were equal to that of the year 1665, which was emphatically called "the great plague." The whole number reported to have died of the plague in 1665 was 68,596; and those stated to have died of other diseases carried up the total of burials to 97,306; but it is calculated that the number really amounted to 130,000, while the common annual mortality of this period did not exceed 14,000. The following short description of London under this visitation may be given from the "Life of Baxter." "The plague hath seized on the most famous and most excellent city of Christendom: and, at this time, eight thousand and near three hundred die of all diseases in a week. It hath scattered and consumed the inhabitants, multitudes being dead and fled. The calamities and cries of the diseased and impoverished are not to be conceived by those that are absent from them. Every man is a terror to his neighbour and himself; for God, for our sins, is a terror to us all. Oh! how is London, the place which God hath honoured with his gospel above all the places of the earth, laid low in horrors, and wasted almost to desolation, by the wrath of God, whom England hath contemned; and a God-hating generation are consumed in their sins, and the righteous are also taken away, as from greater evil yet to come. The richer sort removing out of the city, the greatest blow fell on the poor. At the first, so few of the most religious sort were taken away, that, according to the mode of too many such, they began to be puffed up, and boast of the great difference which God did make; but quickly after, they all fell alike. Yet not many pious ministers were taken away. It is scarce possible for people that live in a time of health and security, to apprehend the dreadfulness of that pestilence. How fearful people were thirty or forty, if not a hundred miles from London, of any thing that they bought from any mercer's or draper's shop, or of any goods that were brought to them, or of any person that came to their houses! How they would shut their doors against their friends! and if a man passed over the fields, how one would avoid another as we did in the time of wars! and how every man was a terror to another! Oh, how sinfully unthankful are we for our quiet societies, habitations, and health!"

All business and legal proceedings were at a stand for many months. The Exchequer was removed to Nonsuch in August, and remained there till the January following, but judicial proceedings were not resumed at Westminster till February: on the first of that month, the king and duke of York returned to Whitehall.

During the year 1665, the war with the Dutch was carried on with activity. On June 3rd, the English fleet, under the duke of York, defeated their opponents in a battle fought off Lowestoft, when the Dutch admiral Opdam perished in his vessel, which was blown up; seventeen other ships were taken or destroyed; this was followed by an unsuccessful attempt to capture two rich fleets of Dutch merchantmen, which had taken refuge in Bergen, a neutral port.

The next year began with the French declaring war against England, and the Danes joined Holland. Another general action was fought in June, 1666, when the English, commanded by Rupert and Monk, were defeated; but, in a subsequent hard fought action, on July 25th and 26th, the English were victors. They had the undisputed command of the sea for a time, so as to burn a number of ships, and a town on the coast of Holland. This year also had its plot; for which Rathbone, and others of the parliamentary army, were executed. The proceedings of the government, and its disregard of the conciliatory measures

promised at first, excited constant discontent.

An event, regarded at the time as most disastrous, especially marks the year 1666. Early on the morning of Sunday, Sept. 2nd, a fire broke out at a baker's in Pudding-lane, a neighbourhood where the houses were densely crowded together, and most of them of wood; while many warehouses were filled with naval stores, and other articles highly combustible. The supply of water was deficient, the wind was very high, the lord mayor and the civic authorities were quite unequal to the emergency; the fire raged fiercely, and the flames spread rapidly, often breaking out in houses at some distance, till a vast extent was involved in the conflagration. Evelyn, who saw it on Sunday night from the Bankside, describes it: "We beheld that dismal spectacle, the whole city in dreadful flames near the water side; all the houses from the bridge, all Thames-street, and upwards towards Cheapside, down to the Three Cranes, were now consumed; and so returned [to Deptford], exceeding astonished what would become of the rest. The fire having continued all this night (if I may call that night which was light as day for ten miles round about,) after a dreadful manner, when conspiring with a fierce eastern wind in a very dry season; I went on foot to the same place, and saw the whole south part of the city burning from Cheapside to the Thames; and all along Cornhill, (for it likewise kindled back against the wind as well as forward,) Tower-street, Fenchurch-street, Gracious-street, and so along to Bainard's castle, and was now taking hold of St. Paul's church, to which the scaffolds contributed exceedingly. The conflagration was so universal, and the people so astonished, that from the beginning, I know not by what despondency or fate, they hardly stirred to quench it, so that there was nothing heard or seen but crying out and lamentation, running about like distracted creatures, without at all attempting to save even their goods: such a strange consternation there was upon them, so as it burned both in breadth and length, the churches, public halls, exchange, hospitals, monuments and ornaments, leaping after a prodigious manner from house to house, and street to street, at great distances, one from the other; for the heat, with a long set of fair and warm weather, had even ignited the air, and prepared the materials to receive the fire, which devoured, after an incredible manner, houses, furniture, and every thing. Here we saw the Thames covered with goods floating, all the barges and boats laden with what some had time and courage to save, as on the other, the carts, etc., carrying out to the fields, which for many miles were strewed with movables of all sorts, and huts erecting to shelter both people and what goods they could get away. Oh, the miserable and calamitous spectacle! such as haply the world hath not seen the like since the foundation of it, nor be outdone till the universal conflagration of it. All the sky was of a fiery aspect, like the top of a burning oven, and the light seen above forty miles round about for many nights. God grant mine eyes may never behold the like, who now saw above ten thousand houses all in one flame; the noise and cracking and thunder of the impetuous flames, the shrieking of women and children, the hurry of people, the fall of towers, houses, and churches, was like a hideous storm, and the air all about so hot and inflamed, that at the last one was not able to approach it, so that they were forced to stand still, and let the flames burn on, which they did for near two miles in length and one in breadth. The clouds also of smoke were dismal, and reached upon computation near fifty miles in length. Thus I left it this afternoon burning; a resemblance of Sodom, or the last day. London was, but is no more! So I returned."

All was confusion: the people thronged every avenue, hastily removing their goods to the fields; every effort to stop the progress of the fire seemed to fail. The king and the duke of York hastened to the scene; the princes exerted themselves with activity, encouraging those who laboured to stay the ravages. Many houses were demolished or blown up with gunpowder, or beaten down with cannon. On Wednesday afternoon the wind abated, and the next day the fire was stayed, partly by exertion, and still more from having spent itself on the greater part of the buildings of the city. For many weeks the fire was not wholly extinguished in some parts of the ruins, which extended from the Tower, on the east, to the Temple on the west, and from the river side to Smithfield and the city wall on the north. More than two-thirds of the city of London was burned. The ruins covered more than four hundred

and thirty acres, and included St. Paul's cathedral, eighty-eight parish churches, most of the public edifices, and more than thirteen thousand private houses. The property destroyed was estimated at 7,000,000*l.* sterling; but only about six persons were known to have perished.

In justice to the king, it must be stated that his exertions on this occasion were most praiseworthy. For a time he seemed roused from his idle pleasures; he directed measures for the relief of the sufferers, who for some weeks in large numbers occupied tents in the fields round the metropolis, till by degrees they found better shelter. He for a time gave attention to the plans of Evelyn, and others, for the rebuilding of the metropolis, with many great improvements. But his attention soon relaxed, while the eagerness of men in general to return to their accustomed business and pursuits, and their tenacity for their old sites, prevented beneficial arrangements being carried into effect. Many smaller improvements, however, were made, and some attention was given to reconstructing the houses with better materials, brick and stone, instead of timber and plaster. These improvements, with others which followed, tended much to promote the future health of the metropolis, so that good resulted even from this severe visitation. The expense of the improvements was provided for by a tax of a shilling upon every chaldron of sea-coal brought into London. The large sums expended in building, and replacing the articles consumed, gave a stimulus to trade, which also was beneficial when the immediate pressure of the calamity had passed. An office for insurance of buildings from fire was opened, and patronised by government. This may also be considered a public benefit.

The cause of the conflagration was inquired into by the parliament and the privy council, but they could not arrive at any satisfactory conclusion. The wind, the dry weather which had for some time prevailed, the bad arrangements to stop the flames, and the very combustible nature of the buildings and stores where it began, were sufficient to account for its ravages; but some extraordinary relations, not altogether unsupported, implied that it was caused by incendiaries; and one man, who, however, was supposed to be mad, was executed on his own confession of having been concerned in the first kindling of the fire. So far as these relations could be traced, they threw the imputations upon the papists; but the public mind was in such an excited state, that no reliance can be placed upon these statements: we must consider that the cause of this calamity never has been ascertained. It is to be remembered to the credit of the populace, that although, excited by reports, they seized many foreigners and papists during the fire, these were committed to the civil power—none suffered from popular fury.

This year a measure was carried very oppressive to Ireland, and injurious to England. Two years before, Ireland was prohibited from sending live cattle to England; now the sending dead or salted carcasses was made unlawful. This iniquitous measure was strongly resisted; but tumults being raised in its favour in the agricultural districts, the king thought it necessary to add his influence, and the bill passed. It is one of the many instances in history of a popular outcry in support of restrictions contrary to the welfare of the people. The latter measure was, indeed, an ungrateful return to the offers of the Irish gentry to send over thirty thousand head of cattle for the supplying the poor of London, left destitute by the fire. This generous proposal was refused by the party then ruling the state; and the kind proposers were taunted with the allegation, that they only desired to do away the prohibition against the reception of live cattle.

CONSCIENCE.

Conscience is a principle, the power of which is felt and acknowledged by all, and which peculiarly distinguishes the rational from the animal creation. Where there is no responsibility, there can be no room for conscience, which is universally in man as an involuntary judge of right and wrong; which will often prevent action, or the indulgence of thought, by its monitions; and which will pass sentence upon conduct, almost before there has been time to review it. Conscience may be more or less enlightened and sensitive, according to the amount of knowledge possessed by individuals, and according to the moral culture it may have received; or it may, in some instances, be rendered fastidious by over much care; or it may be blunted by want of attention; it may be scrupulous over things trifling or indifferent, while it may be omnivorous over barriers of real importance; it may be superstitious over

appearances, while it may be regardless of principles; it may most unjustly suffuse the countenance of innocence with the crimson hue of shame, where no cause for shame exists, and where the suspicion of its possibility has been the only source of its production; while, in other instances of seared moral sense, it will turn the brow of unattainted defiance to the world, as a covering to a secret history of heartlessness and crime. Yet in all these cases of ignorance, of deficient information, of perversion, or of crime, it is still conscience—still the principle originally good, but perverted to error, and imperfect from the natural imperfections of fallen man.

Existing, however, always in proportion to the light of knowledge, and the influence of truth; and being, therefore, in very different shades and degrees, it is still conscience. But it is a faculty very liable to be turned aside by physical disorder; it is one which insanity often distorts, and which the minor disturbances of the body very frequently pervert, by producing a degree of fearfulness and hesitation, which render man uncertain in his opinions, changeful in his judgment, and vacillating in action: he becomes doubtful upon trifles; he magnifies their importance; he wishes to do right, but cannot discover what is right; when he thinks he has attained to a just judgment, he is turned aside by some veriest straw in the scale of moral action; he becomes the slave of superstitious observances; he is always desirous of propitiating the good will of his neighbours, and of deprecating the wrath of the Almighty; yet he seeks to accomplish this object, not by the firmness and fearlessness of right, but by seeking to please others; and in so doing, is sure to make shipwreck of principle, and of a good conscience.

The frequent failure thus produced will occasion remorse; and this again will give rise to a very unfavourable and depressing influence upon the powers of life; for, unlike repentance, there is nothing to soften down or alleviate the pang of remorse, which is only the sting of guilt unatoned, of passion uncontrolled, of obliquity uncorrected. Now, it will often happen, and that, too, dependent upon a peculiar state of the nervous system, that remorse occupies the proper seat of repentance; that whereas the former should only exist, as the result of wilful transgression still persisted in, or, at least, not repented of, nor sorrowed after, nor forgiven, it is often to be found in the heart which has been broken down under a sense of its transgressions, in which contrition flourishes as a wholesome growth, and the past has been deeply sorrowed for, and the future is entered upon, in the fullest intention to think right and to do right, in the strength of Him, in whose strength alone things remain as they are, and by whom, equally, man's life is sustained, and his good resolutions are helped forward towards their completion. It is impossible to conceive a more deplorable condition than that constituted by remorse—its unalleviated hopelessness — its entire destitution of aught to rest upon—its complete abandonment of all that throws a cheering ray upon futurity—its undermining influence upon the several functions of the body, and their reflex action in beclouding the mental vision, and adding the barb of despondency to the torturing arrow of reflection, which places the sufferer in a state of physical abandonment to which the light of divine truth scarcely reaches.

It must be recollected, that conscience is a very important mental manifestation for good as well as for evil; indeed, the power which its exercise has upon the *physique*, and the reciprocal influence exerted by the latter upon the former, prove the depth and extent of its manifestations in man's compound nature. Natural religion may be said to take its origin from this principle; the knowledge of right and wrong; the consciousness of self-approbation; when governed by the former, and of self-reproach when acting under the influence of the latter; the choice, the voluntary choice of good or evil, which is implied in the consciousness of their existence, and the necessary following after the one or the other; all show that there is in the human bosom a knowledge of good and evil, a power of choosing or refusing; and the consequence of reward or punishment, according as that choice shall have been directed aright; or shall have been warped and perverted from its original destiny. And this constitutes natural religion; for in these ideas are involved that of a moral Governor of the universe, who dispenses justice, and rewards or punishes according as the actions of man shall have been good or bad; not, indeed, according to their appearance, but according to the motives from which they spring in the human bosom, whether from a desire to

please God, or to gratify self; or, in other words, from love to God, and benevolence to man, or from a disregard of both.—*Newnham.*

THE JEWS OF STRASBURG IN THE FOURTEENTH CENTURY.

No. I.

A TALE FOUNDED ON FACTS.

This narrative, translated from the German, possesses considerable interest, from its bringing forward the history and character of Tauler, one of the precursors of Luther, whose piety and labours are not generally known. In what is stated respecting him, it appears to be strictly correct; it embodies the notices of him by various historians, and is supported by his works. The facts as to the Jews, the Black Death, and other historical circumstances, are taken from works which have recorded the events of that period. The writer has here thrown them into a connected narrative, by introducing a Jew and his son, impressed by the truth of Christianity, and has given what may be considered to be a correct and interesting pictorial representation of the times.

Those who have visited the city of Strasburg, in Germany, will recollect a famous street which is generally shown to strangers, because (like the Old Jewry in London) it was formerly inhabited by Jews only. It is now one of the handsomest streets in the place, and the lofty, well-built houses show that their owners are in comfortable circumstances. Very different was its appearance five hundred years ago. The Jews' street contained two long rows of high, narrow houses, the upper stories of which projected till they almost met, so that persons in the street could seldom see the sun or moon. Just at the corner (where Nos. 31 and 32 now are) stood the synagogue, and the handsome brick buildings opposite cover the spot which formerly served as the Jewish burying-ground.

These narrow, gloomy dwellings contained about two thousand people, all Jews, a class then hated and despised. They had no communication with the rest of the town, except by a large gate secured by a strong grating, which was closed every evening, and opened every morning, except on Sundays and holidays, when no Jews were allowed to appear in the city. All the streets which now lead towards the long street already mentioned had then no opening to it, and were called by other names; and St. Andrew's church now stands on the site of a neighbouring Franciscan monastery.

The 30th of March, 1348, was an unusually busy time among the Jews. It was, in their calendar, the 13th day of the month Nisan, and the following day the Jewish passover was kept. This is one of their oldest and most important religious festivals; for God himself appointed it to be kept as a memorial of his glorious deliverance of their forefathers from Egypt.

When the last plague was sent to destroy, in one night, all the first-born of Egypt, God commanded the people of Israel to kill, in each house, a lamb of the first year on the preceding evening. They were to sprinkle his blood on the door-posts of their houses, that the destroying angel might pass over them, when he smote the Egyptians. The hard heart of king Pharaoh was a little subdued, and he not only let the Israelites go, but he urged and sent them out so hastily, that they took their dough with them before it was leavened. God appointed that this night should always be kept in memory of their deliverance from the house of bondage; and the Jews still set apart the time commonly called Easter, and strive to honour it as much as possible. It is indeed a solemn and instructive season, and its Divine origin may still be traced, notwithstanding the foolish traditions and ceremonies which have been added during the course of so many centuries. One thing they have not: where is the Lamb, even the true Passover, Christ our sacrifice, who shed his precious blood for sinners?

The Jews at Strasburg were busy at the accustomed time, cleansing the vessels and furniture which were to be used at the passover. They were also preparing the round, flat passover cakes, with small holes, which were to serve for bread all the time the feast lasted. That they may be perfectly unleavened, the wheat is separated by the modern Jews thirty days before the time. The corn is usually ground on a new mill-stone, kept in a new chest, and carried round in new sacks to each house; it is then laid in a dry place, and as soon as the sun is set, before the stars are seen, the flour is mixed with water, brought in clean vessels, and generally strained through a white linen cloth. Great care and pains are bestowed on these labours by the poorer Jews of both sexes. They must

work so hard kneading the dough, that their brows are covered with sweat. The cakes are then pricked with a knife or a needle perhaps, lest they should rise, and they are carefully put into a covered oven, so that none of them may be burned, or stick to each other.

While young and old were busied in these concerns, an elderly man was seen coming along, led by a little boy; and their dress and whole appearance drew attention to them. They seemed to have travelled far; their clothes were old and worn, their faces were tanned by the sun, and a long white beard hung from the old man's chin. Every one looked at them; the people gathered in groups, and at last a weaver remarked, "Perhaps he is the Wandering Jew."

This whisper soon spread abroad; a crowd of rough young fellows surrounded the travellers, in a very unpleasant manner. They threw down the boy, and seized the beard of the old man, who tried to make his way into a house; but he was prevented. The door of a neighbouring chapel was open; he took refuge there, and the child followed him. They sat down at the foot of the crucifix, on which, however, he looked with horror and scorn.

The mob were still more vexed at this. Some people said he had profaned their chapel, especially if he was indeed the Wandering Jew. This is an idle tale about a man who, it is said, lived near Jerusalem, and when the blessed Saviour passed, bearing the cross, would not allow him to rest at his door. This man, it is said, was told that he should have no rest till the day of judgment, and has ever since wandered from place to place, and seen one generation pass away after another, weary of life, and seeking death, but all in vain. Of course this story is utterly false; and is only mentioned to show the darkness and ignorance which then generally prevailed.

Just then a person came up, dressed in black, like a priest or minister, and stood still, trying to find out the cause of the tumult, and wishing to put an end to it. This was the converted preaching friar, whose history is still remembered with honour in this part of Germany. His name was John Tauler; he was a pious Christian, and his works were highly esteemed for their excellence and soundness by the reformer Luther,* who lived two hundred years after him. At his appearance the people stood still, and bowed respectfully. "There is a Jew, sir," cried one man, pointing to the open door of the chapel. "I see him," answered the clergyman; "and those who call themselves Christians are persecuting him. What has that poor old man done to hurt you? The Saviour lived among men of that nation, when he came from heaven to save the world; the Son of God was born a Jew, when he took on himself the nature of man."

"Did they not crucify him?" interrupted the former speaker. "No, my friend," replied Dr. Tauler, "our sins crucified him. Did he not say himself, that he was willing to suffer? 'Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?' Rather look upon the Jews as the men to whom God gave the Scriptures of the Old Testament, and do not hate them, now the writings of their prophets are fulfilled. Rather learn from your Master, to love your enemies, do good to them that hate you; and pray for the Jews as he did, 'Father, forgive them; for they know not what they do.' Seek, that this poor Jew may learn from you to know the truth as it is in Jesus." So saying, the good man made a sign to the old Jew to come out, and caused him to lean on his arm, as he led him to the street where the Jews lived. A good example is soon followed; one man took the boy by the hand, and two, who had been the most violent among the young men, both offered to carry the little bundle, which was all the travellers possessed.

Now Dr. Tauler's words, like other good seed, fell on different sorts of ground. They sank deeply into some hearts; others talked about them for a little while, and began to cavil among themselves.

"Dr. Tauler is right," said one; "he must know best."

"He knows his books best," said another; "but we know our own business. The Jews are always covetous and unjust in their dealings. I have no patience with them."

A third said, "They are a proud, selfish people; they have no trades or field-work of their own, and yet they contrive to live on our gains, and think themselves our masters."

"Some of them do, perhaps," said a fourth; "but we should not speak evil of all. I have known many Jews, and though most of them are hard-hearted

* See Seckendorf's Life of Luther.

and obstinate, this is not strange, since they are now suffering punishment for their rejection of the true Messiah, the punishment which Moses foretold in the Old Testament. But this is no reason for us to hate or ill-treat them. Many of their unjust dealings and unworthy practices are occasioned by the ill-conduct of professing Christians. They make wealth their idol, because they have been driven from their altars and sacrifices, and allowed no other advantage or enjoyment except mere money getting. They are under strict chains and confinement, and they naturally resist their oppressors. Love calls forth love; but hatred can only excite malice and ill-will." The man who spoke thus wisely was named Merswin, and was generally esteemed by his neighbours, for his liberality and upright character.

"Do you think that stranger is the Wandering Jew?" inquired one person. "Can you believe that foolish fable?" said Merswin. "Would the Saviour, who was mocked and scorned by so many, on his way to Calvary, be thus extreme against one individual? The Lamb of God, who taketh away the sin of the world, and is longsuffering, not willing that any should perish, who offers rest to all the weary and heavy laden, would not shut out one poor sinner from repentance. God is love; and he is the Lord and Father of all, both Jews and Gentiles." These words composed the people; no farther disturbance was made at that time, though generally the Jews at the time of Easter were exposed to much scorn and contempt, a "by-word and a proverb," as was expressly foretold.

Guided by Dr. Tauler, the old man and his grandson safely reached the entrance of the Jewish streets. As it was a fine evening, most of the people had left their close dwellings, to refresh themselves in a more free atmosphere, but equally unwholesome. They crowded round the new comer, whom they recognized as a rabbi; that is, a learned man or teacher, and hastened to introduce him to the president of their synagogue. He told them he was sent from Russia to inform his brethren of some remarkable events in the empire of China, and other neighbouring countries, which seemed to proclaim that the Messiah would shortly come. The rabbi who lived at Strasburg received Moses (the stranger) with great respect, and invited him to his house to keep the passover with him.

The next day was full of preparations for the coming feast. Every thing not already provided was bought without farther delay. They all cleaned up, bathed, and trimmed their nails and hair. The heads of families were most engaged about putting away leaven; the night before, they swept a few crumbs of common bread together, and laid them on a shelf, or in some open place; and in the morning took them away, with words like these, "Blessed be the Lord our God and King, who has given us holy laws, and commanded us to put away leaven." On this day, all the first-born sons fasted, in commemoration of the death of the first-born in Egypt, and where there was no eldest son, the master of the house, (if he had been himself a first-born child,) and sometimes his wife also, used to fast.

It is wonderful to see how exact the conscientious Jews are in observing every letter of their law; but they know not how the father of lies has blinded them to the spirit of its precepts, laying heavy burdens on them, teaching for doctrines the commands of men. The five books of Moses are in most of their houses, and they hear them read every sabbath-day; but many do not understand the language, still less the meaning of the words they contain.

The Talmud has usurped the place which should be given to the book of God. This Talmud consists of twelve large volumes, half of which were collected by one man, from those writers who had lived before him, and called Mischan, or the repetition of the Divine law; the other half called Gemara, or the conclusion, and was added by his son and others, containing notes and explanations on the first part. The rabbins say this book is equal to the Bible; but it is full of trumpery legends and stories, and contains many great errors; such as that fasting and alms, and saying prayers without understanding them, can make a man righteous before God; and that there is a state of suffering after death, in which even good men have to be punished for their sins. This is like the popish doctrine of purgatory, and this notion makes the Jews afraid of death.

Rabbi Moses attended evening service in the synagogue, and returned with the family to supper. The passover feast is always a happy time with the Jews: all the family and servants sit down together; the master at the head of the table, with

his staff in his hand, his shoes on his feet, and his loins girt, as if for a journey. They reclined on seats with cushions, to show they were now free. Three dishes were served; one contained the cakes already described, wrapped in a clean cloth; the second, horse-radish and bitter herbs; the third, a bone of lamb, a piece of flesh roasted, and a fresh-boiled egg; all emblems of the paschal lamb, and the appointed offering, which the Jews used to have when they dwelt in their own land. Two more dishes were added; one contained vinegar, or salt and water; the other a thick paste, in remembrance of the mortar with which the Israelites used to work in Egypt. Each person had a cup of wine, which was filled four times during the meal.

After many expressions of thanksgiving, the first cup of wine was drunk. Then the master took some of the herbs, dipped them in vinegar, and gave them to his neighbour, saying, "This is the bread of affliction which our fathers ate in Egypt; all who are hungered may come and eat. All who are in want may hold their passover with us; may we keep it next year in our own beloved land; we are now slaves, may we then be children, and in freedom."

The youngest at table then asked, "Why does this night differ from all other nights?" The rest answered, "We were Pharaoh's bondmen in Egypt, but the Lord our God brought us out with a mighty hand and stretched out arm." The master then related the wonderful account of the departure of the Israelites from Egypt. Every one present took part in it, while all partook of what was set before them. There was other food now served up, and the meal was a time of social enjoyment. Two cups were afterwards filled with wine; the father took one, and led his family in praise to God, after which they partook of the cup, and of a piece of the bread that had been saved as a mark of freedom. The other cup was called the cup of Elijah; the youngest child opened the door, and all sat in solemn silence, expecting that prophet to appear, according to the Jews' mistaken interpretation of Malachi iv. 5. When they found he did not come, they gave up their hopes for this year, and concluded their feast with a sacred song of praise.

The passover has been probably observed in a similar manner by the conscientious Jews ever since the Babylonish captivity, and the Jews still look for a Messiah to come and save them. How sad is their mistake! True, there is reason to hope they will be restored to their own land, and receive the fulfilment of the promise to Abraham, which they daily repeat in their prayers to God; but they consider not the reason of their chastisement. They do not desire that spiritual redemption, more valuable than any earthly glory, those blessings procured by Him who, for their sakes, was wounded, bruised, and afflicted, Isa. liii. Yet the time may soon come when Israel shall seek their Lord and King, Hos. iii. 5, and look upon the Saviour whom they have pierced, Zech. xii. 10, who now sitteth on the right hand of God, and will hereafter appear in judgment, Psa. cx.

ANXIETY FOR THE SOUL.

Reader, whoever you are whose eye shall read these pages, you have, indeed, just cause for anxiety, whether you feel it or not. Did you ever, in serious moments, and in a serious manner, ask such questions as these: "What am I? Whence came I? Who sent me here? What is my business in this world? What is to become of me when I go hence?" If not, why not? To say nothing of religion, does not reason press such inquiries on your attention? You find yourself in existence, possessing a rational soul; you know you cannot remain here long, and must soon go and lie down in the grave with your forefathers; but does your history end there? Is there no world beyond the tomb? There is: reason suggests it; revelation proves it. Yes; you are not only mortal, but immortal. Immortality! What a word! what a thing! Did you ever revolve it? A deathless creature, an everlasting existence! Such is your soul. You are ever walking on the precipice of eternity, and any moment—the next for aught you can tell—you may fall over it. Eternal duration alone, apart from the consideration whether it is to be spent in torment or in bliss, is an awful idea. You are to live somewhere for ever. Should this matter be allowed to lie forgotten among the thousand unconsidered subjects? Should it be treated with indifference, excite no reflection, produce no anxiety? How can you help being anxious? Ought you not to be anxious? Going on step by step to eternity, should you not pause, ponder, and say,

"Whither am I tending?" The rational course is, either to disprove your immortality, or seriously to reflect upon it: either to persuade yourself that, though you live as a man, you shall die as a brute, or else to act as an immortal being: either to profess the gloomy negation of atheism, or else to prepare for everlasting existence. The careless infidel is more consistent than the unanxious, nominal believer in revelation: for a man to express his belief that he is immortal, and yet to care nothing about immortality, is the most monstrous inconsistency in the universe. Ought you not to be anxious?

But this is not all. Consider your history; look back upon your past life: pry into your heart; examine yourself. Would not reason, even if there were no Bible, discover to you much in your conduct that you must condemn? Admitting there is a God—and you believe there is—does not conscience tell you of many duties omitted, and many sins committed? This is discerned by the dim taper of your own reason; but let in the broad day-light, the bright sunshine of Divine revelation, and then what alarming defects, what appalling transgressions are seen! Think of a God so holy, that the heavens are unclean before him, and his angels charged with folly; a law so perfect, that a sinful feeling violates its precept and incurs its penalty: what, then, must be your sinfulness in the sight of God! Try yourself, not by your own self-love, nor by man's erring judgment, nor by the opinions of flattering companions, but by the infallible standard of God's holy word; and from such an ordeal you must return with the awful declaration sounding in your ears, "Thou art weighed in the balances, and art found wanting." It is not hyperbole, but sober truth, to say that your sins are more in number than the hairs of your head. Why, if there had been but one sin in all your life, there would have been just cause for solicitude. That one sin should break your peace, disturb your sleep, and embitter your enjoyments, by the solicitude it awakened, till there was reason to hope it was forgiven. That one sin would bring upon you the condemnation of God's righteous law, and would be a cause of more just anxiety than the discovery of the most fearful diseases in your body, or the greatest losses in your property. What, then, should be the solicitude awakened by sins innumerable, committed in childhood, youth, and manhood, against God and man, in opposition to reason and conscience, in despite of the Holy Scriptures, and the remonstrances of ministers and friends? What! going on to eternity with all this load of sin upon the conscience, and yet without solicitude!

Consider your mortality! Your breath is in your nostrils. You are not certain of another moment. The concerns of your immortal souls, the means of grace, the opportunities of salvation, the interests of eternity, ever hang on the passing instant, are all suspended upon the brittle thread of human life, and are dependent upon the frail tenure of a beating pulse. You know not that your term of existence is long enough to enable you to read through this book. Now, if death, which is ever following after you, were the end of your existence, there would be no room for anxiety: at any rate none for the anxiety which prompts to preparation; whatever reason there would be for dread and dismay: but death is not the end, it is but the gate into eternity. "It is appointed unto men once to die, but after this the judgment." Annihilation would be fearful enough: to plunge into the gulf of oblivion, to cease to be for ever, how horrible! But how much more horrible eternal consciousness, attended with eternal torment! Did you ever weigh the import of that most awful of all words, hell? Death is a terrific monosyllable: from the cold touch of this last enemy all sentient beings recoil with horror. But death is only as the dark, heavy, iron-covered door of the prison, which opens to, while it conceals, the sights and sounds of the dungeon. Oh that first moment after death! what disclosures, what scenes, what feelings come with that moment! And that moment must come, may come soon. Should you not be anxious?

Your want of anxiety, if you are really without it, is a proof of your want of religion, and of all meetness for eternity. A religion without anxiety is no religion at all. It is impossible to be saved without being anxious to be saved: solicitude to be saved is the first step towards salvation. It might as soon be conceived that a man could be saved in his sins, as in his carelessness and indifference. The first and most natural inquiry of every one who is really in earnest about his soul, is, "What shall I do to be saved?"

What intense solicitude is breathed in that most solemn inquiry! Can any man know how holy God is, how strict the law is, how evil a thing sin is, how great a blessing salvation is, how glorious heaven is, how dreadful hell is, and how awful eternity is, and not, if his mind is really and seriously directed to these subjects, be anxious? It were more rational to imagine a man could have his property, his liberty, his life hanging in suspense, and yet feel no solicitude, than to be truly religious, and yet have no anxiety about his soul. The concern of some, who have been awakened to serious reflection, has been so great, that it has for a while disordered their intellect: this is excessive, and has arisen from want of clear knowledge of what can relieve their solicitude: but there never yet was one who was truly saved, who did not bear with him along the road to glory the burden, though not an unrelieved one, of a deep solicitude about his eternal welfare.

The anxiety of others on your behalf, ought to make you anxious for yourself. It would be improper, except in the same figurative sense as pity and other emotions are ascribed to God in the Scripture, to ascribe anxiety to him; but in this sense we may. God is solicitous about you; he has looked upon your soul, and its fallen state, with deep and infinite concern; his Divine compassion has yearned over you; he has felt such anxiety for you, as to send his Son to die upon the cross for you, his Spirit to renew and sanctify you, his Bible to instruct you, and his ministers to warn you. Jesus Christ has been so anxious for you, that he has actually died for you upon the cross, and commissioned his servants to make known to you his love. The Spirit is anxious for you, and is ever striving with you in the Bible, and your conscience. Angels are anxious for you, and are waiting to become ministering spirits to your salvation. Devils are anxious to prevent your eternal happiness; which shows the greatness of your danger, and the just ground you have for alarm. Ministers are anxious for you, and labour, and pray, and preach for your conversion. Your parents, if pious, are anxious for you, and are supplicating, amidst tears and waiting and watching, for your salvation. Friends are anxious for you, and are writing and talking to you about your soul's concerns. The church of God is anxious for you, and is interceding for you with the God of all grace; and you, you only, are without anxiety. Is not this surprising and affecting, that you alone should be indifferent to your salvation; that you should remain torpid and careless at the centre of this universal and deep solicitude?

Your very want of solicitude should be a cause of anxiety to you. You must be convinced that there is ground for it. You cannot be so utterly ignorant of the nature, importance, and claims of religion, as not to know that there is much in it both calculated and designed to produce a serious thoughtfulness. There have been moments, one should think, when the subject would force itself upon your attention, as one pre-eminently deserving the consideration of a rational and immortal creature; when, by some alarming sermon, or by some impressive event, or by some faithful warning, it would speak to you as a messenger from heaven, and with the voice of God; when an incipient pensiveness was stealing over the soul, and filling the whole field of vision with the realities of eternity: but your earthly-mindedness soon suppressed all this; the transient thoughtfulness subsided, and the current of your volatility, arrested for a short season, flowed onward in its course, with its usual impetuosity, and you are now as far from any thing serious as ever. Astounding spectacle! A rational creature, anxious about a thousand things, yet not anxious about the soul! Agitated, perplexed, inquisitive about little matters of a mere passing interest, which the next day will be forgotten; and yet neglecting that great subject, which swallows them all up, as the ocean does the drops of rain that fall upon it. Your health, your property, your prospects, your friends, any thing, every thing, but your soul, and your soul's salvation, seizes and carries you away! So that you see you can be serious. You cannot plead in excuse for yourself, any natural inability, any paralysis of the powers of the mind, any utter incompetency for being occupied with such matters. Nor can you offer in defence of yourself, the excuse, that anxiety would be unavailing, that it would be only a useless self-torture, a tantalizing effort, which would be for ever reaching after an object which as regularly receded from you. No. You can think, and reason, and desire, and hope, in reference to religion, as in reference to any other subject; nor is there

any subject in which enlightened, well-directed, persevering solicitude would be so sure of gaining its end, as in reference to this. None shall seek in vain here, who seek aright. God has pledged his promise, his oath, for the salvation of all who truly repent and believe. Where, in temporal matters, there is only hope, in spiritual ones there is absolute certainty.—*From the Introduction, by the Author of the "Anxious Inquirer," to "The Great Change,"* published by the Religious Tract Society.

METEOROLOGY OF THE BIBLE.

No. II.

COMPASS UPON THE FACE OF THE DEPTH.

"When he prepared the heavens, I was there:
When he set a compass upon the face of the depth:
When he established the clouds above:
When he strengthened the fountains of the deep."
Prov. viii. 27, 28.

In Hebrew poetry the two clauses of a verse have generally a similitude in their meaning, a certain harmonious correspondence in thought and expression, and hence, if one clause happen to be dark, the other will help to remove the obscurity, and to clear the sense of any doubt which a peculiarity in the genius of the original language might give rise to in our minds. An interesting example of the manner in which one clause explains another, occurs in the song of Deborah, "Speak, ye that ride on white asses, ye that sit in judgment," Judges v. 10. On reading the first clause, "Speak, ye that ride on white asses," we naturally ask who the persons were that enjoyed this honour—a question which the next clause answers, "Ye that sit in judgment." It was the judge in Israel, then, who rode upon a white ass, and who was summoned by the prophetess to join her in praising God. If we follow this rule in the verses we have selected, the "heavens" will suggest what is meant by "the face of the depth," and "clouds" help us to understand "the fountains of the deep."

The sacred writer refers, therefore, not merely to the waters of the ocean, nor to those that are hid within the bowels of the earth, but to the water which is the source of the clouds, the rain and the dew. To this grand, though unseen repository of moisture, the words "depth" and "fountains of the deep" are several times applied in Scripture, and more especially in the passage before us.

In a former paper, we referred to the existence of this collection of moisture, and endeavoured to explain the manner in which mountainous ridges acted upon it. We showed how, by their coldness, they changed the fine, aerial, and unseen vapour into the cloud, and from that into the falling shower. Our business in the present paper is to point out the law, or, in other words, the secondary cause, called here "the compass upon the face of the depth," by which the quantity of moisture is regulated. In doing this, we shall not introduce any principle, nor advert to any fact, which has not been fully recognised and established by the ablest writers on meteorology. But before we proceed any further, we cannot forbear adverting to the aptitude of the terms by which the inspired penmen have designated this unseen collection of moisture. They call it a "deep" or "depth," which is highly appropriate, because it ascends as high as the atmosphere, which has an altitude of forty-five miles. A sea of forty-five miles in depth deserves to be called the "deep," by way of emphasis. The original word seems to refer to the same circumstance of depth, by implying, like the term "abyssus," a collection of water not easily sounded. The after-phrase, by which the unseen ocean is denoted, is equally happy and expressive, "fountains of the deep;" for, like a fountain, it is the source of all the moisture that waters the earth. The gathering cloud, the copious shower, and the gentler distilment of dew, are all derived from this great fountain.

But we were to explain the law by which this deep, or these fountains of water are kept from exceeding a certain limit, or compass, both in extent and quantity. The exhalation or vapour that is raised from the sea by the sun's rays, would continue to ascend by the elastic force of heat till it was dissipated in the broad space of the solar system, had there been no check provided against this result. If we place a pan of water in the open air, we find the fluid continues to diminish till the whole disappears. And this would be the case with the ocean, were the laws of evaporation to take their natural course. In a warm day the sea loses the depth of about one-tenth of an inch in consequence of the sun's action upon the surface. This may seem a small quantity when set down in figures, but, as many small sums amount

in time to a large one, this loss, if repeated every day for many ages without any repair from rivers and waters within the earth, would, at length, empty the sea, and not only the sea, but ultimately all the streams that flow into it. The vapour into which the water is changed by heat, has a tendency to expand itself, which gravity could not overcome. This tendency to expand is a matter of daily observation, and we see it strikingly exemplified in the steam engine, where such prodigious effects are produced by it. Here, then, by the simple action of heat, the earth seems to be in danger of losing all its fructifying moisture, and of exchanging a state of beauty for a boundless extent of barren wastes. And had not the Creator "set a compass upon the face of the depth," this must have been the case; at least this is the conclusion to which our natural philosophy brings us.

The foregoing remarks show that a limit to this deep was absolutely necessary. We will next explain wherein this limit consists. Now, the quantity of vapour raised from the sea and the pools of water is proportioned to the degree of heat that vapour exhibits. When the man who tends an engine wishes to increase the quantity of steam that issues from the boiler, he increases his fire. The quantity of vapour in any given space, therefore, depends upon the temperature; and were we desirous of knowing whether the quantity is diminishing or increasing when the vapour is confined in a vessel, we have only to plunge a thermometer into it twice or thrice, allowing a few seconds to intervene between each experiment. The quantity of moisture or unseen vapour in the atmosphere, like the steam contained in any vessel, varies with the temperature, or the degree of heat that has been employed in raising it from the surface of the sea. Now, this temperature can never exceed the temperature of the atmosphere; hence the degree of heat is limited, and consequently the quantity of moisture in a vaporific form which is lifted from the earth. The law by which the vapour is prevented from rising in temperature above the atmosphere, is very simple. If a cold body be placed so as to touch one that is warm, the former will draw off the heat of the latter till the temperature of both are equal. The vapour and the atmosphere are in close contact with each other; if the former, therefore, be warm, and the latter relatively cold, the excess of heat will be transferred, and an equilibrium of temperature will soon take place. But when the vapour parts with its heat, it loses some of the power by which it is sustained, and thus a portion falls down and assumes at first the form of a cloud, and subsequently that of the shower.

To an imaginative mind, the atmosphere might seem to be ever on the alert to check and control the expansive efforts of that invisible steam which, in fine weather, is daily ascending from the earth. This is the agent which God has made choice of to effect his all-wise and gracious purpose. And we are his witnesses, that there has been no mistake, no want of forethought in the arrangement. The atmosphere does its work exactly; it neither exceeds nor falls short of the object it has to fulfil. It is, then, no marvel that wisdom is represented as having so great a share in the adjustment of those laws that pertain to the deep, or, in other terms, in the setting of a limit to that collection of moisture with which the earth is clothed.

In the book of Job this deep is called "the sea," because between it and the ocean there is the closest connexion. In fact, we might regard the sea as the root, and the exhalations that are raised from it as the branches, and consequently as composing but one individual. "Who shut up the sea with doors, when it brake forth, as if it had issued out of the womb? When I made the cloud the garment thereof, and thick darkness a swaddlingband for it, and brake up for it my decreed place, and set bars and doors, and said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed?" Job xxxviii. 8—11. On a cursory reading this passage might seem to refer only to the ocean, as that sublime verse does in the fifth chapter of Jeremiah, "Fear ye not me? saith the Lord: will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?" ver. 22. But the words, "When I made the cloud the garment thereof," would lead us to that fountain of moisture which exists in the atmosphere, for the sea can scarcely be said to have clouds for its mantle, or thick darkness for its swaddling bands, though this is most true when applied to the vapour. For clouds embrace it, be-

cause they owe their composition to it, and the gloom which shrouds the earth during a storm contains only the moisture of the atmosphere.

If this view of the passage be correct, the bars and doors point to that compass which God has set upon the face of the deep. Not only to the ocean has God said, "Hitherto shalt thou come, and no further," but to that sea of vapour which is floating in the atmosphere. While the elastic force of heat is labouring to drive it into the regions of illimitable space, he interposes the cooling influence of the atmosphere, checks its career, and says, "Hitherto shalt thou come, and no further: and here shall thy proud waves be stayed." Had it not pleased God to set the sand for a bound, the ocean would have overwhelmed the dry land, and swept man in a wild deluge before it; and had it not seemed good to him to make the atmosphere as the decreed place for the exhalations that ascend from the sea, and ordain that they should never pass the limits of that atmosphere, the fructifying moisture of the ocean would have been dissipated, and the earth turned into a heap of ruins.

The establishing of the clouds, mentioned in the latter of the two verses which stand at the head of this article, applies to the law by which they are formed. The cool atmosphere condenses the vapour that is flying from the earth in an invisible state, and the cloud is generated. The clouds, indeed, which are driven about by the wind, and often fall upon the earth when changed into the drops of the copious shower, may not seem to be established; but if the clouds themselves are dissipated, the law to which they owe their existence is unvarying. This law is one of the beams in the upper stories of God's building, which the most powerful agencies at work in the production of the meteoric phenomena will never be able to disturb, because it rests upon the fiat of Him who is infinite in power and unsearchable in wisdom.

It is added, in the second clause of the same verse, that he strengthened the fountains of the deep. There is a philosophic propriety in the use of the term "strong," as applied to fountains of water, for the water which supplies these fountains often runs between rocks and strata that constitute the most unchangeable part of the earth's surface. And hence while pools and brooks are dried up, the springs continue to flow. What is thus true of springs within the earth, is equally so when affirmed concerning that grand reservoir of moisture which is contained in the atmosphere. By the decree which we have endeavoured to explain, that fountain is for ever kept from exhaustion; it may flow to the utmost verge of the atmosphere, but no further, and ever remains in the vicinity of the earth to supply stores for nourishing the things that grow out of it.

L.

SCENES IN SWITZERLAND.

On quitting the gate of Geneva, says Dr. Beattie, we speedily left her circumscribed territory, and pursued our route along the romantic valley of the Arve. This broad, shallow river takes its source in the glaciers, and, receiving many tributary streams in its capricious and riotous descent, falls into the Rhone a little below Geneva. The country continued to open till we reached the precincts of Bonneville, a small but ancient town, with antique towers, when its character was entirely changed. On the left, the Môle rises to the height of five thousand eight hundred feet, and closes in the valley; while on the right is the bold, irregular mass of the Brezon. Crossing the Arve by a stone bridge, five hundred feet long, we proceeded along the left bank to Cluse; and near Siongy, through the rich and redundant foliage, waving along the acclivities and precipices, romantic vistas opened upon the valley; where the river, far below, swept along a broad and boisterous channel, and communicated life and fertility in its course. The lower district is enlivened with scattered villages, while midway among recesses or cliffs of the encircling mountains, a solitary church or convent started forth like a landmark, and contrasted well with the subjacent scenery. On the left, his fractured precipices capped with snow, and rising to an elevation of nine thousand seven hundred feet, Mont Buet seemed no mean representative of Mont Blanc.

We reached Saleuche at sunset, and, passing through its streets intersected by ramifying torrents, halted on the green heights above the church. Here, fatigued with the previous walk, we sat down under the delicious shade of a cottage orchard, and, soothed and refreshed by the cool evening air and fragrant verdure, were

speedily absorbed in the contemplation of the scenery around us. Beneath were the towers of Saleuche, with the broad, variegated, and winding valley of the Arve. Above these, in shadowy magnificence, the inclosing mountains seemed to melt away in the sky; while their shattered pinnacles glowed with rich crimson radiance, and all below reposed in the soft purple of twilight. Following the ascending vale, till lost amidst pine-clad ridges, the majesty of the "Alpine monarch" threw everything else into shade or insignificance, and with his stupendous retinue of glaciers, icy precipices, and trackless wastes of snow, claimed undivided homage, and in awful pre-eminence overlooked the scene. The same phenomenon which we noticed in our descent from the Jura again presented itself, but, if possible, with a still more dazzling effect. The tint with which the summit was invested approached nearer to that of the ruby, and gradually diminished as we gazed, till at length it entirely disappeared, and left the cold, cloudless summit starting up in an isolated, snowy mass, into the liquid purple of heaven. Slowly, and as if in obedience to the signal, the evening vapours stole forth, hovering along the river, then dilating and floating upwards, till they threw a transparent veil over the inferior mountains, and delivered them over to the dominion of night. The shades of night, however, detract little from the dazzling whiteness of Mont Blanc: the blue vapour hardly reached his girdle, above which, as if fresh moulded and towering in snowy serenity, he stood like a sheeted ghost between earth and heaven. Continuing our saunter and contemplation for a little longer, the scene again underwent a sudden and striking change. The snowy shoulder of Mont Blanc deepened into shadow; but, slowly climbing his eastern pinnacle, the moon threw her "mantle of light" upon the scene, and the mountains, till this instant, in comparative darkness, sprang suddenly forth into new existence, and bathed in silver, and exhibited in beautiful detail, left an impression never to be forgotten.

ANECDOTES OF A JAY.

A LATE highly respectable attorney in the county of Somerset, possessed a jay which was an admirable mimic. It could imitate almost any sound that it heard produced by another animal. For instance, it could so perfectly mimic the cackling of chickens, that the lady of the house hearing him, has desired the servant to buy the fowls that were "noising" at the door. He would with equal success imitate the quacking of ducks. But what is still more surprising, and which I would not venture to relate but on the best authority, and that of a living witness, this bird could imitate the neighing of a horse. He did it so well, that a servant has been known to run into the yard, thinking that a stray horse was there, and has found that he was deceived by the bird.

A clerk of this attorney had a very singular laugh, and when laughing he used to put up his shoulders, and raise his eyebrows and his hair, in a manner that may be best understood by attempting the same thing. It is a fact that this bird not only imitated with success the clerk's laugh, but used also, at the same time, to raise the feathers of his head in imitation of the clerk's hair: this he did whenever he had a bird's-eye view of the young man, to his great annoyance, and the great amusement of those who were present.

If this bird heard any new sound, as produced by a whistle, etc., he would not attempt to mimic it whilst any one was within sight; but having listened attentively to it, with his head on one side, he would attempt an imitation if he thought he was unobserved. If he succeeded, he would display his new acquirement to the first person who passed him.

The jay's fate was untimely. He escaped from his cage, and perched on a tree, from which he could not be dislodged by any gentle means. A man servant, who by the bye, was very fond of the bird, took a gun to frighten him from his station by discharging it; but either not being aware that there was shot in the piece, or by some unaccountable awkwardness, he laid the jay dead at his feet.

The bird at the time of his death was about three years old. It might be remarked that it was in the habit of hearing the neighing of horses, as its cage was hung up not far distant from a paddock.—*Jesse.*

TIME.

LET time be precious to us in prosperity, and then it will not be so tedious to us in adversity, as it otherwise would be.

MAN AS RELATED TO OTHER ANIMALS.

No. II.

The omnivorous character of man harmonizes with the wonderful vigour and pliability of his physical constitution, which enable him to accommodate himself to all climates and to various modes of life. The earth is his, and he ranges through every latitude; he endures every extreme of atmospheric temperature; suits his plans to the various contingencies of soil and situation; and every where draws, by art and industry, from the productions of nature around him, the necessaries of life. Modifying his habits and his diet according to circumstances, he spreads his race from the equator to the poles. The wisdom of such an arrangement, with respect to the dispersion of the human species, is palpable. Were man bound by his physical temperament to certain latitudes, or could his food only be acquired in certain regions—were the laws of restricted distribution, which operate so largely among the brute creation, to affect him in like manner, from how much of the surface of the globe might we not suppose him to be necessarily excluded. But as infinite wisdom has ordered it, "the world is all before him, where to choose," and there are few spots to which his race has not penetrated, or in which he has not fixed his abode.

Some regions, indeed, are more thickly populated than others; for it may be laid down as an axiom, that, wherever the riches of the earth abound; where the soil is fertile; where teeming nature well rewards care and industry—there, if neither wars nor oppression blight human hopes and mar human efforts, the population will be dense and thriving. But we do not look for such a scene as our island affords, or as is presented in other favoured localities, nor for such a population as the banks of the Ganges and Indus exhibit, either in the burning deserts of Africa, among the barren mountains which run through central Asia, or within the ice-bound regions of the polar circle. Still the most unfavourable localities have their human tenants, contented with their lot. The Laplander is happy in his herds of reindeer; the Esquimaux, though the frozen soil produces little for his supply, (nor is such needed,) reaps, with contentment, his harvest from the ocean, which yields food and the necessaries of life. The wandering Arab, satisfied with dates and grain and the milk of the camel, prides himself on his freedom and his steed. The swarthy hunter of the sterile karroo, rejoices in the herds of antelopes around him, and when his arrow procures him a coarse repast, thinks it a luxury.

When, therefore, we consider the universality of man's diffusion over the globe, and call to mind the restrictive laws affecting the distribution of animals and vegetables, we see at once that his food must be as various as are the diversities of the soil and climate of the respective territories he inhabits. Hence, as a species, man is omnivorous; but it is, perhaps, rather in temperate than in torrid regions or in high northern latitudes, that a people are eminently so. "If man," says Buffon, "were to abstain totally from flesh, he would not, at least in our climates, either exist or multiply. To preserve himself in due vigour, man requires not only this solid nutriment, but a variation of it. To obtain complete vigour, he must choose that species of food which is most agreeable to his constitution, and must partake of a variety of meats, to prevent the disgust arising from a uniformity of nourishment."

In our climates, assuredly, a mixture of animal and vegetable aliment tends to produce the greatest energy both of body and mind. Animal food, it may be observed, is highly stimulating to the system, and the more so the less it is cooked. By the process of cooking, carried to an extreme, it becomes far less exciting than when slightly prepared, and also more easily digestible.

In temperate climates, where animal and vegetable food are equally abundant, nature seems to dictate that both should be used, and hence in our island the great consumption of animal food, and the simple mode of cooking it; but as we pass southwards, we not only see a gradual increase in the proportion of vegetable matter used as nutriment, but we find the culinary process, with regard to the animal food, carried on so as to reduce the stimulating properties of it: and it will be generally found, that the diet of every nation is the best, according to the climate of that nation, long experience having adjusted the balance. Neither animal nor vegetable diet, then, is the best in itself, but as it is rendered by circumstances. In countries adjacent to the pole, where the system has to

struggle with the exhausting effects of cold, animal food is almost exclusively adopted, and that too but slightly cooked, and of the most oily nature, as, for example, the flesh of whales and seals. Such food is found, by experience, to be necessary for the maintenance of health and strength, and appetite seconds the dictates of experience. In Nova Zembla, the Russians were obliged to imitate the Astiaks and Samoïedes in their manner of living.

On the contrary, in a tropical climate, where its tendency to immediate putrescence is alone sufficient to render flesh disgusting, a purely vegetable diet, or one nearly so, is the most agreeable and the most salutary, and it is to be observed, that, by the admirable providence of our all-wise and benignant Creator, those hyperborean regions where vegetation is scanty, and scarcely desirable by man, and in which the grossest animal diet appears to be most relishing and wholesome, the fattest mammalia, fish, and water birds, abound; while, in extremely hot regions, where few fish are to be obtained, where most of the birds are insectivorous, and the majority of quadrupeds rapacious, where the flesh even of ruminants is tough and destitute of sapidity, where animal food is not only loathsome but prejudicial, and where a vegetable diet is the very reverse, the most juicy fruits and the most useful of vegetable productions, grains, maize, rice, etc., are indigenous, and attain the highest possible degree of perfection.

The often-agitated question, as to whether a vegetable or an animal diet is the natural regimen of man, scarcely, therefore, merits consideration. Experience, the only safe criterion, satisfactorily shows that, neither the one nor the other, in itself alone, tends to debilitate the body or the mind, and that a rigid adherence to this or that, is by no means requisite for the development either of the physical or intellectual faculties. In climates where the high temperature demands an almost exclusively vegetable regimen, we often find a feeble enervated people, but their enervation is not to be attributed to their diet; it results from their laws, habits, manners, and debasing system of religion; and hence, on the contrary, we find among people living almost exclusively on flesh, weak and pusillanimous races. Imaginary and unsubstantial, then, are the theories of the Pythagoreans respecting the noxious and debilitating effects of animal food, on the one hand, and the representations of the advocates for its exclusive use, on the other.

The omnivorous appetite of our race, the power of enduring all degrees of atmospheric heat and cold, and also of bearing a parallel series of variations of atmospheric pressure, enable man, therefore, to range through all climates. The natural temperature of the human body is between 96 and 98, of Fahrenheit; and its power of resisting heat and cold render it capable, on the one hand, with due precautions, of enduring a temperature in which mercury freezes; and on the other, an atmosphere of a far higher temperature than itself.

Dr. Fordyce (Phil. Trans. 1775, p. 114) found that, when exposed to a high temperature, the natural heat of the body does not rise to a corresponding degree, though it does rise above its ordinary standard. Beyond a certain point, the vital energies of the system exert a counteracting influence; and hence it was ascertained that, by subjecting the body to the temperature of 120° in a close room, its own temperature became increased to 100°; but a farther subjection to 211° raised it no higher. In this temperature the pulse beat 145 times in a minute.

In like manner, when the body is subjected to a temperature greatly below its own standard, its own energies enable it to maintain a temperature, which, though reduced to a certain point, is much higher than that of the surrounding medium.

In experiments on this subject by Dr. Currie, (Phil. Trans. 1775, p. 121,) the heat of the body, in one instance, was found to sink from 98° to 87°, when the body was immersed in water at 44°, but at the end of twelve minutes it rose to 93°. In another experiment in water of the same temperature, the heat of the body fell from 98° to 88°, in the course of two minutes, but at the end of thirteen minutes it had risen to 96°.

The power of resisting both heat and cold, when carried to an extreme, without injury or death, depends on the gradual exposure of the body to the one and the other, and also on its natural vigour; but the most energetic frame could not bear a sudden transition from a medium of 100° to one in which mercury was solidified.

The degree of cold which the elder Gmelin experienced in 1735, at Jeniseik, was such as to freeze the mercury of the thermometer, and kill the sparrows and jays. When Pallas was at Krasnoiarsk, a large mass of pure mercury froze in the open air. Our own countrymen experienced as severe a degree of cold on the Churchill river, Hudson's Bay. Brandy was frozen in the rooms where they had fires. Yet the Esquimaux go to the chase in this temperature, and even Europeans, accustomed to warmer climates, can, with proper precautions and exercise, endure it with impunity. We need only refer to the daring attempts of Franklin, Ross, Parry, Back, and others, to explore the extreme polar regions, by way of proof, adding that the Greenlanders and Esquimaux have reached to nearly 80° north latitude.

By way of contrast, we may remark, that at Sierra Leone the mean temperature is 84° Fahrenheit; but Messrs. Watt and Winterbottom saw the thermometer frequently at 100°, 102°, and 103° in the shade. Chalmers observed a heat of 115° in South Carolina, in the shade; and Humboldt states that in the deserts near the Orinoco, it often rises to 110° or 115°.

There is, therefore, no natural degree of atmospheric heat or cold, from the poles to the equator, which prohibits the spread of the human race; nor do variations of atmospheric pressure, in themselves, interfere with man's occupation of a territory productive of the necessaries of life. It is, indeed, dangerous for a person accustomed to the pressure of the atmosphere, at the level of the sea, suddenly to ascend to great elevations, especially where severe bodily labour is required in the undertaking; but this may be avoided by cautious preparatory trials; and in due time the system accommodates itself to the diminished pressure. To the natives of elevated table lands, a low atmospheric pressure is, of course, natural. The average atmospheric pressure over the whole surface of the human body, at the level of the sea, the mercury of the barometer standing at 30 inches, has been reckoned at 32,325 lbs.; but we know that thousands of mankind live under a much less pressure without inconvenience. In South America, extensive districts of 12,000 feet above the sea, where the barometer stands at little more than 20 inches, the atmospheric pressure being but 21,750 lbs., are well peopled; in the Peruvian territories there are extensive mountain-plains, of 9000 feet altitude, and the greater portion of Mexico has an elevation varying from 6,000 to 8,000.

M. Condamine, with his attendants, lived for three weeks at an elevation of 14,604 French feet, with the barometer at 15 inches, and an atmospheric pressure of only 16,920 lbs.; and M. Humboldt ascended Chimborazo to a height of 19,300 feet. Mont Blanc has been repeatedly ascended: its elevation is 15,630 feet. M. Gay Lussac ascended in a balloon to the height of 23,040 feet.

There are no instances of men living under a much greater pressure than that of the level of the sea; for the depths of our most profound mines are insufficient to make any important variation in atmospheric pressure; but we know that great pressure may be endured for a certain length of time by dint of practice; for the divers in the sea bear the weight of several atmospheres, and without much exhaustion. To this endurance, however, man is not naturally called; nor, indeed, on the other hand, to the extremely low pressure which is experienced on the sterile and silent peaks of Mont Blanc, Chimborazo, and the summits of the Himalayan chain. Man, then, is fitted for every variation of temperature and atmospheric pressure which distinguishes the habitable portions of the surface of this globe; and this can be said of no other animal with the exception, perhaps, of the dog.

Our next point refers to the condition of man, which is not naturally that of the savage. On this point we shall enlarge in the succeeding number of the *Visitor*. M.

DERANGEMENT, IN CONNEXION WITH RELIGION.

In an examination of a work by Dr. Cheyne on "Derangement, in Connexion with Religion," in the *Churchman's Monthly Review*, it is said:—We anticipated no difficulty in the establishment of the author's first position: that mental derangements are invariably connected with bodily disorder, for we believe, with him, that not only is the body always participant of the mind's disease, but that the mind can only become deranged through the instrumentality of the body. But we do not so readily perceive the

inference that, therefore, moral discipline is inapplicable, and religious influences necessarily unavailing, until the bodily disease with which the mental delusion is connected, is removed. If bodily disease were always the originating cause, instead of the medium of derangement, the inference would be more just; and very often it undoubtedly is so; but when the originating cause is an affection of the mind acting upon the bodily organs to the production of disease, why should the cure not follow the method of the disease, and reach the body also through the mind? In the case of the young man, for instance, whose insanity the author attributes simply to remorse, for gross indulgence after having made a profession of religion, and received a deep impression of the depravity of man; if the bodily disorder which converted this remorse into insanity came simply through the anguish of a guilty conscience, why might not the presentation of the blood of Jesus, which cleanseth from all sin, have been a means to heal the disordered frame? We do not say it necessarily would; but we see no reason why it should not. We know a case ourselves, which seems very much to the point. A devoted Christian woman, very tender and delicate in frame, from long-protracted, painful illnesses, and probably pre-disposed to strumous affections of the brain, with a mind certainly not strong, but of so calm, and gentle, and self-possessed a nature, as to be little exposed to vehement impressions of any kind—met the shock of sudden misfortune under circumstances so peculiarly distressing as might well have disorganized a healthier frame, and shaken a stronger mind. She became manifestly deranged; of course her derangement took the tone of her mind, occupied as it had been many years with the purest and soundest principles of religion; for she was one of whom it might be truly said that it formed her life and being; the very food she lived upon: the atmosphere she breathed was a cheerful, consistent, elevated profession of the whole gospel of Jesus Christ. But all was now changed to her. Her high and holy confidence was changed to absolute despair, her joyful expectations to the most agonizing dread. The heavenly consolations, which through years of the acutest bodily sufferings, had never left her face without a smile, or her voice without a tone of grateful satisfaction, were now turned to gall and bitterness of soul. The calm and gentle creature became a fury, only to vent her rage upon herself. She thought she had been a hypocrite, wilfully deceiving the friends who had delighted to hold spiritual communion with her. She thought she had ruined the souls of those most dear, whose salvation had truly been all her thought and care. She denied absolutely that she had ever known, or loved, or owned her Saviour, who had, in fact, been all her hope and joy; and insisted that she had perverted to evil the doctrines of his grace, which she was well known to have commended by a most blameless and religious life. The Scripture promises, on which she had relied; her past experiences, which many who loved her knew, in vain were brought before her: every promise had a judgment in reverse, and that was hers; every memory was but a fresh evidence of the depth of her hypocrisy. The case seemed beyond all human ministrations; her elegant person wasted to a shadow; and her conduct, though harmless, became irrational. This case would, of course, have been registered as a case of religious insanity, by those who did not know what the same religion had been to her for years, in the confinement of a sick chamber and the contemplation of expected death. And truly, as our author desires to maintain, it was in vain that pious physicians, friends, and ministers, continually placed divine truth before the distracted patient. Nevertheless, after the lapse of two years from the first time we saw the interesting sufferer in this state, we once more saw her cheerful, beautiful, and devout, as we had known her first; still under the pressure of the same misfortune that had disturbed her mind; but submissive to the will of heaven, confiding in her Saviour's love, and enjoying the consolations of religion. Her cure had been effected, entirely and at once, by a letter from a pious person who had been similarly afflicted, and recovered. The truth of this we know: and it is indisputably a case in which the physical derangement was both caused and cured directly through the mind; not by removing the original grief, for that remained, but by presenting mental consolation. It is many years now since this occurred: the patient is still in circumstances of the deepest affliction, but in perfect health of body, soul, and spirit.

OLD HUMPHREY ON EXPERIENCE.

It is almost impossible for a man to live to grey hairs without passing through a great variety of scenes, and being placed in a great variety of situations. It is this circumstance, in connexion with others, that constitutes the difference between the experience of youth and age. The young, however excellent their talents and extended their attainments, having witnessed fewer scenes, and acted in a less variety of situation, must be, comparatively, deficient in the knowledge of life. The fresh recruit may be active and strong, and after a little practice become expert at his warlike weapons, but his military knowledge is not like that of the old campaigner.

Though my own life has had as little of a striking kind to diversify it, perhaps, as the lives of my neighbours, yet, when I bring to one point the scenes through which I have passed, and the situations in which I have been placed, they present a somewhat formidable array, and force upon me the regret that they have not made me wiser and better, and much more humble, and considerate, and forbearing, and thankful than I am. Now, if, reader, yours is the furrowed brow and the grey hair, most likely your experience has been somewhat like my own. Let me, then, give a glance at the past, for it may be that our mutual reflections thereon may be attended with advantage. I am not a dweller on things of this kind; a hasty glance, a rapid review, a dash or two of my pen on the several points to which I may refer, will be all that I shall offer. By putting myself in the attitude of a questioner, the end I have in view will be the more easily attained.

Have you been one of a happy party when the bells of the church tower have rung a merry peal, and when the gay garlanded bride has stepped lightly from her carriage at the church gates? Has she hung on your arm, and have you given her to the rejoicing bridegroom at the altar, and ejaculated a prayer that the presence of the Holy One might rest upon them, blessing them in their basket and their store, their going and coming in, from thenceforth and for ever?

When the flesh and heart of the aged pilgrim has failed him, and he has given up the ghost, his soul magnifying the Lord, and his spirit rejoicing in God his Saviour, have you been there? And have you frequently followed the plumed hearse in sorrowful procession to the house appointed for all living, when the deep drawn sigh, the streaming tears, and the bursting sob of the bereaved mourner have lamented the loss of a beloved companion?

Have you banqueted in the festive hall, and made a meal of the fruit of the bramble? Have you talked with the simple, and conversed with the wise? Have you marked the ways of the evil, and companionised with the good? Have you read the argument of the infidel with displeasure, and pondered the pages of Holy Writ till your heart exulted in the Lamb that was slain, and your hope mounted to the throne of the Eternal?

Have you stepped out of your accustomed pathway to go in search of tribulation? There are hospital scenes common-place enough to those who frequent them, but fearful to the eye and trying to the sympathies of a stranger, if the milk of human kindness flow within his veins. There ague shakes her bed; pain grinds his teeth; consumption, who has painted her marble cheek, as in sport, with a patch of red, quickly draws her breath; fever licks his parched lip with his furry tongue; and bloated dropsy—but enough. I will not dwell upon the scene.

Have you drawn aside the veil that hides the most afflictive of human scenes? There are asylums for mental maladies, but not willingly would I trust myself to describe them. Were I to be fanciful you would be misled; and were I faithful, you, as well as I, would be afflicted. I would only put the question, Have you seen humanity in this depth of its humiliation?

Have you assisted in extinguishing fires when the bellowing flame and blazing rafters have been fearful to hear and to see? Have you lent a willing hand in taking the drowned from the waters, and recovering their suspended faculties? Have you helped to bind up the fractured bones of such as have met with frightful accidents? Have you witnessed the amputation of diseased limbs? Have you gazed on sufferers who have lost their lives by explosion, and sighed over those who have died by their own hands?

Have you travelled on foot and on horseback? by gig, coach, diligence, carriage, rail-road, and steam-boat? Have

you seen the wonders of nature and art, and clasped your hands together in thankfulness to the Father of mercies, for the gift of sight? Have you climbed the craggy mountain, and descended the dangerous mine? Has the dark cavern been explored by you? and when the black-winged storm has been abroad, have you been on the angry ocean?

Have you attended the senate, listening to the speeches of the legislators of your country? drunk in with delighted ears the message of mercy proclaimed by the ministers of God's mysteries from the pulpit? and visited the courts of justice, where the injured sought redress, and the guilty felon trembled? Have you seen the judge put his black cap upon his head, and heard him pronounce the sentence of death, while the convicted, horror-struck malefactor has covered his face with his hands at the bar, the big drops of agony rolling from his pallid brow, and trickling through his bony fingers? Have you watched him through all the gradations of hardihood, hope, fear, and despair?

Have you known health and sickness? strength and weakness? youth, manhood, and age? Have you made and lost friends? Have you been praised and blamed? Have you abounded and known need? lent and borrowed? sinned and sorrowed? succeeded without effort, and after striving to the uttermost, met with disappointment?

Have you witnessed sudden changes among men—the favourite of the public being dismissed, and the obscure becoming popular? the weak gaining strength, and the strong waxing feeble? the rich becoming poor, and the poor amassing wealth? Have you seen the mighty pulled down from their seat, and the humble and meek exalted? Have you known wicked men, by God's grace, turn from their wickedness, and good men fall into temptation?

Have you lived in town and country? fared sumptuously, and been content with the plainest food? Have you been separated from those you respected? bereaved of those you loved? Have your hopes been realized, and blighted? and has the dark cloud above you passed by, leaving the sunbeam shining on your head, and thankfulness glowing in your heart? Have you found that the whole world would not make you happy without God's grace, and that with his presence and blessing you could cheerfully endure the heaviest calamities?

Have you joined the acclamations of a crowd, and pondered alone in the silence of solitude? Have you known the upbraidings of your own heart, and heard the still small voice of an approving conscience? Have you been humbled to the dust, by a knowledge of your unworthiness, and exalted above measure by a sense of the love of the Redeemer? Have you shrunk, in your fear, from a trifling trouble, and been ready, in the abundance of your faith, to play the martyr in the fire?

Thus might I go on, without limit, to catechise you and myself, but it will be wiser to come to a close. If we have seen, known, and been familiar with these things, how desirous should we be to turn our knowledge and experience to good account! If we have been dealt graciously with, how grateful should we be to the Giver of all good! If we have been convinced of our own errors and infirmities, how humbly should we carry ourselves, and how forbearing should we be towards others! If we have seen the uncertainty and hollowness of earthly things, how lightly should we regard them; and if we have known and felt the peace arising from spiritual and heavenly blessings, how prayerfully, ardently, and perseveringly should we pursue them!

> Then fix, my soul, on things above
> Thy stedfast hope and glowing love.

STEAM NAVIGATION.

At half-past five, says Mr. Buckingham, the boat had accomplished her voyage from New York, of about one hundred and fifty miles, in a period of ten hours and a half, going, therefore, nearly fifteen miles an hour the whole way.

This triumph of steam navigation is felt in its fullest force by a voyage upon the Hudson, and especially on arriving at Albany, as it is the very route on which the first experiment was made, the record of which is at once so affecting and so instructive, that it cannot be made too widely known. The celebrated Fulton, who was the first to make this experiment, thus describes its progress and issue, in a letter to his friend, judge Story:—"When I was building my first steam-boat," says he, "the project was viewed by the public at New York either with indifference or contempt, as a visionary scheme. My friends, indeed, were

civil, but they were shy; they listened with patience to my explanations, but with a settled cast of incredulity on their countenances. I felt the full force of the lamentation of the poet—

'Truths would you teach, to save a sinking land,
All shun, none aid you, and few understand.'

"As I had occasion to pass daily to and from the building-yard while my boat was in progress, I have often loitered, unknown, near the idle groups of strangers gathering in little circles, and heard various inquiries as to the object of this new vehicle. The language was uniformly that of scorn, sneer, or ridicule. The loud laugh rose at my expense; the dry jest; the wise calculations of losses and expenditure; the dull, but endless repetition of 'The Fulton Folly.' Never did a single encouraging remark, or bright hope, or a warm wish cross my path.

"At length the day arrived when the experiment was to be made. To me it was a most trying and interesting occasion. I wanted my friends to go on board, and witness the first successful trip. Many of them did me the favour to attend as a matter of personal respect; but it was manifest that they did it with reluctance, fearing to be partners of my mortification, and not of my triumph. I was well aware that in my case there were many reasons to doubt of my own success. The machinery was new and ill-made; and many parts of it were constructed by mechanics unacquainted with such work, and unexpected difficulties might resonably be presumed to present themselves from other causes. The moment arrived in which the word was to be given for the vessel to move. My friends were in groups on the deck. There was anxiety mixed with fear among them. They were silent, sad, and weary. I read in their looks nothing but disaster, and almost repented of my efforts. The signal was given, and the boat moved on for a short distance, and then stopped and became immovable. To the silence of the preceding moment now succeeded murmurs of discontent, and agitation, and whispers, and shrugs. I could hear distinctly repeated, 'I told you so; it is a foolish scheme; I wish we were well out of it.' I elevated myself on a platform, and stated that I knew not what was the matter; but if they would be quiet, and indulge me for half an hour, I would either go on, or abandon the voyage. I went below, and ascertained that a slight maladjustment was the cause. It was obviated. The boat went on; we left New York; we passed through the Highlands; we reached Albany! Yet even then imagination superseded the force of fact. It was doubted if it could be done again; or if it could be made, in any case, of any great value."

If Fulton and his then doubting friends could but be raised from the dead, and witness now the triumphs of steam on the Hudson and the Mississippi, the Ganges, the Indus, the Tigris, the Euphrates, and the Nile, and still later, across the broad Atlantic, the sensations of both would be very different to those by which they were animated on the first experimental voyage.

THE IRREGULARITIES OF MEN OF GENIUS.

The irregularities of men of genius ever find ready apologists, amongst the votaries of the world. These talk of nature's gifts being variously distributed, and of the absence of one excellence being atoned for by the possession of another; thus placing the reins of the universe in the hands of a creature of their own imagination, and impiously conceiving that the right exercise of one endowment can make amends to its Divine Author for the abuse of the remainder.

The Christian moralist reasons in a very different manner, and with him the question is reduced to very narrow limits. Is the man of genius, he asks, a man of God, or is he not? If he is, then he will neither be intemperate nor profane; he will neither be lascivious in his writings, nor profligate in his conduct; he will be a tender husband and a kind father; he will pay every man what he owes him, and conscientiously provide for the wants of his household. But if, on the other hand, he is not a man of God, it is very possible that he may be, and do, nothing of all this: it is very possible that he may be dissipated and immoral, improvident and destitute of natural affection; and that, not because he is a man of genius, but because he is an unconverted man; not because he has felt the inspiration of poetry or of painting, but because his heart has not been renewed by the Holy Spirit.

The man of genius, while in an unconverted state, is, like every other man

in a similar condition, the slave of passion and of natural appetite; and if there is any thing in his pursuits which leads him much into company, or procures for him any degree of temporal distinction, his failings become so much the more the subjects of remark, and are more readily ascribed by worldly men to the nature of his avocations, than to that depravity of heart which he shares in common with themselves. But let the same individual become the subject of converting grace; let him embrace, with his whole soul, the truth as it is in Jesus, and the entire current of his feelings and his propensities is changed; he is still the man of genius, the accomplished poet, the skilful artist, or the acute philosopher, but he is also "an Israelite indeed, in whom there is no guile!" GAIUS.

A NEW VIEW OF TRUTH.

A MOST valued friend of mine, (a clergyman now living,) says the Rev. John Newton, had, for many years, given a rational assent to the gospel. He laboured with much earnestness, was very exemplary in his whole conduct, preached almost incessantly, two or three times in the day every week for years, having a parish in the remote part of Yorkshire, of great extent, and containing five or six different hamlets at some distance from each other. He succeeded likewise with his people, so far as to break them off from outward irregularities; and was mentioned in a letter to the Society for Propagating the Gospel (which I have seen in print) as the most perfect example of a parish priest, which this nation, or perhaps this age, has produced. Thus he went on for many years, teaching his people what he knew, for he could teach them no more. He lived in such retirement and recess, that he was unacquainted with the persons and principles of any who are now branded as enthusiasts and Methodists. One day reading Ephesians iii. in his Greek Testament, his thoughts were stopped by the word *ανεξιχνιαστον* in verse 8. He was struck, and led to think with himself to this purpose:—"The apostle when speaking of the love and riches of Christ, uses remarkable expressions; he speaks of heights, depths, lengths, and breadths, and unsearchables, where I seem to find every thing plain, easy, and rational. He finds mysteries where I can perceive none. Surely, though I use the words gospel, faith, and grace with him, my ideas of them must be different from his." This led him to a close examination of all his Epistles, and which, by the blessing of God, brought on a total change in his views and preaching. He no longer set his people to keep a law of faith, to trust in their sincerity and endeavours, on a general hope that Christ would help them out when they came short; but he preached Christ himself, as "the end of the law for righteousness to every one that believeth." He felt himself and laboured to convince others that there is no hope for a sinner, but merely in the blood of Jesus; and no possibility of his doing any works acceptable to God till he himself be first made "accepted in the Beloved." Nor did he labour in vain. Now his preaching effected not only an outward reformation, but a real change of heart. The word was received, as Paul expresses it, not with a rational assent only, but "with demonstration and power, in the Holy Ghost, and in much assurance;" and their endeavours to observe the gospel precepts were abundantly more extensive, uniform, and successful, when they were brought to say with the apostle, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by faith in the Son of God," Gal. ii. 20.

THE BRIGHTEST JEWEL.

GIVE to the sacred pages a fair examination; try them as to their general scope and tendency—the character, the disposition, the views of those who wrote them; try them with careful meditation and prayer, and you will find your Bible to be a jewel indeed. In this respect, as well as others, that the more it is worn the brighter it will shine.—*Bowden.*

CLAIMS OF REVELATION.

Every man must allow, I think, that it is possible for the Almighty to reveal his will to the world if he thinks proper so to do. It will be further granted, I suppose, that some revelation seems desirable, to allay the fears and confirm the hopes of men. If, then, it ever should be made, what stronger evidence could be produced of its coming from God, than that with which the present sacred writings are attended?—*Simpson.*

Fishing for Pinnæ.

THE SILKWORM OF THE SEA.

The pinna, one of the Mollusca, or soft-bodied of animal tribes, having two shells, is generally found at a small distance from the shore of the Mediterranean, Indian, American, Atlantic, and European oceans, as well as in the Adriatic and Red seas, and seldom on bold and rocky coasts, exposed to the furious assaults of the tide. It has been elegantly termed "the silkworm of the sea," from its spinning a fine silky beard, by which it firmly moors itself to the sand, gravel, roots of marine plants, or, in fact, any other matter within its reach.

The pinna is provided with a kind of tubular instrument, having a gland, which secretes a glutinous substance; and by means of slight pressure, a drop of it falls on the spot to which the byssus, as the beard is called, is to be attached. Its singular organ, however, which in shape resembles a tongue, answers different purposes; for whenever the creature wishes to change its place, it serves to drag the body forward, and may therefore be called a leg. This part being fixed to some solid body, and then, contracted in its length, the animal is necessarily drawn to the spot where it has fixed itself, and, repeating the movement, arrives ultimately at its destination.

But its principal use is in spinning the threads of the byssus: for it becomes cylindrical at the base or root, and has a canal running through its entire length, as a passage for the substance of which they are made, and also for moulding them into the proper form. Accordingly, when the first drop is placed on the chosen spot, this organ is retracted, and a silken filament drawn out; the operation is then continued some thousands of times, and a beautiful tuft of silky fibres is produced. The natural colour is a rich golden-brown, which readily receives any tint.

Paley, when describing the operations of the silkworm, justly compares them to the process of wire-drawing, in which the substance required is produced by its

being drawn through a plate of steel containing holes, which have been made that it may be reduced to proper shape and size—and in a similar way the pinna acts. One difference only appears. The wire is the metal unaltered, except in figure: whereas, in making the thread, the nature as well as the form of the substance is somewhat changed. In the animal—whether it be indeed an insect or a mollusk — the substance produced is merely a soft and clammy glue, but it acquires firmness and tenacity on exposure to the air.

On the coasts of Sardinia and Corsica the pinnæ are in great request for the sake of the byssus; and are fished up with a curious instrument. It consists of two semicircular bars of iron, fastened together at each end, but three inches distant from each other at the centre; having at one end a hollow handle, in which a pole is fixed, and at the other a ring, to which a cord is fastened. On a pinna being discovered, the instrument is let down slowly over the shell, which is then twisted round and drawn out. Notwithstanding the extreme delicacy of the separate threads, they form frequently so compact a tuft, that considerable strength is required to separate the shells from the rocks to which they adhere.

When a sufficient number have been caught, the silk is cut off, and after being twice soaked in tepid water, and once in soap and water, it is spread out to dry in some cool and shady place. It is again softly rubbed, and separated with the hand, while it is yet moist, and then spread out again. When quite deprived of moisture, it is drawn through a comb with the teeth wide apart, and afterwards through a similar instrument with smaller and closer teeth. The silk intended for finer works, is afterwards drawn through closer iron combs, or cards, and spun; two or three of the threads being mixed with one of real silk. The web is of a beautiful yellow brown, resembling, when steeped in lemon juice, and afterwards pressed with a warm iron, the burnished golden hue on the backs of some splendid flies and beetles.

The threads of the pinna were wrought into gloves, and other articles of dress, in very early times; and a robe, presented by one of the Roman emperors to the satraps of Armenia, was probably made of this material. Several beautiful things are still made of them at Palermo. The delicacy of the thread, however, is such, that a pair of stockings, made of it, may be contained in a snuff-box of ordinary size. Some stockings of this silk were presented, in 1754, to Pope Benedict XIV., and, though so very fine, protected the legs alike from cold and heat. In gouty and rheumatic cases, stockings and gloves of this material are deemed useful; but it is not to be seen in England, except in the cabinets of the curious.

In reference to the productions of these creatures, it was well said by the earl of Shaftesbury: "How shining, strong, and lasting, are the subtile threads spun from their artful mouths! Who, beside the All-wise, has taught them to compose the beautiful soft shells, in which, recluse and buried, yet still alive, they form those beautiful threads, when not destroyed by men, who clothe and adorn themselves with the labour of these sweet creatures, and are proud of wearing such inglorious spoils?"—*History of Insects, published by the Religious Tract Society.*

OLD HUMPHREY MOVED WITH ANGER AND ADMIRATION.

However desirable it may be to keep the spirit tranquil, and to have the heart filled with brotherhood and affection for mankind, I hardly know how we can preserve our distinctions of right and wrong uninjured, without fostering an ardent love for that which is good, and a strong abhorrence of that which is evil. He who can hear of an act of generosity and kindness without manifesting admiration, or witness a deed of oppression and cruelty without feeling emotions of indignant anger, can scarcely be estimated either as the enemy of vice, or the friend of virtue and humanity.

The great difficulty, however, is to practise, at the same time, Christian integrity and Christian charity, neither allowing our kindly feelings to cloke evil, on the one hand, nor to permit our zeal to degenerate into bitterness, on the other. In judging the errors of others, we should bear in mind our own infirmities; and in condemning sinful men, our own sinfulness should never be forgotten.

Now, I am rather afraid the very errors which my pen has here pointed out for others to avoid, are those into which I myself have frequently fallen. Hardly can I hope to have escaped the inconsistency of being too indulgent in some cases, and too severe in others; but

leaving this matter altogether undecided, let me briefly allude to some of the many characters among mankind which have either moved me with anger, or called forth my admiration.

When glancing over the pages of infidel books, before now, I have felt very very angry with their writers. A score others, besides Voltaire and Paine, have excited my wrath in no moderate degree. If it be a bad deed to take a poor man's bread, it must be still worse to take away his hope. Though I can make a liberal allowance for diversity of opinion, and do feel more sorrow than anger for an infidel, yet have I but little charity in my heart for those who, by ribaldry and jesting, can lightly rob a poor man of that which is more to him than the oil of his joints and the marrow of his bones. Those who can hinder pilgrims in their way to heaven for the paltry gratification of showing their own cleverness in placing impediments in the road, must be, indeed, the enemies of mankind.

Caligula, who made his horse consul and high priest, who attempted to famish Rome, who put innocent people to death for his amusement, and fed wild beasts with human victims in his palaces; Nero, who assassinated his mother, sacrificed his wife, set Rome on fire, and played on an instrument of music during the conflagration; and Dionysius, who, for his tyranny and cruelty was execrated as a monster, with a throng of ruthless oppressors of the same relentless character, have been hated by me in youth, in manhood, and in years; and, had not a better influence than my own restrained me, I could have almost poured maledictions on their memory.

How often have those demons incarnate, Pizarro and Cortes, the former the cruel conqueror of Peru, and the latter the sanguinary oppressor of Mexico, ruffled my spirit when it was at peace, and made me implacable when I was meek-minded and merciful! I could have borne with their hateful ambition, and forgiven their greedy thirst of gold; but their ruthless tyranny, their reckless cruelty, and their wholesale slaughter of a people, perhaps the most timid and defenceless on the earth, I never could forgive. The ravenous wolf and ferocious tiger will cease to pursue their prey when gorged to the full, but unceasing treachery, rapine, violence, and murder marked the career of these human scourges of the western world.

Many fearful accounts are related of the Spanish inquisitors, and never did a more selfish and cold-blooded set of wretches band themselves together in conspiracy against humanity. Oh, how my blood has boiled in my veins at what I have read of the deceit, hypocrisy, oppression, and horrible cruelty of these sleek-headed, murderous fiends in their hidden dungeons of silence, mystery, terror, and abomination. It is bad enough to see the grim-visaged, broad-breasted villain, in his lawless career of pillage and murder; but when all that is bad, and bitter, and relentless, and abominable, lurks beneath a bald head, and disguises itself in the garb of sanctity, wickedness becomes doubly wicked, and cruelty more cruel, the knife seems to carry a keener edge, and the dagger to wear a sharper point. I am ashamed of what I have felt when calling to mind the enormities of these Spanish inquisitors.

The slaughter-breathing bigotry and unrelenting bitterness of Gardiner, Stokesley, and the royal tigress, queen Mary, have often made my eye and my heart glow with anger; and that monster of a man, the scourge of God's people, that bloated, brutal, martyr-burning Bonner, is another who has harrowed up my heart, and called into exercise the fiercest passions of my soul. When I have pictured him brow-beating the meek and lowly, striking on the mouth with his ruffian fist the defenceless, torturing the prisoner in his captivity, and, with malignant glee, delivering over to the burning stake the servants of the Lord, oblivious of my own infirmities, and forgetful of the meekness that ought to characterize Christian men, I have risen upon him in my wrath, I have beaten him with many stripes, I have smitten him under the fifth rib, I have hewed him in pieces as Samuel hewed Agag in pieces in Gilgal.

But enough of anger, for it suits me not; let me turn to some of those who have made me in love with humanity. I have a strong predilection for all who have publicly or privately added to the general hoard of human happiness. All who have increased the knowledge, the comfort, and the joy of human beings, or lessened their griefs and cares, have a place in my affections.

As I have received much of pleasure from the travels of such as have wandered in distant lands, I ought to bear

them in my kindly remembrance. Humboldt, Bruce, Bullock, and Belzoni; Denham, Steadman, and Mungo Park; Parry, Ross, and Franklin; Clarke, Campbell, Hall, Waterton, Lander, and Catlin, with a goodly throng of others, are entitled to my regard. While reading their works, I have entered into their adventures, shared their dangers, and felt interested in their safety and success.

To authors of well-directed talents and virtuous affections, my gratitude is as unbounded as the debt which I owe them. A catalogue of all I love would indeed be a lengthy one. Painters, and sculptors, and engravers, have made me their debtor. Nor would I forget the labours of such as have smoothed the path of literature, explained and defined words, and rendered the reference to Holy Scripture more easy than before. Among these, Johnson, with his Dictionary, and Cruden, with his Concordance, I hold in high estimation.

Upright judges, and talented and conscientious members of the healing art, and founders of hospitals, asylums, and almshouses, and liberal contributors to Christian and benevolent institutions, and promoters of Sunday-schools — Raikes, and Fox, and Lancaster, and Bell, among them: there are none of these that I do not greatly honour. Nor are the kind-hearted friends of animals, defenceless animals, unentitled to my warmest thanks.

The ministers of the gospel have won their way to my highest regard. John Wickliff, the morning-star of the Reformation; uncompromising Martin Luther, who, when dissuaded from attending the diet of Worms, replied, that if he knew there were as many devils there as tiles on the houses, he would face them all. Bradford, Cranmer, Latimer, Hooper, Knox, and Jewell, with Hall, Leighton, Hopkins, Watts, Doddridge, Whitefield, Wesley, and a hundred more, these were not men of parts only, but men of piety; not merely the friends of mankind, but also, in the midst of their infirmities, good, and true, and faithful servants of the Lord.

Though it is now time to close my remarks, this must not be done without one word being spoken to the memories of missionaries who have finished their course, and found the end to be eternal life. I cannot think of such men as Eliot, and Swartz, and Brainerd, and Henry Martyn, without honouring them for their labours. Their memory is dear to me. I read the record of their earthly existence with intensity of interest and unfeigned admiration, and I love to contemplate them as among the shining ones, now gathered around the throne of the Eternal.

Were I altogether to omit Wilberforce in my rapid glance at the friends of humanity, I should do an equal injustice to his memory and my own affections. As one of the brightest examples of Christian philanthropy, he is one of those whom I delight to honour.

One word would I utter aloud amid the avalanches of Switzerland and Savoy. Ye monks of St. Bernard, I never visited your hospitable mountain-home; ye have never warmed me with your welcome amid your eternal snows, nor spread your homely board in ministering to my necessities; but when I hear of your opening your doors freely to the frozen stranger, and sending out your very dogs on errands of mercy, my heart yearns towards you with more than admiration. I stop not to scrutinize the orthodoxy of your faith, I make no inquiry about the soundness of your creed, but regarding you as a mercy-loving brotherhood, I take upon myself, in the fulness of my affections, to thank you on behalf of those who have benefited by your kindness.

Who ever hears the name of Howard without offering him the homage of the heart for a life devoted to benevolence and humanity? For myself, my affections have been fully drawn out in the contemplation of his benevolent career. Not only in spirit have I attended him through the prisons of England and France, the gloomy jails of Germany and Holland, and the damp and dismal and infected dungeons of Italy, Spain, Portugal, and Turkey, but at Cherson also, with clasped hands and bended knees I have hung over the good Samaritan in his dying hour, not doubting that this devoted Christian, that this mitigator of so much sorrow on earth has had an abundant entrance into the joys of heaven.

You have now had enough of my admiration, and perhaps more than enough of my anger: try to turn the one and the other to account, and then, whether I have acted wisely or not in noting down these my poor observations, you will be sure to act wisely in making them useful.

EARLY HISTORY OF THE POST OFFICE.

Of all the public departments under the direction and management of the state, the post office is at once the most popular and the most interesting in its operation and influence. In consequence of recent changes, it can scarcely be any longer regarded as an engine of taxation, but its vast machinery is put into action almost solely for the advantage of the public. In its social influence, such an institution is only second in value to the art of writing. If the millions of letters which it is now employed in transmitting from one part of the earth to another—from kingdom to kingdom, from the métropolis to the most obscure hamlet, and from the latter to the antipodes—were suddenly deprived of the means of reaching their destination, and all the resources for accomplishing this end were to be broken up, the whole world would be thrown backward in civilization, and all the springs by which it is urged onward would lose some portion of their elasticity. Such a prospect need not, however, be contemplated.

The Post Office is not a very ancient institution in England. For many centuries a great proportion of the population lived and died near the spot which gave them birth; and, long after a change in that state of society, writing was not a very common accomplishment. The business of government could not, however, be carried on without some correspondence; and when the king summoned parliaments, or addressed the sheriffs, or the governors of his castles, officers were employed called "Nuncii." They carried their despatches on horseback, and the payment of sums of money to them for the carriage of letters is mentioned in various rolls, from the days of king John through subsequent reigns. The principal nobles, whose large estates were often at a great distance from each other, also maintained "Nuncii." In the "Paston Letters," and in the "Household Books" of various families, down to the end of the sixteenth century, the practice of transmitting letters from their country-seats to London, or elsewhere, by their own servants, is frequently mentioned. After a day's journey they halted for the night at the ancient hostelry. Before this period, however, there were post-stations on the great roads. Gale states that during the Scottish war, Edward IV. (1461-83) established such stations, at distances of twenty miles from each other. On arriving at one of these, the messenger delivered his despatches to another horseman, who conveyed them to the next station; and so they passed from one station to another, each messenger travelling only a stage of about twenty miles. By this means letters were expedited about two hundred miles in two days. Cyrus, the first king of Persia, established an exactly similar mode of communication through his dominions. The superscription of "Haste, post haste," often met with in letters of the fifteenth and beginning of the sixteenth centuries, shows that letters were not unfrequently transmitted through horsemen attached to a line of post-houses. In the "Household Book" of the Le Stranges of Hunstanton, Norfolk, there is an entry, in 1520, by Lady Le Strange, of 9*s.* 3*d.*, "for cost of riding up to London with a letter to my son Nycholas." In this case a servant of the family might ride up to London himself, procuring relays of horses at the different post-houses, or he might place his letter in the hands of an authorised messenger travelling to London with other letters. In these arrangements the rudiments of a regular post office begin to appear. Two persons having each a letter to send to London would be enabled to do so at one-half the expense by employing one public messenger; four persons would do so at one-quarter of the expense; and so on. The carriers of goods were also carriers of letters. The rate of hire for post-horses was fixed at a penny a-mile by a statute of 1548 (2 and 3 Edw. VI. c. 3).

The duties of the office of chief postmaster of England at first related rather to the superintendence of the system for facilitating travelling, by the establishment and regulation of post-houses, and had little or no immediate connexion with the collection and distribution of letters. It does not appear certain when he undertook the latter task. In 1514 the aliens resident in London appointed their own postmaster. Letters were committed to his charge, and it devolved upon him to provide the means of forwarding them to their destination. Sometimes the Flemings, at other times the Italians, appointed one of their own countrymen to this office; but his nomination was confirmed by the postmaster of England. At length the aliens of London presumed upon exercising their choice as a matter of right, and in 1568 a Spaniard was appointed their postmaster

through the influence of the Spanish ambassador; but the Flemings had at the same time chosen one of their own countrymen, who was confirmed in his office by the postmaster for England; and to decide the matter an appeal was made to the privy council, the substance of which is given in a paper entitled "Articles touching the Office of the Post of London." In this document it was alleged that "The strangers that had been postmasters of London had always been occasion of many injuries and much damage unto the merchants of England, as well by means of staying and keeping their letters a day, twain, or more, and in the mean time delivering the letters of strangers; and also by staying the ordinary post a day, three, or four, that in the mean time one extraordinary might be despatched by the strangers to prevent the market." Other abuses were alleged, and the petition concluded by a desire that an Englishman might be placed in the office. The English merchants suggested that, "for quietness' sake," an agreement should be made between the postmasters of London and Antwerp, that one-half of the "runners" employed should be foreigners, though it was stated that under the former arrangement not one Englishman was engaged. How the dispute was settled we do not know; but in letters patent of Charles I., in 1632, it is stated that king James had constituted an office called the postmaster of England for foreign parts. He had "the sole taking up, sending, and conveying of all packets and letters, concerning his service or business, to be despatched to foreign parts, with power to grant moderate salaries; and no person besides was to take upon himself these duties."

In 1635 a proclamation was issued "for settling of the letter office of England and Scotland," which is the first attempt to place the post office system on its modern footing. It stated that hitherto "there hath been no certain or constant intercourse between the kingdoms of England and Scotland," and commands "Thomas Witherings, his majesty's postmaster of England for foreign parts, to settle a running post or two, to run night and day between Edinburgh and Scotland and the city of London, to go thither and come back in six days;" and all postmasters are "to have ready in their stables one or two horses." Bye-posts were to be established with places lying at a distance from the great roads; with Hull, Lincoln, etc., on the road to the north. Similar arrangements were to be carried out on the road to Dublin, through Holyhead, and to Plymouth, through Exeter; and Oxford, Bristol, Colchester, and Norwich, were to enjoy corresponding advantages with as little delay as possible. The pre-established system set on foot by private parties for the transmission of letters was not summarily put down, the government contenting itself for the present by enunciating its exclusive title to the business of conveying letters. In 1640, Witherings, the postmaster, was superseded by the Long Parliament for having interfered with the private adventurers who undertook the transmission of letters, his interference being declared contrary to the liberty and freedom of the subject; and the duties of his successors were to be exercised under the superintendence of the secretary of state. But when, in 1649, the common council of the city of London proceeded to set up an office of their own for the despatch of letters, the commons passed a resolution asserting their exclusive right to the control of such establishments. A struggle now took place between the government posts and those carried on by companies of private individuals. The latter not only established more frequent posts than the government, but carried letters at a cheaper rate. Prideaux, a member of the commons, who had been appointed postmaster, threatened to seize the letters which passed through their hands; but the "new undertakers," so far from being deterred, stated that they were resolved, "by the help of God, to continue their management," and announced that many new places would be included in their arrangements. Besides Tuesday and Saturday, they established an additional post-day on the Thursday, so that they had three posts a-week, while the government had only one; and they charged threepence where the charge of the government was sixpence. Prideaux was empowered to reduce the government rates, and the private carriers were subsequently put down by an order for the seizure of their letters. The revenue derived from the postage on letters soon became of some importance, and during the Protectorate various improvements were introduced calculated to render it more productive.

The authority of the government posts was fully established by an act passed in

1656 "to settle the postage of England, Scotland, and Ireland." The preamble showed that "the erecting of one general post office for the speedy conveying and re-carrying of letters by post to and from all places within England, Scotland, and Ireland, and into several parts beyond the seas, hath been and is the best means not only to maintain a certain and constant intercourse of trade and commerce between all the said places, to the great benefit of the people of these nations, but also to convey the public despatches, and to discover and prevent many dangerous and wicked designs which have been and are daily contrived against the peace and welfare of this commonwealth, the intelligence whereof cannot well be communicated but by letter of escript." The act provides "that there shall be one general post office, and one officer styled the postmaster-general of England and comptroller of the post office." The horsing of all "through" posts, and persons "riding in post," was to be placed under his control. Rates were fixed for English, Scotch, Irish, and foreign letters, and for post-horses. The post office had now assumed the character and exercised the functions which it does at present.

When Prideaux was made postmaster the revenue of the post office is supposed scarcely to have exceeded 5000*l.* a-year. It was farmed at 10,000*l.* in 1653; and at 14,000*l.* in 1659; at 21,500*l.* in 1663, at which period it was settled on the duke of York; in 1674 at 43,000*l.*, and in 1685 at 65,000*l.* The duke was now James II., and an act was passed granting to him and to his heirs the revenue of the post office independent of the control of parliament. This profligate grant was resumed at the revolution, though it was settled on the king, but it could not be alienated beyond his life. In the following reigns a certain proportion of this revenue was applied to the purposes of the state; but it was not until the settlement of the civil list, at the accession of George III., that the claims of the sovereign were finally relinquished. In 1724, the net revenue of the post office amounted to 96,399*l.*; in 1764 to 116,182*l.*; in 1784 to 196,513*l.*; in 1794 to 463,000*l.*; in 1804 to 952,893*l.*; in 1814 to 1,532,153*l.*, after which time it remained nearly stationary. The gross revenue from 1815 to 1820 averaged 2,190,517*l.*, and from 1832 to 1837, 2,251,424*l.*—*Knight's London.*

MAN AS RELATED TO OTHER ANIMALS.

No. III.

In the preceding numbers of the *Visitor* we took a cursory review of man, as he stands in relationship to other animals, and we endeavoured to show that his agency in modifying the surface of the earth, and in affecting the condition of the vegetable and animal kingdoms, his use of fire in the necessary preparation of food, whereby both animal and vegetable substances are rendered fit for his digestive organs, and that his physical adaptation for every natural degree of cold, and of atmospheric pressure, are natural characteristics of the human species, which place man in contradistinction (setting aside higher qualities) to the lower races. We here propose to follow out the subject, by showing that a savage state is not that for which his Creator has designed him, while every other animal, with habits and manners unchanging and unchangeable, fulfils the purpose of infinite wisdom.

To prove that man is a reasoning being, and that it is only by the exercise of the intellect, which the Almighty has bestowed on him, that he can maintain his existence, and surround himself with the necessaries of life; and, further, that by the energies of mind he can attain to a knowledge of the sublimest truths, (those dependent on revelation excepted,) gain an acquaintance with the most profound sciences, and bend things, animate and inanimate, to minister to his welfare, or his pleasure, is going far to prove the fallacy of the views of some philosophers, who consider the savage state as the true and natural state of man—a state in which the lowest exertions of intellect are alone needed; a state in which the animal part of his nature reigns over the intellectual. We grant, indeed, that refinement and knowledge are progressive, and that many nations are mentally, morally, and socially low, compared with others; but we deny that such a state is natural, or one to which man is destined; it is not the state in which he is presented to us, even after his fall, by the sacred historian, whose records, the most ancient of any which we possess, display a different picture, and lead us to feel that the savage state is uncongenial with his real character, that it debases him below himself.

It is true that when commencing his career of labour and sorrow, we have no specific details of his progress, no description of his proceedings and of his struggles

with the world around him; for these points are left in silence, or at least in obscurity; but yet, from the general tenor of the records, and from the passing notices they contain, we feel satisfied that man, in that primitive epoch, can be compared neither to the ferocious Caffre, or the still more degrading native of Australia.

We glean, in fact, from these sacred writings that, at the dawn of man's career upon the earth, he practised the simpler arts of social life, acknowledged the obligation of civil institutions, and knew and worshipped the true God; he was neither a grovelling idolater, nor a brain-turned atheist.

We learn, moreover, that he was the possessor of flocks and herds, and a tiller of the ground; for we read that "Abel was a keeper of sheep, but Cain was a tiller of the ground;" but as the ground was "cursed," that is productive of nothing which could supersede the necessity of man's labour, who was ordained to eat his bread in the sweat of his face, we are forced to conclude that he must, by perseverance, have reclaimed the wild race from which his domestic cattle have sprung, and cultured the wild grain, till it became modified and ameliorated. Thus, then, we find him exerting his mental energies, his industry and perseverance, for the accomplishment of plans, of paramount utility and importance; and we see, in the success of these plans, the origin of the wealth of nations. This is no picture of an indolent and superstitious savage.

Immediately subsequent to this epoch a great improvement in the arts appears to manifest itself. We hear of the fabrication of instruments of music, and of the working of brass and iron. But here again, as with the circumstances attendant on the domestication of the freeborn animals, we are left entirely in the dark. We know nothing of the causes which led to the discovery of the metallic ores, of the value of metals, or of the method of extracting them; we can only discern the effects of vigorous and enterprising intellect, apt to perceive, ready to appreciate, prompt to design, and rapid to execute. The golden age, dreamed of and sung by the poets, is a fable. Man, the lord of all below him, has ever been, from his fall, himself the slave of necessity; and necessity, seconding his inclinations and the ties of consanguinity, constrains him to a social state of existence, a state harmonizing with his affections, and essential to his welfare. With the multiplication and spread of his race, however, various modifications as to his views and habits would necessarily arise, determined by soil and climate; and hence, at a very early historic period, we are presented with two pictures of the condition of human society; the one pastoral and nomadic, the other agricultural and stationary.

When a vast extent of territory stretches out, affording a scanty pasturage, but unfitted for the plough, and therefore affording no inducement to a people to attach themselves to given localities, but rather preventing their permanent settlement, there, from remote times, have ever been found a wandering shepherd race, bound to no spot, regarding no lands as the property of one individual or family more than of another, gradually subdividing into clans or tribes, governed by chiefs or patriarchs, and depending for their subsistence chiefly upon the flesh of their cattle. Such has been the condition of the tribes inhabiting the wilds of Tartary, and the great Asiatic deserts from the early ages, and such is their condition at the present day. On the contrary, where rich alluvial lands, traversed by gently flowing rivers, give birth to a luxuriant vegetation, affording food both to man and beast—there everything combines to induce him to fix his permanent residence; there towns and cities arise, and commerce and arts spring up and flourish.

If then man influences the condition of the land, and, indirectly, its botanical and animal productions, he is himself influenced by it, and acts for the best according to existing circumstances. Wandering or nomadic races must, and ever will continue rude, in comparison with a settled people; and such have been, time immemorial, the scourge of refined and luxurious nations—witness the Tartars, the Scythians, the Huns, and the Goths.

Among a nomadic race feuds are ever breaking out, aggressions and reprisals ever occurring; and the tendency of these feuds, and of the general habits of the people, is to separate them into tribes, to scatter them apart, some to the right hand, others to the left. "And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if

thou depart to the right hand, then will I go to the left," Gen. xiii. 8, 9. Thus, while one stream of people is pushing westward, another is working its way southwards, and another eastwards, and thus, in spots favourable to permanent settlement, are nations founded far asunder, which, though derived each from one common stock, soon lose all remembrance of their mutual origin; and in a short time, as their language undergoes various modifications, they become strangers to each other in speech. We see, then, how soil and climate modify the condition, and influence the progress of man in the arts of life, conducing, on the one hand, to refinement, with its attendant good and evil; on the other, to the stern virtues and stern vices of a rude, but energetic people. Here commerce and science languish—there they flourish, till uprooted by the ravages of war or the hands of the spoiler. So perished the mighty empires of antiquity, leaving but the ruins of cities and temples, to attest their greatness, to proclaim their downfal. In this rapid sketch of the history of man, we see him in his primitive state, as a keeper of sheep and a tiller of the ground, but not a savage; we see him rise through various phases to refinement; we find him building towns and cities, and cultivating arts and sciences, adopting laws and customs, social order and government, and we find that his well-being is interwoven with his civilization. We see nothing of all this among the lower animals; their well-being is provided for, and it consists in their pursuing the narrow path into which instinct leads them, and from which they cannot possibly deviate. Every species has its own congenial locality, to which it is restricted; its own economy, which it cannot alter, which it cannot improve.

Refinement and civilization are terms not applicable to the lower races, they apply only to man; his natural tendency is to rise in knowledge, in arts, in the conveniences, and even the luxuries of life, to become, in short, refined and civilized; such a condition, therefore, is not unnatural, but natural; it is that to which his reason elevates him; it is that for which the God of providence has fitted and designed him; and here he stands in a point of view diverse from that of the rest of the animal kingdom, not only above it, but contrary to it.

But it is well known that there are races who do not exhibit any tokens of these stages of successive improvement, nations in a savage condition, and which, if our ideas of the primitive state of man be correct, must have retrograded at some period, and from some causes, from a very superior station to that which they now occupy. While various tribes of men, once nomadic in their habits, hunters and fishers, and keepers of herds and flocks, have risen to national eminence and a high pitch of refinement, these races seem to have made no advances, and to remain in a state of mental and moral degradation. Here, then, we have an apparent exception to the general rule: we say apparent, for it is rather so than real. There are, it must be confessed, some difficulties in accounting for the long-continued state of degradation in which many races are immersed—a state which cannot be attributed exclusively to their ignorance of the true God, and to their low superstitions, (for the Greeks and Romans were equally ignorant of God, and almost, if not quite as superstitious,) though a knowledge of the true God, and the abandonment of their idolatry, are the first steps to their improvement.

Whatever the immediate causes may have been which have contributed to render the races in question so degraded, it is now perhaps impossible fully to ascertain; but, without even attempting this, or considering that extrinsic causes could have produced it, certain philosophers have at once attributed it to intrinsic mental inferiority, and have asserted the genuine negro, the Bushman, the savages of Australia and Van Diemen's Land, to be incapable of attaining to the civilization and refinement of the races of Europe or Asia. This opinion has unfortunately spread very extensively, and has been gladly received by the unprincipled of Europeans, who, in such a theory, vainly and wickedly deemed that they found an excuse for their acts of oppression, a palliative to their consciences for the cruelties involved in the once lucrative traffic of the black portion of the human race. This theory, however, has been ably confuted by Professor Tiedemann, (on the Brain of the Negro, etc., Phil. Trans., part II., 1836,) but it still has its advocates. The brain of the negro is proved, by Tiedemann, to differ in no respect from that of the European; and numerous instances are quoted of negroes attaining to a high standard of intellectual refinement, and rendering themselves conspicuous for their informa-

tion and moral worth—proofs incontestable that there is no intrinsic impediment to their general and national elevation.

M.

CONVERSION.

Our first business must be to explain what, according to our judgment, the word of God intends by conversion. When you are in possession of the true notion, that is, the scriptural and Divine idea of this important subject, you will labour under no uncertainty or obscurity as to the change you are required to undergo before you can hope to escape perdition, and enjoy everlasting life. We observe, therefore, that it is a change, or a turning about of our mind or heart, and signifies a reversing of our moral and religious state, a complete transformation of the character—from irreligion to piety, from sin to holiness, from unbelief to faith, from impenitence to contrition and confession, from the service of the world to the service of God, from uneasiness to peace, from fear to hope, from death to life. It is important you should observe that this is mainly, though not exclusively, an inward change. It must begin in the heart, and extend to the whole character. You must become, in a moral and religious sense, a new creature. You must not limit your notion to that which is merely external and visible, or imagine that any mere change of conduct or profession is conversion. There are frequently considerable changes wrought in external behaviour, and these even much for the better, when there is no real change of heart, no conversion. A man may change from being a drunkard, become strictly sober, and yet not be converted. He may turn from any vicious course to the observance of the strictest rules of virtue, and not be converted. He may relinquish irreligious habits, and observe the sabbath, be regular at public worship, and attend to all the rites of religion, and not be converted. He may turn from infidelity to a firm belief in the Divine authority of the Bible, and not be converted. He may turn from one sort of religion to another, and not yet be converted. A Papist may become a Protestant, or a Protestant a Papist, and yet be in God's sight unconverted: although that lying church tells all that embrace its creed and practise its superstitions, that it will answer for their salvation, yet it can offer no guarantee but its own impious presumption; and that will be detected when it will be too late for those who have heedlessly trusted it, either to reject its delusions, or demand, what they ought first to have demanded, Divine authority for their faith, and not the bare assertions of frail and fallible men.

Conversion is something more inward, spiritual, and peculiar; more closely in contact with the inmost soul, more thoroughly and deeply seated in the heart, than any of the changes already named. It may, indeed, involve and require a turning from some of these states, from some of these practices and habits, to others quite opposite; but, in itself, it consists in none of them. It is a change of the natural and carnal mind, wrought by the Spirit of God, from the degradation of things seen and temporal, to the desire and pursuit of those that are divine and spiritual. It begins in the heart and mind, in serious and sorrowful reflection upon our sinful state, as destitute of the supreme love of God, alienated in desire and in practice from his holiness, with the heart devoted to sin or worldly trifles, and in consequence under Divine displeasure, and condemned by the terms of God's perfect law. When such convictions are deeply lodged in the mind by the Spirit of God, it is made anxious for the pardon of sin, and it searches the Scriptures with this view. Then Christ appears as the one Mediator, the one Sacrifice, through which "whosoever believeth in him shall not perish, but have everlasting life," John iii. 16. Conversion is effected when, on account of the burden of our sins, we feel our need of Him, and, through his grace given unto us, we believe the precious promise, which says, "Whosoever shall call upon the name of the Lord shall be saved," Rom. x. 13; and, "Whosoever will, let him take the water of life freely," Rev. xxii. 17. Man by nature loves sin in some of its degrees and forms, or so loves and pursues innocent and lawful things as to exclude the supreme love of God. But, in conversion, he turns with disgust from all direct iniquity, and looks with comparative indifference upon natural joys, under the sense of possessing, in the promise of the gospel, a far higher good. Hence the Scripture represents conversion as a new birth, a new life, a new nature, a new creation, effected by the Spirit of God. "Old things are passed away; behold, all things are become new," 2 Cor. v. 17.

We must observe again, conversion

does not consist in a mere feeling of alarm, nor of hope; it is not mere conviction of sin, nor mere knowledge of the gospel. Neither is it a mere desire to be converted: but it is a real, conscious turning unto God; a clear, and decided, and entire belief of his testimony, accompanied, as all sincere belief must be, with a permanent change of heart. The sinner, if converted, perceives that he is a lost and helpless rebel against God; that his guilt requires pardon, his pollution needs cleansing. He becomes sensible that he is dead in sins, and needs quickening grace; he even then feels that grace effectually working in his heart. In fact, conversion expresses the entire change which a vivid and practical belief of the gospel produces in the soul.

But, perhaps, you have not a clear notion of what the Scripture requires, when it demands faith in Christ for salvation, saying, "Whosoever believeth on him shall not be ashamed," Rom. ix. 33. What is it then to believe? The idea conveyed by that term requires only to be presented in its proper simplicity. Persons have very vague, confused, and mystified notions of believing. Yet the term is one of the plainest that can be used. We all know perfectly well what it signifies when it is used in common life. Its meaning is the same when it is used in religion. It does not express any act of the mind different from that which is intended when we fully confide in the testimony of a fellow-creature of known and tried veracity. It is the confidence the mind places in the truth of the words spoken, whether those words convey a statement of some past fact, or a promise of something to be done. If a friend, of whose veracity you not only have no reason to entertain a doubt, but of whose integrity you have proof sufficient to warrant an unwavering confidence, imparts any piece of intelligence, and says he knows its certainty, and can vouch for its accuracy, you feel then warranted in placing entire reliance upon his word; and if it is a matter that requires you to act, you do not hesitate to give practical proof of your faith in the word of your friend. And yet in all such cases there is a possibility that this friend may deceive you; he may be deceived himself. There is a possibility, and however bare that possibility, yet the admission of it is all that I require for my present purpose.

Suppose a friend to proceed beyond the mere announcement of some fact, and make us a promise of some future important benefit he means to confer; we should then admit some other considerations before we entirely confided in his promise. For instance, we should inquire, Is he a man of benevolence? Has he any particular friendship for us? Is he in the habit of performing generous actions? Can he fulfil this promise without serious sacrifice or loss? If we found every inquiry of this kind could be satisfactorily answered, we should then have valid ground for believing his promise, and we should feel no hesitation in anticipating its fulfilment. We should be especially encouraged in such an anticipation, if we knew that he was in the habit of conferring such favours. In proportion to the magnitude of the promise, would be our anxiety to weigh well every consideration that could contribute to the ascertainment of his sincerity, ability, veracity, benevolent habits, and such like. But if all these points are satisfactorily settled, then we should fully anticipate, at the appointed time, the fulfilment of the promise. Now, this is faith. This is just that exercise of mind that God requires towards himself and his promises. There are, however, some important observations which must not be overlooked. Faith in God derives all its virtue and efficacy from that which is believed. It is the faithfulness of God that makes a true faith in him so important, so precious, so efficient. There are certain contingencies and possibilities which, after all, must be admitted to attach to the promises of a fellow-mortal, as in the case lately supposed: for instance, that person may, after all, fail us, and after the fullest confidence, reposed in his word, we may never receive what he has promised. He may change his mind; he may die before the time appointed arrives; he may lose his property, and not be able to fulfil his word; we may offend him in the interval: and therefore we never can be quite sure of receiving the desired good. Hence, faith in man, in the best, in the sincerest, in the most trustworthy, must always be qualified, and exercised with certain limitations. We never can be infallibly sure that we shall not be disappointed. But none of these contingencies apply to the faith of a sinner in God. He will never retract his promise, can never alter his word,

will never lose his ability, will never reject a believing sinner. Hence the power of that faith in Him to save the soul. When we thus believe in God, it is his word received into the soul which converts it, that is, brings it to confide, to hope, to rejoice, to obey. Thus faith is the cardinal virtue of the Christian, the root and stem of all graces; and till we believe, we are not converted: as soon as we do believe according to his word, we are converted. Hence the grace and promise of the gospel must be known and understood before they can be cordially believed. This is the kind of conversion which the Scripture enforces. When once the happy change has passed —and pass it must on all who would enjoy eternal life—the converted man feels like one translated out of darkness into marvellous light; a new world opens before him; a new object and end of life seems to have taken possession of him; a new and opposite direction is given to the energies of his soul; and now all his desire, all his anxiety, seems to be after that salvation, which before he neither sought, nor apprehended, nor valued.

Reader,—It is for you to judge whether or not you have thus been converted. It is the earnest desire of the writer that you should feel constrained to answer this question, and that you should answer it now, calmly and solemnly, as before your own conscience, and in the sight of that God who seeth in secret, and who will judge you at the last day. Let me entreat you to answer this question now, remembering that this is conversion, the conversion Jesus Christ requires, that without which none can be saved, and without which you will be lost.—*Redford's Great Change.*

COMMON SAYINGS.

No. XI.

COMPARISONS.

To a set of people greedy and impatient for gain, who, with professions of ardent affection, crowded round the sick bed of an old relative supposed to have money to leave behind him, my grandfather said, "You are 'like the hens, you all run to the heap;' or, 'like the miller's dog, you lick your lips before the bag is opened.' I wonder which of you would run if you did not think there was something to be got by it? or which of you would take half the pains to get food for your soul that you do to get a share of worldly gain? When the dole of bread is to be given away in the vestry on Christmas day, there you are, flocking round the doors before they are opened; though, for want of shoes, or a bettermost gown, or a decent bonnet, or time to spare, or any other excuse that comes to hand, many of you cannot find your way there any Sunday in the year. Ah! 'twont do, 'twont do. It is plain which way the heart is set when you will do that for a sixpenny loaf that you can't find in your heart to do in obedience to the command of God, and for the love of your own souls. Do you know how Christ reproved those that followed him for the loaves and fishes? Then, go home and read the chapter;—or, if you can't read, I'll come and read it to you. It is the sixth of John;—and think whether it is not fit you should be concerned for 'the bread that endureth to everlasting life,' as well as for that which perishes."

To one who admitted that he was pursuing a wrong course, and continually promised and purposed amendment, yet still delayed, my grandfather said, "Ah! Richard, Richard, you are 'like the fox: you'll grow grey before you grow good;'" then added, with a solemn and sorrowful voice—"If ever you grow either grey or good at all. But I tremble to think how soon death may cut off your unfulfilled purposes in youth, or how, if length of days should be afforded you, continuance in sin will harden your heart, and all your early convictions and purposes will but add to your condemnation." He then related an anecdote, which, whatever effect it might produce on the person to whom it was addressed, powerfully struck me at the time, and has never been forgotten. It is mentioned in the life of Mr. Joseph Williams, that an elderly man who was not himself religious, pressed religion upon his son in these affecting words, "Mind, mind religion in your youth, and do not do as I have done. I have slighted many convictions, and now my heart is hard and brawny."

An honest industrious neighbour of my grandfather was often in straits. Strive how he would, he never seemed to thrive; and yet there was nothing particularly unfavourable in his outward circumstances, no special pulls of sick-

ness, or heavy losses, or want of trade; and, certainly, no one could accuse him of either neglecting his business or misspending his money. The care-worn, anxious countenance of the good man often excited my grandfather's sympathy; nor were his counsels or his aid withheld, when either could be tendered with propriety, and anything like a prospect of advantage. But he often found himself embarrassed and baffled in his endeavours to serve his friend, by a conviction that the root of the mischief lay very near home—nearer than the good man himself was willing to perceive, and so near as that it was an invidious task to point it out to him. "Mary," said my grandfather, addressing himself to my aunt, "I wish you could make it convenient now and then to give Mrs. Waters a friendly call, or ask her in to take a dish of tea with you, and kindly give her a leaf out of your book, or your dear mother's book if you think it better, about household management. I can see plainly enough 'where the shoe pinches.' That poor fellow may 'keep his nose to the grindstone all his life long, and never be worth a groat,' for want of a help-meet to 'look well to the ways of her household, and not eat the bread of idleness.' His wife is an idle and incompetent woman. She is often in bed when she ought to be stirring about and looking after her servants, and reading novels when she ought to be nursing her children or mending their stockings. So all is left to the mercy of servants, and you may be sure everything in the house is 'at sixes and sevens.' You know the best servants get spoiled under a negligent mistress; and there are no bounds to the extravagance, waste, and pilferings of such as are not what they ought to be—enough to bring any man to 'wreck and ruin,' strive how he may. 'When the cat's away, the mice play'—play vengeance with the poor man's goods. 'A lazy cat makes a proud mouse,' and 'A small mouse can creep under a great corn stack,' and eat a frightful hole in it too. But I do not wish to be censorious and uncharitable towards a neighbour. She is young, and has had many disadvantages. She was not brought up, like you, Mary, under a good mother, who taught you care and thrift from your very childhood. If she is but willing to learn, and will set her mind to consider her duty, she may be made something of yet: her family may be saved from ruin, and her poor husband may have the satisfaction of finding his hands sufficient for him." My aunt had a notion that the household insufficiency of Mrs. Waters was not the result of simple ignorance; but that there was also a considerable degree of pride, selfwill, and indifference to duty, which would render all attempts for her improvement but labour in vain. However, at my grandfather's suggestion, she willingly made some kind advances towards her neighbour, which, it is to be hoped, produced a better effect than she anticipated.

"Let not the plough stop to kill a mouse." This was a common saying of my grandfather to persons who suffered themselves to be diverted from important business by trifling interruptions. "See," he would say, "how much of your field lies unploughed while you have been idling an hour or more on something of as little consequence as killing a mouse." Especially he would apply it to those who would spend time in talking over grievances or in resenting affronts. "It is not worth while," he would say, "to 'stop the plough to kill a mouse.' The Christian has so much important work before him, and so short and uncertain is his time, that if there were no other reason why he should 'forgive and forget' injuries and offences, this would be enough—he has neither time nor feeling to spare in resenting them."

My grandfather had a vast opinion of the influence of mothers; and I must own, as far as my judgment goes, and the experience of riper years teaches, I do not think he went beyond the truth, though, at the time, I sometimes thought it not quite accordant with his usual charitable mode of judging. If any of us young ones were beginning to form an intimacy, he would ask, with almost trembling eagerness, "And what sort of woman is the mother?" or, if he knew the family, and the mother did not come up to his standard, he would shake his head, and endeavour affectionately to dissuade us from the acquaintance. Even in the matter of hiring a domestic servant, he laid great stress on the character of the servant's mother. My aunt once seemed much inclined to hire a girl whose appearance she liked, and consulted my grandfather about it. It happened that he knew something of the character and temper of the girl's mother, she being the wife of one of his labourers. "I fear,"

said he, "you will find her a selfish, ungrateful, untowardly piece of goods; for her mother is so, and, 'Like mother, like daughter,' is a saying that commonly holds good; or, where it fails, it is rather on the wrong side of the character than the right."

"But, father," replied my aunt, "you know 'the black hen lays a white egg.'"

"True, child; but nine times out of ten, the black hen's egg proves a black chicken, though it may have a white shell."

"But it seems a pity that the poor girl should be rejected, and deprived of a good place and the means of improvement, merely on account of her mother's bad disposition, which she cannot help."

"That's quite another matter. If you feel inclined to take the girl with a benevolent desire to do her good, and improve her character by instructions and influence of a different kind from those to which she has been accustomed, well and good; and I sincerely wish you may succeed. But do not deceive yourself by expecting to find a daughter free from the leading defects of character which mark the mother under whose instructions, example, and influence, she has been brought up, unless it be under the influence of Divine grace, creating all things new."

"But then, father, it may be hoped that she will be found to possess the best parts of her mother's character, as well as the worst. Mrs. Glover is a cleanly, industrious woman."

"Well, my dear, you seem inclined to try the girl, and I am sure I do not wish to discourage you. I hope she will display all the best parts of her mother's character, and that your kind endeavours will be successful in assisting her to cure what may be amiss."

The damsel in consequence was engaged; and the result confirmed my grandfather's observations. She was industrious and cleanly—virtues which my aunt held in high estimation, and which disposed her to look with a candid and favourable eye on the entire character. But indications of a bad, malignant, and crafty disposition soon manifested themselves, and resisted my aunt's best efforts. She thought she might have succeeded had the girl been out of the reach of her mother's influence; but frequent access being unavoidable, and all that influence going to strengthen and defend what was wrong, and to steel the heart and conscience against reproof and admonition, the case was given up as hopeless. The girl was dismissed from her place. She grew up in temper and disposition "as like" to her mother "as" any "two eggs in a nest."

Speaking of the tendency of corrupt nature to evil rather than good, my grandfather would sometimes say, "I suppose one human being is an epitome of humankind; and if so, I can say from experience, that human nature has a strong bias the wrong way. While I was a stranger to renewing grace, let me hear anything that was corrupting and evil, and it clung to my heart 'like burrs to my worsted stockings;' while good instructions ran off 'like fair water from a duck's back.'"

To those who gave their children improper indulgences, or allowed themselves in what they did not altogether defend as unquestionably right and proper, and attempted to justify their conduct by the silly plea, "It is only for once—just a taste—not to be made a practice of," etc., my grandfather would say, "'It is easy teaching the cat the way to the churn;' but much milk will be wasted, and many a hard bang be borne, before she can be broken of going there. 'Never taking on is much easier than breaking off;' and where a matter is at all questionable—where it cannot do harm to let it alone, and may do harm if persisted in—the only safe course is never to begin. Oh, how much evil of every kind would be avoided, if the advice of the wise man were universally followed! There are many other things besides strife and contention to which his words will apply; 'The beginning of strife is as when one letteth out water;' a little trickling drop may soon open the way for an overwhelming torrent; therefore, leave it off 'before it be meddled with,'" Prov. xvii. 14.

Speaking of a crafty and malicious man, who for a time had laid aside his acts of violence, and assumed the specious tones of gentleness and friendship towards one whom he had often injured, my grandfather said, "Don't trust him; his words may be smoother than oil; but war is in his heart. He would have nothing to say to you unless he intended either to make a gain of you, or to do you an injury. 'He sleeps as dogs do when the meal is sifting.' He speaks civilly 'as the fox praised the singing of the crow, to make her drop the cheese.' 'He must be up early that is a match for

(such) a fox;' and you, my friend, are far too simple and unsuspecting to be safe in any dealings with him. Let me beg of you to keep at a distance from him; and give him no opportunity of knowing anything of your affairs."

"Well, I thank you, sir, for the caution; and I shall deem it my duty to attend to it. I am sure you would not judge uncharitably; and it is likely you speak from experience of the man's character. But if you were to hear him talk about religion, you would think it impossible that he could be plotting mischief."

"Ay, that is the worst part of it. Such men as he, who 'make a gain of godliness,' and under a cloak of religion have hearts exercised with covetous practices, are, in reality, the greatest enemies to religion, and, in common affairs, the most dangerous people to have to deal with. I do not speak from personal experience, never having had transactions with him; but from the bitter experience of those whom he has injured and ruined, and from his common boasts of his own superiority in that species of dexterity which knaves call wisdom, but which honest men call cunning — aptitude at taking unjust advantage of others, of their ignorance, their confidence, or their necessities. Such persons give occasion to the sayings, 'There is no rogue like a godly rogue,' and, 'When the fox preaches, take care of the turkeys:'— sayings which most likely originated in the hatred of wicked men to religion and religious people; but often too sadly verified by unworthy professors of religion."

It was not very long after my grandfather made these remarks, when the person in question pushed one of his covetous schemes rather too far, by which he outwitted himself, and was ruined. The person whom, in this instance, he had attempted to injure, and who detected and defeated his trickery, was a plain straightforward man of common sense and honesty; but clear-sighted and firm. Indeed, these qualities more frequently accompany each other than many people suppose. Simplicity of aim and rectitude of intention materially assist a man in forming a clear judgment, and in proceeding with decision and confidence: while, on the other hand, "a double-minded man," however crafty, "is unstable in all his ways," James i. 8.

"Ah," said my grandfather, "a fox is cunning; but there is one more cunning still—the man that catches him. Crafty people are often taken in their own snares, and fall into the very pit they digged for others." C.

MOHAMMEDISM.

No. I.

Mohammed, the son of Abdallah, was born at Mecca, in the latter part of the sixth century. His orphan infancy was taken under the protection first of his grandfather, Abdol-Motalleb, and afterwards of his uncle, Abu-Taleb. His lineage was high, but his patrimony was small. His education, like that of his countrymen in general, was very limited; and his early life was devoted, in part to the pursuits of commerce, and in part to the occupations of war. He became the confidential agent of Kadijah, the widow of a wealthy merchant; and at the age of twenty-five years, by receiving her hand and her fortune, he took his rank among the most affluent and influential inhabitants of Mecca. For a series of years he addicted himself, at certain periods, to retirement in the cave of Hera, where he appears to have yielded his ardent mind to the impulses of an enthusiastic ambition. At length, when about forty years of age, he ventured to assume the character of a prophet, and to affirm, that by a communication from the angel Gabriel, he was divinely appointed the apostle of God. His wife became his first convert, his slave the second, and Ali, his youthful and impetuous cousin, the third. In the course of three years his arts of persuasion succeeded to the extent of six additional converts. In the year 612 he boldly avowed his pretensions in an assembly of his relatives and friends; and when an effort was made, by the father of Ali, to dissuade him from the prosecution of his purpose, he resolutely exclaimed— "Though the sun were set against me on my right hand, and the moon on my left, I would not swerve from my course." He assured them that by a supernatural conveyance, he had ascended, under the guidance of Gabriel, to the very throne of the Almighty, and had been honoured with an unveiled vision of the Deity, and with direct communications from God. He declared that he had received the salutations of the patriarchs, the prophets, and the angels; and he described with graphic minuteness the marvellous scenery of the seven heavens, through which, as he asserted, he had penetrated in the night of his mysterious career.

So daring a demand on the principle of credulity was for several years success-

ful with but few. Many derided his pretensions, while some dreaded and others resented his ambition. Factions thus produced, disturbed and divided several of the Arab tribes; and on the death of Abu-Taleb, his powerful protector, Mohammed was compelled to seek security by flight. Accompanied by his friend Abu-Beker, he eluded with difficulty the pursuit of his enemies, and arrived in safety at Medina. This flight of Mohammed from Mecca to Medina, in the year 622, became the epoch of Mohammedan chronology, the epoch of the Hegira. The fugitive was received as a prophet, and obeyed as a sovereign. He assumed the supreme power in religion, as the apostle of God; and from that time he issued the mandates of undisputed authority, alike in the pulpit, in the city, and in the camp. During the thirteen years of his indefatigable perseverance at Mecca, his attempts at proselytism had been viewed in the light of a bold, a perilous, and a doubtful adventure; but on his auspicious reception at Medina, his power was consolidated, his enemies were alarmed, and his converts rallied around him, with the aspect of a determined, a numerous, and a united band.

Whilst Mohammed possessed not the means of employing coercion to augment the number of his followers, he devoted his talents and his influence to the arts of persuasion: the results, however, were not such as to satisfy the ambition of his aspiring mind; and resources only were wanting for attempts at propagation, without the slow and uncertain processes of argument. Power, therefore, instantaneously transformed the persuasive preacher into a relentless persecutor; and most opportunely he received, as he pretended, instructions from the angel Gabriel to propagate his religion by the sword. In a discourse then delivered at Medina, and subsequently introduced into the Koran, Mohammed exclaimed, "The sword is the key of heaven and hell; a drop of blood shed in the cause of God—a night spent under arms — is of more avail than two months of fasting and prayer. Whosoever falls in battle receives the forgiveness of his sins; at the day of judgment, his wounds shall be resplendent as vermilion, and odoriferous as musk; and the loss of his limbs shall be replaced by wings of angels and cherubim."

The romance of Paradise which Mohammed had the extravagance to frame and the boldness to promulge, his followers had the credulity to receive. With the enthusiasm of fanatics, calculating on the rewards of eternity; with the mania of fatalism, disdaining all discrimination between security and danger; and with the fury of hostile tribes inured to most desperate and most deadly feuds, they rushed upon their foes, regardless of their numbers, with the war-cry of, "Victory, or Paradise."

At the end of seven years, computed from the Hegira, the exile of Mecca became its lord, uniting in his own person the sovereignty of its laws, the sovereignty of its armies, and the sovereignty of its religion. The conquest of Mecca facilitated the subjugation of all Arabia. But the limits of Arabia were too contracted to afford scope for the ambition and the rapacity of the conqueror. The rich and fertile regions of Syria attracted his cupidity; and when, on their march through the burning desert, his army was dismayed by the pestilential winds and the withering heats, he awakened their fears when it was difficult to enkindle their hopes, and endeavoured to deter them from desertion, by the assurance that "Hell is hotter than the desert." During the three years which intervened between the conquest of Mecca and his death, "Mohammed extended his dominions to the very borders of the Greek and of the Persian empires, and rendered his name formidable to those once mighty kingdoms. His power was now firmly established, and an impetus given to the Arabian nations, which in a few years induced them to invade, and enabled them to subdue, a great portion of the globe."—"The conquests of Syria, of Persia, of Egypt, and of Palestine, succeeded each other with a celerity which outruns description. Thence the storm spread, without check or pause, eastward to the frontiers of India and China, westward to the Pillars of Hercules and the shores of the Atlantic, and on the north, to the banks of the Oxus and the borders of the Caspian." — "The Saracen empire extended its dominion in eighty years over more kingdoms and countries than the Roman in eight hundred." — "A few years more annexed Spain and Sicily to the empire of the caliphs. And thus in less than a century from the period of its rise in the barren wilds of Arabia, the Mohammedan religion extended over the greater part of Asia and Africa, and threatened to seat itself in the heart of Europe."*—*Dr. H. F. Burder.*

* See Forster's Mahometanism Unveiled, vol. I. p. 11.

The Fire of London—Ludgate and old St. Paul's in the distance.

ENGLISH HISTORY.

CHARLES II.

SCOTLAND had been in a very unsettled state ever since the king's restoration. The violent and unconstitutional proceedings of Middleton and his supporters were rendered more hateful by the setting up of a high commission court, and religious persecution against all who objected to the settlement of the prelacy in that kingdom; this involved most of the really religious and conscientious inhabitants of the land.

These rulers endeavoured to stop all resistance by severe measures of fine and imprisonment, and by sending soldiers to enforce their proceedings, who indulged in licentious and oppressive conduct. A tumult, arising from these proceedings, broke out in November, 1666. Oppression maketh even the wise man mad, Eccl. vii. 7. It led to a short insurrectionary movement; the insurgents being called whiggamores, or whigs—a term of contempt, applied to drovers. They were about to give up their enterprise, when the military overtook and dispersed them while assembled on the Pentland hills. About fifty of the peasantry were killed, and one hundred and thirty made prisoners. Instead of endeavouring to allay the angry feeling by lenient measures, Sharp and other prelates, urged increased severity; more than forty were executed, mostly before their own doors, and many were tortured. The constancy with which they suffered, and the total failure to fix upon the leaders any premeditated design, obliged the rulers to abate these persecutions for a time, but not till a deep and lasting impression had been made by the execution of many really pious individuals, who had been persecuted into resistance. The dying words of Maccail, a young Presbyterian minister, who was hanged on a gibbet, after being cruelly tortured, are well known: "Farewell father and mother, friends and relations; farewell the world and all delights; farewell meat and drink; farewell sun, moon, and stars: welcome God and Father; welcome sweet Jesus Christ, the Mediator of the new covenant; welcome blessed Spirit of grace and God of all consolation; welcome glory; welcome eternal life; and welcome death." Woodrow says, "Scarce was there a dry eye in the whole street."

Bishop Burnet describes the severe proceedings of general Dalziel, who commanded in the west of Scotland, "When he heard of any that did not go to church, he did not trouble himself to set

a fine upon him, but sent as many soldiers as should eat him up in a night. By this means all people were struck with such a terror that they came regularly to church. And the clergy were so delighted with it, that they used to speak of that time as the poets do of the golden age. They never interceded for any compassion to their people, nor did they take care to live more regularly, or to labour more carefully." There were, however, exceptions; Burnet himself, archbishop Leighton, and some others, who did not "look on the soldiery as their patrons." A still darker hour in the episcopal church of Scotland was near.

The expenses of the war with Holland, and the profusion of the king, so embarrassed the finances, that the navy debt amounted to nearly a million: neither seamen nor supplies could be procured. Not long before, Pepys, the secretary of the admiralty, notes of one day, in 1666—"Did business, though not much, at the navy office, because of the horrible crowd, and lamentable moan of the poor seamen in the streets, that lie starving for want of money." A resolution to diminish the naval establishment was taken, notwithstanding the remonstrances of the duke of York, who directed the admiralty, and attended strictly to the duties he undertook. The English government also trusted to the negotiations for a treaty of peace which were begun, while Louis and Charles entered into a secret alliance. The result of this security was, that in June, 1667, the Dutch being again masters of the sea, their fleet blockaded the mouth of the Thames, and a part sailed up the river Medway to Chatham, destroying several of the largest ships there and at Sheerness, with a considerable quantity of stores in the dockyards. Fears that they would proceed towards London prevailed; but after this destruction the Dutch admiral withdrew. By the end of the month, peace was concluded at Breda; but the government was severely reflected upon for the recent disgrace and losses; and the more so, as large supplies had been granted for the war, much of which had been misappropriated by the king to his licentious pleasures. By this treaty matters were left nearly in their existing state, which confirmed to Holland some possessions in the East, and to England the districts of Albany and New York in America.

The disgrace of lord Clarendon soon followed. He had become exceedingly unpopular with the nation, for his avarice, and the high and arbitrary principles of government which he supported both in the church and state; while the king and his minions were displeased by free and faithful remonstrances against the profligacy of the monarch and his favourites. Lady Castlemaine, the principal royal paramour, was especially active against the minister. In one way or another, all parties were become his enemies. The king deprived Clarendon of the great seal in August, 1667, which was the signal for his opponents to renew their efforts; and though they failed in attempting to impeach him of treason, owing to the support of the duke of York and the prelates, he was privately ordered by the king to withdraw to France, which he did on November 30. An act for his banishment was passed, and though he repeatedly endeavoured to induce the king to recall him, these efforts were fruitless, and he died in exile in 1674. His history and memoirs give much information relative to that period, but cannot be depended upon for the truth and accuracy of all that he relates.

The administration formed at the Restoration was wholly at an end: Southampton was dead, Clarendon in exile, Monk infirm and incapable, Nicholas had resigned, and Ormond was altogether in Ireland.

The versatile and profligate duke of Buckingham now had much to do in the government, with Arlington and sir William Coventry. Burnet says: "He had no principles of religion, virtue, or friendship. Pleasure, frolic, or extravagant diversion was all he laid to heart. He was true to nothing; for he was not true to himself. He had no steadiness nor conduct; he could keep no secret, nor execute any design without spoiling it. He at length ruined body and mind, fortune and reputation, equally. The madness of vice appeared in his person in several instances. The main blame of the king's ill principles and bad morals was with the duke of Buckingham." Unhappy, indeed, was the state of the land when such profligates were its rulers. The duke made himself still more notorious in January, 1668, by a duel, in which his opponent, the earl of Shrewsbury, was mortally wounded. The duke had seduced the countess, who lived openly in adultery with him,

and it is said, that she, in the garb of a man, held her paramour's horse, while he slew her husband. Yet he continued in power, though abhorred by all characters of respectability. His want of influence, and the suspicion that some favour was intended to the Papists, caused the parliament to reject the king's desire to grant some indulgence to the nonconformists. The Conventicle Act, however, was allowed to expire.

Buckingham availed himself of the king's indolence and love of sinful pleasure. He got rid of Coventry and some others, upon whom he could not fully depend; but in vain attempted to displace the duke of York. He then found that the continuance of his power depended upon his supplying the money required by the king. The public debts were heavy, while the yearly receipts did not exceed a million. Three-fourths of this were required for the public service, and ordinary expenses of the state; 100,000*l.* was needed for the interest of monies owing; the rest was not sufficient to defray incidental matters, and the king's private expenditure. Meanwhile the allowances and pay were in arrear, and the tallies or securities given to those engaged in the public service were sold at an enormous sacrifice. Charles willingly entered into closer engagements with the king of France. An attempt was made to have the public accounts closely examined, but it ended in no satisfactory result. London now had nearly risen from its ruins, but St. Paul's and other public edifices yet bore testimony to the ravages of the fire.

One proceeding of the administration, however, was of a better character. The grasping ambition of Louis XIV. of France, was already apparent, and, as some check upon him, especially in his schemes relative to Spain, a triple alliance was formed between England, Holland, and Sweden. Louis gave way for a time, knowing that he had Charles at his pleasure. This alliance was not long effectual; but in the same month, the king, in a proclamation, declared that he had always adhered, against all temptations, to the established religion, and would continue to do so. Yet his secret treaty with the king of France, made in 1670, declared that he "was convinced of the truth of the Catholic religion." The duke of York determined openly to profess Popery. Charles privately was of the same mind; but he saw that it was important for him still to profess the Protestant faith.

There is no doubt that Charles was a thorough libertine, regardless of all religion, but most inclined to Popery, as promising largely, and most indulgent to his vices. He, therefore, dissembled in a manner very different from the openness, however mistaken, of the duke, who, in vain, urged him to a more honest conduct. Louis, on the other hand, cautioned Charles to beware, and he continued his dissimulation to the end of his life; but the duke, on March 31st, 1671, made a public profession of his having abjured the Protestant faith.

Henrietta, the queen-mother, died in August, 1669; Monk, in January, 1670; and Prynne soon afterwards. This period was also marked by disputes between the two houses, arising from a judgment of the peers in the case of an East Indian trader. The king, with difficulty, settled the dispute. This was the last attempt of the House of Lords to claim a right to decide on legal proceedings originating before them.

New discussions arose as to religious toleration. The Papists wished to promote it, hoping they might obtain some relief, but other feelings prevailed. Another act for suppressing conventicles was passed in April, 1670, enacting ruinous fines and imprisonment.

Persecutions followed. The Quakers continued their passive resistance openly; the doors of their principal meeting in London being closed against them, they assembled in the streets. Their leaders were tried for a riot, but acquitted; they were, notwithstanding, imprisoned, as well as the jurors. The king evidently thought that such measures being found too severe, would lead to obtaining relief for the Papists also.

One intrigue of Buckingham was to set up a natural son of the king, born during his exile, and created duke of Monmouth. He even intimated to the king a plan for acknowledging him as lawful heir to the throne, to the exclusion of the duke of York, but Charles wholly refused to aid such a fraud. Buckingham then took measures to divorce the queen. These the monarch at first countenanced, but soon refused to allow them to proceed, though he had given a sort of countenance to some part of the measures proposed, by being present at debates in the House of Lords. This was partly from his finding it an

amusing lounge. It gave opportunity to some of the peers to speak with boldness in the king's presence. A speech of lord Lucas on the expenditure of government was ordered to be publicly burned by the hangman.

In May, 1670, by means of Henrietta, the sister of Charles, married to the duke of Orleans, a treaty was concluded by the English monarch with Louis. This was long kept secret, but its articles are now fully known. Charles was to profess himself a Papist when he thought proper to do so, and to join in a war against Holland, during which an annual sum of three millions of livres was to be paid by the king of France. To settle this treaty the duchess met her brother at Dover. She was not happy with her husband, and entreated permission to separate from him and reside in England, but the king, though showing her much affection, refused to consent. She returned to France, and in less than a month died suddenly, as it was supposed, of poison.

In order to carry forward these designs, the administration was strengthened: it now comprised five nobles, Clifford, Arlington, Buckingham, Ashley, (afterwards earl of Shaftesbury,) and Lauderdale; but only the first two were admitted into the full secret of the French treaty. This administration is known by the appellation, "Cabal," from the initial letters of their names.

They were thoroughly unprincipled characters, and their proceedings were such as might be expected. Nor was the profligacy of the court diminished, the king's wretched favourites were increased by two players and an attendant of his late sister, afterwards made duchess of Portsmouth. Sir John Coventry having sarcastically alluded to the former in the House of Commons, was waylaid by the king's private order, and his nose was cut open by some of the guard. A violent attempt had been made on the life of the duke of Ormond, a few days before, by Blood, a desperate character, soon afterwards still more notorious. Ormond's son, lord Ossory, openly told Buckingham he knew that he was at the bottom of the design on his father's life, and that if he fell a victim, he would pistol him even behind the royal chair. He told the unprincipled nobleman this in the king's presence. At this period, the lawless conduct of persons of the highest rank had a most injurious effect upon the public morals. Early in 1671, the duke of Monmouth, in company with the young duke of Albemarle and others, in a drunken frolic, killed a ward beadle, who in vain begged for his life upon his knees. The king, to save his son, pardoned all the murderers, forgetful of the solemn words of Scripture, that "whoso sheddeth man's blood, by man shall his blood be shed," Gen. ix. 6.

Several events, important both at the time and subsequently, distinguished the early part of 1671. In March, a law was passed to punish for malicious cutting and maiming. The recent outrages, particularly that on sir John Coventry, obliged the court to consent to this measure. At the end of the same month, the duchess of York died, the daughter of lord Clarendon, and mother of the princesses Mary and Anne, afterwards queens of England. Two events marked the progress of Popery and its influence, the open profession of that anti-christian faith by the duke of York, and a studied insult offered to the Dutch fleet to provoke hostilities and bring on the war with Holland, in which Charles had consented to engage, which was to strengthen the cause of Popery.

In April, the Lords made an alteration in a tax proposed on sugar. This led to the resolution of the Commons, which prevents the peers from originating or altering any bill having reference to taxation. Another law settled a rate of maintenance for the clergy of London, rendered necessary by the fire of London, but it was a bad arrangement. The result in the next century was, that the pay of the greater part of the clergy of the city was too little for their maintenance; while, in some parishes, and in those without the walls, the income has since far exceeded what is requisite.

On May 9, Blood, with some of his associates, made a desperate attempt to steal the crown from the regalia in the tower. A plot was arranged, by which, under a disguise, he formed acquaintance with Edwards, the keeper, who was deceived into a belief that he was a clergyman wishing to marry a nephew to his daughter. One day, the visitors desired to see the regalia, when they seized the crown. On the resistance of Edwards, he was severely wounded. His son unexpectedly entering, an alarm was given, the thieves were taken, and the crown secured. Blood was an atrocious villain, but he obtained an interview with the

king, and was pardoned. He had a pension of 500*l.* granted, and was afterwards seen attending at court, while Edwards, the faithful keeper, obtained only a scanty reward, not enough to defray the expenses of the cure of his wounds, and died in poverty. The honest Evelyn fairly states, that how this villain came to be pardoned and received into favour, he never could understand.

THE DIVINITY OF CHRIST.

The doctrine of the Divinity of Christ is one of which it is impossible to overestimate the importance. It lies at the very foundation of the views which the Christian church, in all ages of its existence, has entertained of religious truth. It is the nucleus round which all the other doctrines of the orthodox faith are gathered; the nail fastened in a sure place from which they all depend. It is the plastic element in the Christian system from which the mass derives its peculiar form and character. It is that, in short, upon the belief or rejection of which, by any individual of our race, depends the entire complexion and essence of his religious creed, and, by consequence, his condition in relation to God and his prospects for eternity. Of such a doctrine it is surely of the last importance that every one should understand the nature and examine the evidences.

There are some who affect to think slightingly of doctrinal opinion in the matter of religion. They tell us that if a man's feelings be devout, and his conduct such as the Divine law requires, it matters nothing what opinions he may entertain on subjects belonging to the region of speculative truth. The doctrine of such is tersely and aptly expressed by Pope in two lines, which have been often quoted as containing a world of wisdom and wit, as well as forcibly expressing the indignation and contempt with which a man of judgment cannot but regard the senseless squabbles, as they are deemed, into which theologians have been betrayed in their anxiety to defend favourite dogmas:

> "For modes of faith let graceless zealots fight;
> His can't be wrong whose life is in the right."

Now, if by this it were merely meant to affirm that a correct creed will naturally lead to a correct deportment, the sentiment would be justly entitled to admiration; or were nothing more intended by it than that the best test of a man's attachment to a sound mode of faith is to be found in the rectitude of his moral conduct, we should have no fault to find with the doctrine. But when it is affirmed, that religion consists merely in correct feeling and virtuous deportment, without any respect whatever being had to dogmatical principles, we must refuse our assent to the "sounding nonsense," and express our amazement that such an opinion should have found any supporters among men of intelligence and reflection. It needs but a very limited acquaintance with the phenomena of the human mind to satisfy us, that as, on the one hand, no opinion of a religious kind, or indeed of any kind that affects human relations, can be seriously entertained without exercising an immediate effect upon the moral and active nature of the individual; so, on the other, it it impossible to produce any moral feeling in the bosom, or give rise to any course of conduct in the life, otherwise than by imbuing the understanding with such opinions as will naturally effect the end desired. A man's feelings and actions are dependant upon his opinions; not always, indeed, upon what he thinks to be his opinions, nor even upon what he knows ought to be his opinions, but upon what really, for the time being, possesses the conviction of his judgment and the assent of his understanding. If we are anxious to change a man's feelings towards any object, is there any way in which that can be effected but by changing his opinions regarding that object? If we desire, for instance, a wicked man to love and obey God, do we not seek to attain our object by endeavouring to convince him that God is worthy of his love, and has a right to his obedience? and until that conviction is produced, is it possible for the individual to have any thing approaching to what the Searcher of hearts will regard as genuine love and obedience to Him? The first step, then, in true religion, is the attainment of correct views of Divine things. Opinion is the only power that can be successfully employed in moulding the character, swaying the emotions, and directing the conduct of mankind; and to affirm, consequently, that in the matter of religion it is of little moment what a man's opinions are, provided his feelings and actions are good,

is to utter a sentiment founded on gross ignorance of the constitution and operations of the human mind.

In the word of God we find the highest importance attached to correct views of divine truth. When our Lord would describe eternal life in its essence, and the means by which it is produced, he says, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." And, in the same chapter, when entreating of his heavenly Father that he would sanctify his disciples, he expressly mentions the truth of the gospel as the means by which this was to be done: "Sanctify them through thy truth: thy word is truth," John xvii. 3 and 17. In like manner, the apostle Paul tells us that "Christ loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word," Eph. v. 25, 26. In another place, he assures us that "in Christ Jesus neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love;" and, in accordance with this, James says of those who are the sons of God, "Of his own will begat he us with the word of truth;" and Peter of those to whom he wrote, "Ye have purified your souls in obeying the truth;" while John asks, "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" Gal. v. 6; James i. 18; 1 Pet. i. 22; 1 John v. 5. In these passages the truth is plainly set forth as the grand means by which men are turned to God, are made to love him, and are prepared for the enjoyment of his presence in the heavenly world. In harmony with this our Lord solemnly declared, that a man's eternal destiny depends upon his religious opinions: "He that believeth," says he, "shall be saved; but he that believeth not, shall be damned," Mark xvi. 16; comp. John iii. 36. Hence his apostles, in all their addresses to sinners, testified to them "repentance towards God, and faith in the Lord Jesus Christ;" they furnished them with facts calculated to change their minds towards God, and to satisfy them that Jesus was a suitable and all-sufficient Saviour. In this way they laid the basis of a new and holy life in those who received their testimony, and prepared the way for leading such forward unto perfection, by implanting in their enlightened judgments a settled conviction of the truth of those principles upon which all the duties of Christianity rest, and by which alone they can be successfully enforced.

Such being the value of our religious opinions in relation to our character and condition in the sight of God, it comes to be of incalculable importance to every one that he should conform his sentiments on divine things to what is laid down for our instruction in the word of God. In that book we have all the truth in all its purity, simplicity, and power; and as this is the only source whence accurate information can be drawn on the subject of religion, it is an act of the greatest folly in any man who has the means of perusing it, to neglect its instructions, or to content himself with partial and modified views of its revelations. This remark will hold true of all that it contains; but it is of course especially true of those doctrines which are peculiar to Christianity, and of which, but for the grace of God in sending us a revelation of his will, we should for ever have remained entirely ignorant. As in other systems of truth, so in Christianity, it is owing to these peculiar and characteristic doctrines that it is what it is; and, consequently, until these are apprehended in their true meaning and proper place, the system to which they belong is not learned. The peculiarities of Christianity, as compared with other systems of religion, are not numerous; but they are strongly and deeply marked. They arise out of the mysterious and unexampled arrangement by which the Sovereign of the universe reconciled the exercise of mercy to the guilty, with the claims of his justice and the stability of his law. This He effected, we are informed in Scripture, by means of an atonement. Of his own grace he provided a sacrifice for the sins of men, of sufficient value to satisfy the Divine justice. He laid our help upon one mighty to save, even upon his own Son—incarnate Deity; and He, entering fully into the merciful design, and voluntarily surrendering himself to all that was required for its accomplishment, "gave himself for us an offering and a sacrifice to God for a sweet-smelling savour," Eph. v. 2. By this transaction he made an end of sins, made reconciliation for iniquity, and brought in an everlasting righteousness, Dan. ix. 24; so that God, in forgiving sins, acts as a just God no less than a Saviour, and maintains his untarnished honour and

undiminished authority as Judge of the whole earth, even whilst delighting in mercy, pardoning iniquity, and passing by "the transgression of the remnant of his heritage," Micah vii. 18. In this way the Bible teaches us to answer the momentous and perplexing question, "How shall man be just with God?"—a question which forms the problem of every religious system, but which nothing short of a Divine revelation could enable us to solve.

If these remarks be correct, it must be evident to all, that the doctrine of salvation through the atonement of the Son of God cannot be rejected without the rejection, along with it, of all that constitutes the Christian system. This doctrine is not only an essential part of Christian truth; it is, by way of eminence, itself Christianity. It is the grand peculiarity of the system; that in which its permanent and differential characteristic lies: so that, in setting it aside, we do not merely form for ourselves an impoverished and defective Christianity; we content ourselves with something which is not Christianity at all. Our religion becomes as totally different in essence from the religion of the Bible, as the religion of the Bible is from that of the Koran or the Shaster. We set out from different principles, experience different feelings, approve of different courses of conduct, and indulge different hopes and anticipations. The believer in the doctrine of the atonement has not one religious principle or feeling in common with the rejecters of that doctrine, excepting in regard to those truths of natural theology, on which all religion, true or false, is based. Hence the vast importance of correct opinions on this subject; and hence the necessity of carefully and conscientiously searching the Scriptures, that we may gather from them the evidence which they furnish in support of this doctrine, and all those that flow from it, or are essential to it.

Amongst the latter, the doctrine of our Lord's Divinity occupies the most prominent place. On it the doctrine of the atonement rests, as on the chief stone of the foundation. It was the glorious dignity of the Sufferer that gave value to his sacrifice, and sufficiency to his atonement. It was the mysterious union of the Divine nature with the human, in the person of Jesus, that qualified him for occupying the place of Mediator between the Eternal and his creature. The office was too lofty for a creature to assume—the burden too heavy for a creature to bear—the interests at stake too tremendous for a creature to be entrusted with. Hence the doctrine of our Lord's supreme Divinity becomes as essential to Christianity, as the doctrine of his atonement; the one is involved in the other, and, as doctrines of Divine revelation, they must stand or fall together. We find, accordingly, that those who deny the one, deny the other also; and, indeed, are careful to disprove the assertion of our Lord's Divinity, only that they may thereby subvert the basis on which the doctrine of his atonement rests. In examining the evidence, then, on which it is affirmed that the Author of Christianity, Jesus the Christ, is a Divine Person, we engage in an investigation of the last importance to all to whom the Bible is addressed. It is not a mere outpost of Christianity, whose strength we are called to examine; the very citadel itself is in question; the entire character and complexion of our religious system, with all its momentous interests, is suspended upon the result of the inquiry.—*Rev. W. L. Alexander.*

THE JEWS OF STRASBURG IN THE FOURTEENTH CENTURY.

No. II.

We must now turn from the Jewish feast, to speak of the difficulties of Christians in the same city. At that time the pope, instead of seeking the glory of God and the good of his people, was entirely occupied in worldly politics, dethroning one king, and setting up another. He had directed the people of Strasburg and Alsace to acknowledge another ruler, while their own monarch was still living; and when they refused, he laid them under an interdict, that is, a curse, which forbade their having any religious services. At first the people did not care, but they soon felt that without these ordinances, the young folks grew up careless about obedience to their earthly superiors; there was no baptism for infants, no solemnization of marriages, no religious consolation for the sick and afflicted, no warning of sinners to flee from the wrath to come.

The Most High ruleth in heaven, and overrules all the purposes of men. He stirred up some faithful Christians to draw closer together at this dark time, and to seek earnestly to benefit those around them. Dr. Tauler was one of

these: he preached a sermon, in which he thus described the state of things: "Thorns and thistles have been sown everywhere, by the prince of this world, and they now spring up, and choke or pierce through the roses we seek to find." People of all ranks and classes, lords and ladies, priests and monks, citizens and husbandmen, showed an earnest desire after true godliness. Many of the principal names have been handed down to us.

Merswin was one of these pious friends, and there is something striking in his history. His parents were respectable; he was successful in trade, but he retired from business that he might have more leisure for spiritual pursuits. He was a better scholar than men in those days usually were, and some little works of his still exist, and are highly prized. In one of these he described the sad state of the world, because men had departed from the true faith and fear of God; and said such professors of Christianity were no better than the Jews. He also showed in the same book how the love of Christ can overcome sin.

Dr. Tauler also actively strove to promote the welfare of the church of Christ; not a mere building of wood or stone, but the establishment of the kingdom of God on earth in the hearts of men. And as many different workmen are employed in an earthly building, so every one, whatever be his station, can, in some way or other, try to do good to others; and if all your efforts should fail, at least you can pray that souls may be converted. The absence of the Popish priests and their services gave Dr. Tauler and his Christian friends many opportunities of usefulness.

Tauler had been carefully brought up in the Romish church, but that neither satisfied his own conscience, nor his wish to benefit others. Yet he laboured diligently, and his preaching was much admired. One day he was visited by a man, who had come a long way to hear him, who spoke seriously, and warned him against being like the Pharisees, who sought their own honour more than the glory of God. Though he had been a preacher more than twelve years, he was not above listening to good advice. He withdrew into retirement, and examined himself, notwithstanding the ridicule of his companions. He began to see a spiritual meaning in the Scriptures, which he had never seen before, and he determined to alter his style of preaching. He did so after earnest prayer; he no longer set forth dry meditations, or old stories about the saints, but he preached repentance and the need of a change of heart, communion with God in Christ, and entire devotion to his service.

This history is considered to be written by Dr. Tauler himself, in a little book containing dialogues between a priest and a layman, with an account of the reflections produced by these conversations. The man who led him to examine himself was called Nicholas of Basle; he was one of the Waldenses, who dwelt on the borders of Switzerland; and though they were obliged to live secretly, in order to avoid persecution, they still remained firm in keeping close to the rules of Scripture, and, when they could, tried to lead others to do so too.

One Friday afternoon, Tauler was sitting alone in his study. He had just read this verse in Psalm xiv., "Oh that the salvation of Israel were come out of Zion! when the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad." He was told some one wished to speak to him. It was rabbi Moses and his grandchild, Benjamin.

"We are come," said the old man, "to thank you for your friendly conduct to us when we arrived here. We shall always remember you with gratitude, and we hope that God will bless and reward you."

"Do not thank me," replied Dr. Tauler, "give glory to Him in whom David trusted as his strength and shield. His strength is made perfect in the weakness of sinful men. He is nigh unto all that call on Him. But what, my good friend, has brought you hither?"

"We hope," said Moses, "that the time is come, when the Lord will again deliver His people, and the ransomed shall return to Zion with singing. I am come to make inquiries about our promised Messiah, and I will not rest till I have found him."

Tauler. "The Lord whom you seek is come already, though not in the way you look for him. God has been manifest in the flesh, and you need not wander to the ends of the earth to seek him."

The pious Christian then went over some of the Old Testament prophecies, such as Isa. xi. 1, etc.; Mich. v. 2; Dan. ix. 26; and pointed out the way of life as revealed in Jesus Christ, that all men should honour the Son even as the Fa-

ther: neither is there salvation in any other. But the poor old man remained obstinate; he dwelt upon his cabalistic learning and traditions as long as he was able; he then took leave, saying that he never would believe in the crucified One, who was a mere deceiver. Tauler was sorry for him, and earnestly prayed, after Moses was gone, that he might be led to find pardon and peace through the righteousness and death of Christ, without whom no sinner ever can be saved.

The Jewish sabbath had just commenced when Moses reached his abode. The setting sun shone on the trees and roofs of houses, and at this moment notice was given that all work must cease, and the sabbath must be observed. The men were dressed in their holiday clothes, the women had put on their best caps; the tables were covered with clean cloths, on which cups and plates were set. The seats were placed, and cushions on them; the two loaves were also brought, and the sabbath lamps cast a cheerful light. Men, women, and children went to the synagogue to worship; the children knelt before their parents and the rabbi to ask their blessing; then all returned home, wishing each other a happy sabbath. They sat down round well-covered tables, for the Jews always make the sabbath a feast-day, and think this the best method of enjoying it. Before they began the meal, the head of the family first washed his hands, and distributed the bread and wine with a formal thanksgiving; and they read and chaunted other prayers and praises, when the meal was ended.

The next day was spent in a similar manner. They went to worship in the synagogue three times, returning to their meals. This Jewish sabbath might furnish some lessons to many who are called Christians, who profane the Lord's day, and disobey the plain command of God. The modern Jews are seldom so strict as their forefathers were: and even their way of hallowing the sabbath consisted of mere outward observances, and keeping from all kinds of work, straining at a gnat and swallowing a camel, as the Lord Jesus Christ said, thus making the day of rest a day of burdens, for there are 1269 rabbinical laws, as to what may or may not be done on the sabbath, and how can any one man remember them all? How different from the worship in spirit and in truth, which the Bible requires!

The Feast of Pentecost followed in a few weeks, just fifty days after the Passover; this was formerly called the Feast of the First-fruits, or the Feast of Weeks; and the Israelites then used to bless the Lord for the harvest they had enjoyed, and offer two loaves made from the new corn. Then every male was bound to appear before the Lord, and bring a thank-offering. This cannot now be done, but the feast is still kept in commemoration of the giving of the law from Mount Sinai. Three days (Exod. xix. 11) were spent in religious exercises, in which the rich made a point of mixing with the poor; and on the feast day they scattered fresh grass, green boughs, and flowers in the houses and streets. Their food that day was chiefly composed of milk, because, they say, the law is purer and fairer than milk. (This may remind Christians of what is said in the New Testament, 1 Pet. ii. 2.)

Not long after this period, Dr. Tauler had a visit from his old friend and adviser, Nicholas from Basle. Merswin came at the same time to see his minister, as he often did, and they had much pleasant intercourse, chiefly about what the Lord had done for their souls. Nicholas then first explained how he had been led to cast in his lot with the Waldenses, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. He had since become one of their pastors. He said, "Many think we despise the church, but this is not correct; we believe some things the church teaches, but we cannot agree to all, therefore we must come out and be separate. We entirely renounce all hope of salvation by our good works; the foundation of all our hopes is the free grace of Jesus Christ, who died for our sins. He is the Rock on which we build, and we can cordially unite with all who look to Christ alone, and rejoice that these wandering sheep are brought to hear the voice of the good Shepherd."

Benjamin, the Jewish boy, had entered the room before these last words were spoken, and was now first observed near the door.

"What do you want, my boy?" said Tauler; "I thought you and your grandfather were far away." "He is gone, sir," said the boy, "but he left me here under the care of a friend." "Why are you come to me?" was the next question.

"Rabbi—Master," said the boy, "I have not forgotten what you told my grandfather. It pricked me to the heart,

and I cannot get rid of it. I was to have been a rabbi, do you know, and my friends have taken much pains to instruct me; but I never before heard what you mentioned, and I am come to ask you to teach me more. I must tell you, too, that I heard one of our teachers say he believed Jesus of Nazareth might be the true Messiah. Others said they did not believe in any Messiah at all, and I knew they were wrong; but you seemed quite convinced that you said what was true, and I should be glad to hear more from you."

Tauler. "I rejoice, my lad, that my words were not quite in vain, and I am sure if you really learn to know Jesus as your Saviour, you will find in Him all you need, and you will never have to go after any other Messiah. But what will your grandfather say to your wish? You must not choose too hastily."

Benjamin. "Master, I have made up my mind. Our rabbi is teaching me the law, but I see that no man can live up to it; and it is full of curses against all who disobey. If I should have to teach it to others, it never could tell them the way to be happy. I believe that you can teach me something better."

The boy was young, but he seemed really in earnest, and Tauler gave him leave to come and see him whenever he wished. He hoped that God the Holy Spirit was pleased to enlighten his mind; and the three friends prayed together, that his soul might be converted, and that he might be made a living witness of the truth as it is in Jesus. He came almost every day to Tauler for instruction, and his progressive improvement was very satisfactory.

The time of St. John's fair, or Midsummer-day, soon followed. Many merchants and dealers from foreign lands then came to Strasburg to buy and sell their wares; but this year there was very little traffic in furs from the north, or the rich productions of the south, and the whole place looked dull and forsaken. A terrible disease had spread from China to the whole of Asia, extending even to Egypt. From thence it was carried by some traders to the south of Europe, and visited every nation as a destroying angel. Those whom it seized, felt the effects of a violent fever, together with a loss of blood.

This contagious malady was called the "Black Death," and was even more dreadful than the severe earthquakes in Italy and elsewhere, about the beginning of the same year. Its ravages were first felt in that country, and in a few months Florence lost 60,000, Siena 70,000, and Venice 100,000 inhabitants. In Naples, beasts, as well as men, were destroyed by it; and everywhere the infection spread rapidly. A silk weaver who travelled from Italy has stated, that Provence lost two-thirds, and Languedoc five-sixths, of their population; and a single month removed 16,000 of the people of Marseilles.

Though Strasburg and Alsace were still unhurt by the plague, their inhabitants heard of its ravages in other districts; some of them had lost friends or relatives; and others had heard sad accounts of passing events, for instance, of ships laden with wares being driven out to sea, without a guide, the pilot and all the crew being dead. It was very remarkable, that the Jews almost entirely escaped this plague, or recovered from it; and they looked upon this as a mark of the distinguishing favour of God. They particularly rejoiced at the usual festival of the new moon; the young Jews passed their time in festivity, but the older men who had suffered oppression and adversity, separated themselves for fasting and prayer. The moon rose brightly; they rejoiced to see it, and hoped that they should, in like manner, prevail over their enemies. But soon a thick cloud overshadowed the light, and this was regarded as an alarming token.

Now came the fast which commemorated the twofold destruction of Jerusalem in the same month of the year, first by Nebuchadnezzar, king of Babylon; and secondly, by the Romans under Titus. There was an interval of three weeks between, which was a time of gloom and distress; especially the latter nine days: no one was allowed to eat flesh or drink wine, all marriages were forbidden, also dancing and other amusements. These words were often repeated, Isa. lxiv. 11, "Our holy and our beautiful house, where our fathers praised thee, is burned up with fire: and all our pleasant things are laid waste." Men, women, and children assembled in the synagogue, clad in mourning, as if for their nearest relations; and read Isa. i. as a confession of the sins which had brought down judgments on their nation.

On the eve of the fast they met at four o'clock in the afternoon, and at their last meal, preparations of milk and flour, lentils and hard-boiled eggs; all sitting on

the ground, as a token of grief. Some even scattered ashes on their heads. Strict abstinence was then observed for more than twenty-four hours. In the evening all repaired to the synagogue, and, sitting on the floor, barefoot, read the Lamentations of Jeremiah. On the following day they read some psalms which expressed sorrow; nothing but absolutely necessary work was done on this day, and the devout Jews spent it in invoking the dead as their mediators. On the next sabbath they laid aside the outside show of grief, and read in public Isa. xl., "Comfort ye, comfort ye," etc.

Thus have the Jews preserved the remembrance of the dealings of God for nearly 1800 years, while scattered abroad as sheep having no shepherd. They are right in humbling themselves, but they do not acknowledge the reason for which they are smitten; may they soon be brought to trust in Jesus and his salvation, then the days of their mourning shall be ended. Then the Lord shall be their everlasting light, and their joy shall be abundantly greater than their annual festivity at the season of the new year, which soon follows the fast—about the time of our September.

For a whole month before this great day, a certain trumpet is sounded daily in the synagogue at morning and evening service, but not on the last day, as the people say, lest Satan should hear and accuse them before God. This trumpet is a ram's horn, in remembrance of Abraham and his offering, Gen. xxii.; and they say that those who rightly fast on the next day, and remember to confess all the sins they have committed during the past year, are sure to be forgiven and absolved from them. The Jews believe that this was the day on which God began the first creation; and that it will also be the day on which He will restore all things after the final judgment. And this they think will be the beginning of the reign of the Messiah.

In the evening, at the synagogue, they salute each other with the wish that their names may be written above; in the morning the trumpet is thrice blown, and this is the chief part of the solemnity. A prayer for the dead, in which they are mentioned by name, is used; also an invocation to the angels, and other prayers, repeating the gracious promises of God to Abraham, Isaac, and Jacob. The trumpet is also blown again several times. In the afternoon, they bathe and repeat that beautiful promise, Micah vii. 18—20, after which they have a plentiful meal; generally a sheep's head, in remembrance of Abraham's sacrifice; and fish, as a token of the abundant increase of their good works, as they call them.

The joy of this festivity was soon interrupted. The next day a strange Jew arrived, and had a long private discourse with the rabbi and the elders of the synagogue, after which he departed. The subject of this conversation was not known, but it was supposed to be painful, from the countenance of the rabbi, when he appeared at the evening service; after which, indeed, he told them that he had heard that matters were likely to go ill with their nation, and advised them to spend, in earnest prayer, the ten days which intervened before the great day of atonement.

They did so. Some devout Jews fasted half of each day, and abstained from all indulgences during the remainder. On the last of these days each man and woman took a white-feathered fowl, and, after going through certain ceremonies, killed them, gave their value in money to the poor, and each prayed that this fowl might be a sin-offering in his or her stead. All bathed, and repeated that beautiful promise, Ezek. xxxvi. 25, "I will sprinkle clean water upon you, and ye shall be clean;" they confessed their sins, and all of the strictest Jews submitted to receive thirty-nine stripes from a leathern strap; they asked pardon of each other for their offences, and even confessed sins committed against the dead.

In the evening, the day of atonement began; it is called, by the Jews, "Yan Kipur," or "the Long-day." The reader may learn, from Leviticus xvi. how it was observed at its first institution; but the Jews have now no temple, sacrifice, or priest; and they know not the great High Priest, who has made reconciliation for the sins of the people.

At four o'clock they went to pray and give alms at the synagogue, and each brought two large wax candles, one for himself, the other for departed parents or friends. They went home, took their last meal, put on their burial clothes, and returned to the synagogue. They stood in solemn silence, sighing and calling to mind the sins of the past year; and then certain prayers were repeated, though, properly, they were not such, for they contained no petitions, but only painful self-accusations. After three or four

hours, most of them returned home; but some remained the whole night, uttering penitential prayers and psalms. A strict fast was observed for twenty-six hours, during which not a drop of water was tasted.

The confessions and some of the prayers used would show that the Jews have many right notions as to spiritual things; but it is painful to see that their light is put under a bushel, and that a thick veil of unbelief is upon their hearts, 2 Cor. iii. 14, Matt. v. 15. They say that prayer, penitence, and alms, cover the multitude of sins, therefore they look upon sorrow for sin as something meritorious to exalt them before God; and forget its real nature—humiliation in his presence. The sinner closes his day of atonement without real peace of conscience, because he has no mediator to make peace for him, Ephes. ii. 14. In Levit. xvi. it is said that the High Priest expiated the sins of Israel when he entered into the holiest place with blood; but the Jewish service now contains no reference to this fact. "Without shedding of blood is no remission of sin," Heb. ix. 22. Oh that the Jews would learn to look on the all-cleansing blood of Him who hath borne our griefs, and by whose stripes we are healed, Isa. liii. 6.

Many times did the worshippers look towards the sky, long before the moon or stars appeared, to show them that this long and wearisome day was at an end; and when they returned home, and had refreshed themselves, all did something to prepare their tabernacle, even if it was only striking a single nail.

The Feast of Tabernacles followed in five days: it was ordained by God himself, as a thanksgiving for gathering in the fruits of the year. It lasted for a week, during which the Jews dwell in booths, with one side open, and the roof composed of branches of trees, entwined, so that the stars may be seen above. They are hung with cloths, and often adorned with gilded fruits and gourds, apples, and pears. Here the Jews remain during the week, unless when prevented by rain, which is dreaded as a sign of the Divine displeasure, and then only meal times are spent in the tabernacle.

On each day the Jews attend the synagogue, with the lulabh, which consists of palm, citron, willow, and myrtle branches, Levit. xxiii. 40. This is a time of great rejoicing, and the Jews expect that this will be the time of their final redemption. The last day is a day of special festivity; but this year a sudden rain fell at that time, and filled every aged mind with anxious thoughts.

The young did not partake of their gloomy fears: the children were enjoying some dainties and sports only allowed at this season; but there was one lad who was more distressed than many of his older countrymen. Benjamin was not distressed on account of the unfavourable weather, or the bad news, which others had received; he was shut up in a dark, dull corner of the house of his guardian, where a scanty supply of poor food was brought him, morning and evening, with threatenings, hard words, and sometimes blows: while, during the day time, he constantly heard the mockings and revilings of the Jewish children, who were at play beneath the walls of his prison. And what was the reason?

His visits to his Christian teacher had been observed. When asked what he had been doing, he honestly said, "I have sought and found Jesus of Nazareth, the true Messiah." This answer occasioned him severe sufferings; but Benjamin waited on his Lord, and thus renewed his strength; only he was sometimes afraid, lest his teacher should think he had become careless or indifferent. But Dr. Tauler was aware of the truth:—however, something must next be said about the storm which was gathering over the Jews at Strasburg.

They were accused of being the cause of that mortality from which the Christians had suffered. The disease was usually attended by dark spots or boils, which were thought the effect of poison; and it was generally suspected that the Jews had poisoned the springs of water. This report soon spread, and was believed at Strasburg, as well as in other places; and a crowd daily assembled before the entrance of the Jews' street, and poured forth loud groans, mingled with reproaches and threats. This crowd was composed of low and thoughtless people, but the higher classes, and even the clergy, encouraged them in this unkind and unjust suspicion. There was a great deal of party feeling and public ill-will at this period in Strasburg. The nobles and the citizens had many disputes with each other, in which the popish priests often took part, besides persecuting those who would otherwise have lived in peace.

VEGETABLE CHEMISTRY.

No. III.

PROXIMATE PRINCIPLES CONTINUED.

OILS, CAMPHOR, RESINS, ETC.

VEGETABLE OILS are usually divided into two classes, agreeing in the common properties of unctuosity and inflammability, but differing essentially in many of their chemical qualities and relations. Those of the one kind are extracted by pressure from the seeds and fruits of vegetables, and are volatilized and decomposed only at a high temperature; they have therefore been called Fixed or Expressed Oils. Those of the other kind —existing, generally, in inconsiderable quantities, in the wood, bark, and leaves of vegetables, as well as in their fruits— are obtained by subjecting the containing matter to distillation with water, in consequence of which they rise without decomposition: these are termed Volatile or Essential Oils.

The *expressed* oils are, with some exceptions, fluid under ordinary circumstances, but congeal at a temperature considerably above the freezing point of water. Their specific gravity is light, varying from 0.918 to 0.936. They are insoluble in water, and with the exception of the castor oil, very sparingly soluble in cold alcohol; but by the agency of mucilage they may be diffused through water, forming emulsions. When congealed by cold, and subjected to pressure between folds of bibulous paper, they may be separated, like animal oils, into two distinct bodies, the one concrete and fatty, the other fluid; the former is termed stearine, the latter elaine. Their boiling point is not under 600 Fahr. At this temperature they are decomposed; a separation of carbonaceous matter takes place, and water is copiously formed, as well as a portion of acetic acid. If passed through a red hot tube, they furnish a very large portion of carburetted hydrogen gas; and when burned in the wick of a lamp, water and carbonic acid are the products of combustion. With alkalis they combine to form soap. The essential oils remain fluid even at a low temperature, but are speedily volatilized by heat; they are generally lighter than water, but some have even a greater specific gravity, varying from 0.792, that of turpentine, to 1.094. In minute proportions they are soluble in water, imparting taste and flavour to the distilled waters of pharmacy. But in alcohol they are for the most part readily soluble—some of them in every proportion. By distilling ardent spirits from the vegetables that contain them, distilled spirits are formed. With alkalis they combine very sparingly, but they will unite with mucilage and sugar, and by the medium of either may be suspended in water. They have an acrid taste, and a strong fragrant odour, and evaporate without leaving any stain upon paper—a circumstance which serves as a test of their freedom from adulteration with fixed oils.

Both fixed and essential oils are extremely inflammable. The former, when mixed with any light kind of charcoal, or even with any kind of vegetable substance, as cotton, wool, or flax, will ignite spontaneously. The dreadful fires which have occasionally occurred in cotton mills have been, with much probability, supposed to have had their origin in a combustion of this kind taking place in the waste cotton employed to wipe oil from the machinery. This phenomenon has, with much probability, been attributed to the heat excited by the sudden absorption of oxygen. The quantity of oxygen which is absorbed by some oils is very considerable, especially in a high temperature. Saussure exposed nut oil for eight months to oxygen gas; at first the absorption was trifling; but in the course of ten days it had taken up 60 times, and in three months 145 times, its volume: the absorption being most rapid in warm weather.

Fixed oil is obtained principally from the seed of the olive (olea europæa), the castor (ricinus communis), the almond (amygdalis communis), and the flax (linus usitatissimus). It may be likewise extracted in smaller quantities from many other seeds, as those of the walnut, hemp, poppy, rape, mustard, etc. Volatile oil is obtained from turpentine, the rose, lavender, rosemary, cinnamon, and between fifty and sixty other vegetables.

The ultimate composition of the more important of the fixed oils has been accurately ascertained to be very nearly by weight as follows:—

	Carb.	Hyd.	Oxy.	
Olive oil	77.32 +	13.36 +	9.42	= 100
Linseed oil	76.02 +	11.35 +	12.63	= 100
Castor oil	74.00 +	10.29 +	15.71	= 100

The analysis of essential oils is attended with difficulty, not only on account of their volatility, but the impossibility of freeing them from all foreign matter, and bringing them to a state of purity. The following table exhibits the constituents of some of the more remarkable of them, as nearly as can be ascertained:—

	Hyd.	Carb.	Oxy.	Nitr.	
Oil of turpentine	11.75+	88.25	0.0	0.0	=100
Oil of lemons	11.32+	88.68	0.0	0.0	=100
Oil of lavender	11.09+	75.55+	13.0+	0.36	=100
Oil of rosemary	9.32+	82.31+	7.73+	0.64	=100
Oil of roses	13.12+	82.07+	3.94+	0.87	=100
Oil of anise	9.35+	76.49+	13.82+	0.34	=100

Oxygen, it will be seen, enters into the composition of these bodies in very small quantities. Hydrogen, the specific gravity of which, it must be borne in mind, is the lowest of all the gases, predominates in them. Some are binary compounds of hydrogen and carbon, or hydro-carbons; others having a small quantity of oxygen, may be called oxides of hydro-carbon, and some contain a small quantity of nitrogen.

Camphor is another proximate principle, existing in minute quantities in many aromatic plants and their essential oils, but obtained in great abundance from the laurus camphora, a native of Japan. The bark and branches of this tree are subjected to a moderate heat in close vessels, and the camphor sublimes. The analogy between camphor and the essential oils had long been noticed. Like them, it has a light specific gravity; is sparingly soluble in water; readily soluble in alcohol; is highly inflammable; and so volatile that it loses weight by exposure to the atmosphere, and at a moderate heat sublimes unchanged. But it has recently been proved not only to be very nearly identical in composition with oil of turpentine, but has actually been obtained from that oil by the agency of hydro-chloric (muriatic) acid. For this purpose the oil of turpentine must be surrounded with ice, to keep down its temperature; very dry hydro-chloric acid must then be gradually passed through it, and in the course of a few hours the artificial camphor will separate in quantity equalling or exceeding that of the oil of turpentine employed, the oil absorbing a third of its weight of acid. The constituents of camphor are carbon, hydrogen, and oxygen, in about the following proportions:—

Carb. Hyd. Oxy.
77.96+10.61+11.43=100

It is soluble in the mineral acids; nitric acid, in particular, dissolves it readily, and in great abundance, and the solution separates into two portions—that which contains the camphor and most of the acid—floats on the top of the other, in the form of a very pale yellow oil, known by the name of oil of camphor.

Resin is obtained from some plants by exudation, in a nearly pure state, but is more usually found in combination either with gum or essential oil. It is dry, brittle, and extremely inflammable, of a specific gravity somewhat greater than that of water, soluble in alcohol, insoluble in water, and suffers no change from the action of air; hence it is well adapted, when used in varnishes, to prevent the access of air and humidity. It is a non-conductor of electricity, and when excited by friction, the electricity which it exhibits is negative. The resins most used are obtained usually by wounding the bark of the trees in which they exist; in some cases by digesting the containing substance in alcohol and precipitating with water. Colophony, or common resin, is the residue of the distillation of turpentine after the oil has passed over. It is a compound of carb. 75.94+hyd. 10.73 +oxy. 13.33=100. The term *Gum-resin* has been applied to a class of substances used in medicine, which appear to be strictly compounds of gum and resin, having the chemical properties of their immediate principles slightly modified. Such are aloes, assafœtida, ammoniac, myrrh, and others. They are partially soluble both in water and alcohol.—*Balsams* are vegetable products, consisting chiefly of resinous matter in combination with essential oil and a portion of a peculiar acid termed the benzoic. The principal balsams are those of Copaiva, Tolu, Peru, storax, and benzoic. They are odorous and pungent.

Wax, as secreted by the bee, is but a new arrangement of the principles already existing in sugar, for the animal will continue to form it when supplied with only raw sugar and honey. But it is likewise a direct product of vegetation. It forms the silvery down conspicuous on the upper leaves of many trees, and may be obtained in considerable quantity from the berries of the myrica cerifera, or wax tree. The general properties of wax, however obtained, are well known. Its specific gravity is 960. It melts at about 155 Fahr., and at a higher temperature is decomposed, leaving a residuum of charcoal. It is insoluble in water; boiling alcohol dissolves about a twentieth of its weight. It consists of carb. 81.79+hydr. 12.67 +oxy. 5.54=100.

Caoutchouc is another vegetable product, which we may notice in this place, as it scarcely bears an affinity to any one of the remainder. Strictly speaking, it is an hydro-carbon, being resolvable, when

freed from all impurities, into carbon and hydrogen alone. It is obtained from the sap of several South American and oriental plants, especially the hœvæa caoutchouc, jatropha elastica, ficus indica, and artocarpus integrifolia. It first exudes in the form of a milky juice, from which the caoutchouc gradually separates; but some of the liquid hydro-carbons, as oil of turpentine and others, soften and dissolve it in a very remarkable manner. If caoutchouc be subjected to destructive distillation, it yields a large relative proportion (about 83 per cent.) of a highly volatile and inflammable liquid hydrocarbon, which has been called caoutchoucsin, the specific gravity of which is only 0.64, and its elementary composition—carb. + 85.7 hydr. 14.3. It has been found applicable to many useful purposes in the arts, being a solvent of caoutchouc itself, and other substances used as varnishes.

Colouring Matter.—The colouring matter of vegetables which is soluble in water may be obtained by adding a solution of salts of iron, lead, or alumina, and then an alkali. The alkali will seize the acid of the salt made use of, and the colouring matter will fall in chemical combination with its metallic oxide, the supernatant liquor remaining colourless. An infusion of madder, for example, when mixed with a solution of alum, and decomposed by an alkali, furnishes a red precipitate; and if the alumina be in excess, the residuary solution is perfectly colourless. This is, in few words, the theory of the art of dyeing. The greater number of vegetable colours, in themselves fugitive and unsusceptible of combination with linen, cotton, etc., are rendered to a greater or less extent fixed and permanent by the joint attraction of the base, or mordant as it is termed—that is, the oxide of iron or alumina made use of—for the fibre and for the colour. The most important of the colouring matters are those obtained from madder (rubia tinctorum), logwood (hæmatoxylon campechianum), turmeric (the root of the curcumalonga), saffron (the stigmata of the crocus sativus); indigo, from various species of the indigofera; sanders wood (pterocarpus sandalinus); and litmus, from a lichen termed archil. They are generally impaired or destroyed by the continuous action of light, especially if aided by moisture and a certain temperature. They are also destroyed by chlorine, and by some of the acids, especially the sulphurous acid. Upon these properties the art of bleaching depends, by which various colouring matters are again decomposed and destroyed, or converted into colourless compounds.

Many of the substances above enumerated possess highly medicinal properties, and nearly all of them are of the greatest service in the arts. We have already noticed that oil may be resolved into a solid substance termed stearine, and a liquid substance called elaine. When exposed to the action of a hot ley of potash and soda, these constituents act upon each other so as to form the solid pearly margaric acid, and the fluid matter, oleic acid, each of which enters into a species of saline combination with the alkali. Advantage is taken of this to manufacture soap; and the vegetable oils of the olive and the almond are those which possess the property of saponification in the highest degree. Soap in solution is, of course, instantly disturbed by the greater number of acids, which seize the alkali and set free the oil. It is likewise decomposed by almost all the earthy and metallic salts, which give rise to insoluble compounds of oleic and margaric acids with salifiable bases. The combustion attending the chemical union of the carbon and hydrogen in oil, with the oxygen of the atmosphere, has been taken advantage of, we need scarcely observe, from a very early period, for the purpose of obtaining artificial light. The only improvements of modern times have consisted in rendering that process complete, so as to dissipate the whole of the decomposed fuel, and that in the most economical manner. This is the object of the lamps originally invented by Argand, and the subsequent improvements to which they have been subjected. The principle is simply that of admitting a larger quantity of air to the flame, by means of a circular wick, than can be done in any other way. By this means a current of air rushes through the cylinder on which it is placed, with great force; the light and heat are prodigiously augmented, and what would otherwise be dissipated in smoke is converted into a brilliant flame.

The expressed oils likewise form the basis of paints, when triturated with oxide of lead and colouring matter; and a composition of these, with lamp black, forms printing ink. The glossy, or painter's varnish, consists of different resins in a state of solution, whilst their menstrua are either volatile or essential oils, as well as alcohol. For this purpose,

either prepared copal or lac is gradually dissolved in oil of turpentine; or turpentine and balsam of copaiva are dissolved in alcohol, to which is added a solution of copal. What are termed the essential varnishes consist simply of a solution of resin in oil of turpentine. When the varnish is applied, the essential oil flies off and leaves the resin. The solubility of caoutchouc in oil of turpentine, and some of the liquid hydro-carbons, has been taken advantage of to form compounds, which have been successfully applied to the manufacture of waterproof clothing. A varnish is thus formed, several coats of which are first applied to one side of cotton and woollen cloth, and then by bringing the varnished surface of the two pieces together, and passing them between two heavy rollers, the two pieces are made to adhere, and the interstitial spaces completely filled up. So, again, the arts of dyeing, calico-printing, etc., are solely dependent upon the colouring matter which is so abundantly furnished by vegetables, and the chemical union into which it may be made to enter with other bodies.

But perhaps none of these vegetable products have been more universally made use of from the earliest period, than olive oil. The ancients used it even more extensively than the moderns, as appears, not only from the records of profane history, but even from many facts and illustrations in the sacred writings. The olive-crowned mountains which studded the promised land were especial indications of its fertility—expressly was it predicted that it should be a land of "oil, olive, and honey." Nor was it merely to administer to the wants and comforts of the Israelites, that this product was furnished in such rich abundance. This, too, was placed among the "earthly elements," which were to prefigure "good things to come"—to typify those hidden energies which, operating through all time, were to bring man back again to his Maker, and to reinstate him in blissful communion with the Source of all good. Thus it was used as a significant appendage to the various offerings and sacrifices of the Jewish law; in the symbolical candlestick and its sevenfold light, and most of all in the various preparations after "the art of the apothecary" or chemist of the age, directed for the consecration of holy places, holy things, and holy persons: here by marking out to all future generations the most important feature in the economy of our salvation—that the Great Deliverer was the Messiah, the Christ, the Anointed One — that when in our helpless misery no overture for reconciliation ever could have been made on our part, the glorious method of our redemption originated in the unfathomable love of Him whom we had offended—"I have found a ransom," "I have laid help upon one that is mighty —with my holy oil have I anointed him." Thus again may our minds, if rightly directed, be brought readily to revert from earthly things to heavenly, and be led, by divinely established links of association, from that which is seen and temporal to that which is unseen and eternal.

THINGS SECRET AND REVEALED.

In these revealed things there is matter enough to exercise our studies had we Methuselah's lease of life sealed to us. In the revealed things of God, there is so much yet unrevealed, that we might search and dig into them, with the addition of a promise to encourage industry. "Then shall we know, if we follow on to know the Lord," Hos. vi. 3. So much, I say, that when we have travelled many years in the disquisition and search thereof, we may sit down and complain our lives are too short for our work, and truly confess that the greatest part of what we know is nothing to what we are ignorant of. Oh that upon these studies Christians would lay out their time and spirits! and for your encouragement and satisfaction keep this consideration alive upon your hearts, we shall not always be ignorant; secret things shall not always be secret. The time is coming when mysteries shall be revelations; when we shall be able to read that in the original which we cannot now so much as spell out in the translation, nor in any measure understand with the help of all our commentaries.—*Case.*

A WONDER.

I think if there were but one corner of the earth, though in the remotest part, where men might go and get a look of so wonderful and important a thing as God's express will, written and sent from heaven to the earth, about our duty here and blessedness for ever, should we not think it worth our crossing the sea, and of the greatest expense of time and labour? It is truly a wonder how we can read and consider the Scripture without wondering.—*Fleming.*

THE JEWISH AND THE CHRISTIAN DISPENSATIONS.

It is of great importance to a right understanding of the word of God that we should have clear ideas of the Jewish dispensation and the Christian dispensation. In the Bible these two different modes by which God made known his will to man, are called the Law and the Gospel. The law means all those rules and directions which God gave to the Jews by his servant Moses; and the gospel means the good news which Christ and his apostles preached. These two systems of religion are distinguished by various names: sometimes they are called Judaism and Christianity, that is, the Jewish religion and the Christian religion; sometimes the Jewish or Mosaic economy, and the Christian economy.

The terms dispensation and economy have the same meaning. They signify an arrangement or plan. To explain this, look at the management of a school. The rules of a school are the dispensation or economy of the school. The laws of a country are the dispensation or economy of the country. The Jewish dispensation or economy is the plan by which God managed and governed the Jews, before the revelation of Christianity; the Christian dispensation or economy is God's plan for bringing back a sinful and a fallen world, both Jews and Gentiles, to himself.

At the time of Abraham, which is nearly three thousand years ago, almost all mankind had forsaken God and worshipped idols. To preserve the knowledge of himself in the world, God called Abraham, and promised that he should be the father of a great nation, and that this nation should possess the land of Canaan, which is in the western part of Asia, and is about two hundred and ten miles in length, and nearly one hundred miles in breadth. God further told Abraham that in his seed all the families of the earth should be blessed. There were three reasons why God called Abraham: 1. That through him the knowledge of the true God might be preserved on the earth; 2ndly. That He might communicate to Abraham and his descendants his will, and, through them, make it known to the world; 3rdly. That Christ might be one of his descendants. For these purposes it was necessary that the family of Abraham should be a separate people, for had they mixed with other nations they would soon have been led away into idolatry. It would also have been very difficult to ascertain what revelation God had made to the world; but when that revelation was made to one people it was easy to find out what it was: and had not God chosen Abraham and his descendants, it would have been almost impossible for us to trace to what family Jesus Christ belonged. To keep the Jews a separate people God gave them the laws which we call the Jewish dispensation. There was mercy to the Jews, and to the world too, in God's thus shutting them out from other nations by peculiar laws; he fenced them in that he might teach them, and, through them, the world.

The promises which God made to Abraham he repeated to Isaac and to Jacob. Jacob had twelve sons, by whose names the twelve tribes of Israel were called. In the book of Genesis, there is the history of Jacob's family. It is there recorded that a famine in Canaan led to their settlement in Egypt, where they remained about two hundred years. God raised up Moses to bring the people of Israel out of Egypt; he would have led them at once into the land he had promised to Abraham, but they refused to go up, therefore he punished them by sending them back to wander for forty years in the wilderness. It was while the people of Israel were in the wilderness that God gave them the laws called the Jewish dispensation or economy. After the death of Moses, Joshua was the leader of the people of Israel; after Joshua, God gave them judges; and after the judges, they had kings: but neither Moses, nor Joshua, nor the judges, nor the kings, had any authority to make laws. Our rulers can enact what they please, but the rulers of the people of Israel could neither make nor alter any laws; their laws were all made by God; and when they did make any laws of their own, they were wrong. In reading the history of the Jews in the Old Testament, it will be found that God watched over them with great kindness; that he directed all their affairs; that he wrought many miracles among them; that when they obeyed God they were happy and prosperous; and when they disobeyed him they were punished. Besides these laws for the government of the nation, God gave the people of

Israel prophets to afford them special instructions in religion.

The Jewish dispensation was intended for the temporal preservation of a nation, and all its laws, and institutions, and ceremonies were strictly suited to this object. God also appointed officers—the high priest, the priests, and Levites—to direct and assist the Jews in observing the laws which he gave them, and it was at the peril of these officers to do any thing but what God commanded. As the Jews were not to mix with any other nation, God directed that their public worship should be at Jerusalem only, after the building of Solomon's temple: there they were to offer sacrifices and to observe all the feasts and ceremonies which God had appointed. To keep them a separate people, God also gave them many directions about what they might eat and what they might not eat.

The Jewish dispensation was typical. A type means something appointed by God to be a figure or representation of that which is to come. Therefore, when it is said that the Jewish dispensation was typical, it is meant that it was intended by God to represent something else, to shadow forth to all the world the gospel of Christ. Paul, in the Epistle to the Hebrews, which was written to explain the Jewish dispensation, speaks of "the law having a shadow of good things to come." He says also that "it is not possible that the blood of bulls and of goats should take away sin;" but all these sacrifices pointed to a sacrifice to come. The Jewish dispensation was intended to indicate that there was a great reality by which the Jews might be saved. It was not designed to declare to a guilty Jew the pardon of his moral offences, it was only intended to indicate that there was a dispensation to come, by which the pardon of sin to Jew and Gentile would be granted; and to that dispensation the Jews were to look forward, as clearly exhibiting the means of eternal salvation. The Jewish dispensation was, therefore, in all respects, a shadow of good things to come, but it was not the substance itself. It is true, we read of offences that were to be forgiven when sacrifices were offered; but these were not actions sinful in themselves, but ceremonial offences, such, for instance, as touching a dead body. The Jewish dispensation was temporal. It was not intended to be permanent any more than a shadow is intended to be permanent.

We should pay some attention to the time and circumstances under which the Jewish dispensation came to an end, and the Christian dispensation began, that we may not mingle them together. There is danger of so doing, because the end of the one and the beginning of the other, are both included in the New Testament. If you suppose all the New Testament relates to the new dispensation, you are mistaken. The four Gospels describe what took place at the close of the old dispensation, if we except what happened after the resurrection, when the Redeemer appeared to his disciples. The institutions of the old dispensation were observed by the Redeemer. He was circumcised, and one of the last acts of the Redeemer's life was eating the passover with his disciples. This was a feast peculiar to the Jewish dispensation. We hear him, also, directing the people to do what the scribes and pharisees commanded them, because they sat in Moses' seat, that is, to apply the law of Moses to the conduct of the people. If, then, we find Christ observing all the ordinances of Moses, and enjoining the observance of them till his death, and no longer, we come to the moment when the old dispensation closed, and the new economy began. If it be asked, why this particular period was fixed upon for the introduction of the new dispensation, it was because that Sacrifice was offered, of which all the sacrifices of Moses were types and signs; when the substance was come the shadows were unnecessary. It is on this account that the apostle Paul grounds his reasoning in the Epistle to the Hebrews, when he argues that the Jewish law is abolished. Everything connected with the Jewish dispensation was at an end when the Redeemer exclaimed, "It is finished," and gave up the ghost. "But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: how shall not the ministration of the Spirit be rather glorious?" 2 Cor. iii. 7, 8. We have no right to adopt any part of the ceremonial economy now: it was not intended for us, nor is it binding on the Jews themselves, under Christianity.

The Christian dispensation is a universal economy intended for the whole world. It has to do with each individual to whom the word of God brings it. The last command of the Saviour to his disciples before his ascension to heaven was, "Go ye into all the world, and preach the gospel to every creature," Mark xvi. 15. It was introduced by the preaching of the apostles, who were inspired men, ministers chosen by Jesus Christ to be witnesses of his resurrection, and to make known the gospel to the world. To prove that these men were inspired, (and by being inspired is meant, immediately taught by the Spirit of God,) they were enabled to speak languages they had never learned and to work miracles; the apostles possessed a power which no others had, that of communicating the gift of working miracles by laying on their hands. Others could work miracles and speak languages they had never been taught, but only the apostles could communicate miraculous powers.

The laws of the Christian dispensation were all given by Christ. He communicated his will by his Spirit to inspired men; and these laws are recorded for the direction of the church to the end of the world, in the epistles of the New Testament. And Christians are under the most solemn obligations to obey these laws. We have seen that the Jewish dispensation was intended for one nation, but the Christian dispensation is intended for all nations. All the distinctions of the Jewish dispensation are done away. Now, there is no nation that God calls his own more than another; neither is one place selected as the spot where worship is to be offered. The Jewish dispensation was typical: Christianity is the reality which the Jewish dispensation prefigured, the truth which it represented. The Jewish dispensation was intended to continue only for a time, and belonged to the things of time: Christianity is spiritual and eternal, it relates to the mind, it is intended to purify the heart, to save the soul. It is not a religion of ceremonies, but of power. Christianity has the Lord's day, which is intended to teach the resurrection of Christ; baptism, which is intended to teach the depravity of human nature and the means of purifying it; and the Lord's supper, which teaches the great fact that Christ died for the guilty.

Christianity is also eternal. It deals with us as immortal beings, and is to prepare us for eternity. "There is none other name under heaven given among men, whereby we must be saved," but the name of Jesus, Acts iv. 12. "How shall we escape, if we neglect so great salvation?" Heb. ii. 3. "Search the Scriptures," then, for yourselves. Try every thing by the word of God. Believe nothing in religion without examining the Bible, that you may see what is the truth of God. Take the Bible also as the rule of your conduct. Whatever God says, believe. Whatever God commands, do. This is the book by which you will be judged at the last day; therefore, let it be the book by which you are ruled now.

B.

THE PERAMBULATOR.

DERBYSHIRE.

In other English counties may be found more commanding heights, more extended vales, more expansive lakes, and more fertile fields than in this; but in picturesque, romantic, and fantastic scenery, Derbyshire is unrivalled. With such a sunlit scene of surpassing beauty before me, as that which now arrests my attention, it seems but a mockery to attempt to put on paper aught that can convey the faintest resemblance of it to the mind of another. If it were possible to paint that lovely dell, that rock-impeded stream, those pointed crags, and that broad-breasted and towering eminence, fringed with fantastic vegetation, still the ruddy light that illumes the whole, the health-giving gale that prevails, and that pleasurable excitement and deep emotion produced in the mind of the gazer, would be wanted to enable a stranger to realize the scene.

When we look on a wondrous work of art, be it statue or painting, our admiration is blended with some homage towards the gifted hand that achieved it, and when we read an author in whom we delight, if he be on earth, we long to take him by the hand, and if in heaven, we yearn to hold communion with his spirit; but how much more are our feelings called forth, when gazing on the glowing scenes of creation. It is the mind, and not the tongue, that bursts into the ejaculation, "What has God wrought!" There is such a consciousness of the presence of an Almighty hand, that it makes the spirit solemn, and seals up the lips in silence. "I was dumb, I

opened not my mouth; because thou didst it," Psa. xxxix. 9. I need not tell him who has rambled the north-west parts of Derbyshire as freely as I have, that the Peak scenery is rather to be felt in passive ecstasy, and in deep and voiceless emotion, than to be described. Its romantic rocks and glens, the roar of its flying streams, the welling up of its still waters, the silence of its beautiful dells—

"Such a delicious air is thrown,
Such a reposing calm is known
On these delightful hills,
That, as the dreaming poet lies
Drinking the splendour of the skies,
The sweetness which distils
From herbs and flowers—a thrilling sense
Steals o'er his musing heart, intense,
Passive, yet deep; the joy which dwells
Where nature frames her loveliest spells,
And fancy's whispers would persuade
That peace had here her sojourn made,
And love and gladness pitched their tent;
When from the world in woe they went."

But not only is the Peak scenery delightful, but the scenery of other parts. In my youthful days, I visited Dovedale, with one who entered fully into its beauties. We roamed along the river, climbed the crags, explored the caverns, loitered in the dells and dingles, and visited every surrounding object of attraction. Few have been the periods of my life, wherein so much of gratification in so brief a space has been enjoyed. The river, the pointed rocks, the craggy heights, the caverns, the rifts and ravines, the fountains and waterfalls, made an impression on my mind which, neither the occupations nor the cares of succeeding years have erased. Since then my brow has been graven, and my spirit sobered, for revolving time and change have so continually been whispering in my ears, or crying aloud of the mutability of earthly possessions, and earthly enjoyments, that they have compelled me to believe them. The Rock of ages is our only solid support. In Him only should we trust "in whose hand is the soul of every living thing, and the breath of all mankind," Job xii. 10.

We went to Whetton Cavern. The height of the rock from the bed of the river may be four or five hundred feet. The cavern is an arresting spectacle in the eye of the visitor. At a distance, its fine gothic entrance has the appearance of art; but, on a nearer approach, the rude, massive, and unsculptured archway assumes a boldness which art never attains. The grotto is very capacious, the termination of its windings being lost in the obscurity of the place. The entrance of the cave is, perhaps, from two to three hundred feet above the water below. After exploring the gigantic cavern, we crept through a craggy rift, passing on carefully, one after the other, and then descended the precipitous descent to the river, now holding by the projections of the rock, and now grasping the brushwood which adorned its rugged sides.

We went also to Hecton Mines, the descent into which being attended with danger, and clothed with an air of adventure, was just such an undertaking as then suited me. Stripping off my clothes, and putting on the coarse flannel garb of a miner, with a broad-brimmed, slouched hat on my head, I entered the little cart, which was drawn by a small horse, through an aperture just large enough to admit it into the very heart of the mountain.

The days of which I speak are so long gone by, that, though memory has faithfully retained the general features of the exciting enterprise, many of its interesting particulars have escaped me. Even while I make these remarks, circumstances that I had forgotten come flitting like shadows before me; again I see the mountain apparently on flames, on account of the steam-engine fires kindled in the large, lofty, and cathedral-like excavation in its centre. Twelve hundred feet have I to descend, and the mountain is now as much above me. Again, with a taper flaring in the strong draught, the molten tallow running over my hand, I descend the perpendicular ladders fastened to the sides of the different shafts, the wet earth and clay, left by the shoes of the miners on the rounds of the ladders, oozing through my fingers at every renewed grasp. Again I writhe myself through the crooked avenues, and tortuous windings that occasionally vary the precipitous descent. The cave of spar, ninety fathom deep in the earth, is now before me, giving back from a thousand bright surfaces, points, and angles, the light of my taper. I hear the bellowing blasts of gunpowder that tear up the rock, echoed around me on every side. The miners, with their black faces, regard me with wonder. A loose round of the ladder has come out in my hand, in my ascent, and jeopardized my life. Again I have arrived at the steam-engine in the heart of the mountain, reeking with perspiration, from heat and toil. The outlet is piercingly cold. I have

cast off my miner's clothes, purified myself with a free libation, and am now, once more, habited in my own attire, in quest of other adventures.

The Derwent, the Dove, the Erwash, and the Trent, are the principal rivers in Derbyshire; but the wanderer in this beauteous land finds many other gliding streams, beside which he muses with delight. And then, again, there are places which, in addition to their beauty, attract him by their traditionary interest, or by eventful circumstances, which have rendered them remarkable.

The Christian rambler of the Peak will not neglect to visit Eyam, nor to pause at the tomb and cross in its churchyard, and at the grassy mound on the hill. The village of Eyam is about three or four miles from Tideswell. It was once populous and flourishing, but now its inhabitants are few: a circumstance to be attributed, in a great degree, to the exhausted state of the lead mines in the neighbourhood. This village was desolated by the plague in 1666. "The year after that awful and terrible period, when the destroying angel passed over this island, and in the cities of London and Westminster swept away three thousand victims in one night, the visitation was revived in this distant village, and four-fifths of the inhabitants perished in the course of the summer." Through this fearful and protracted calamity the village rector faithfully tended his stricken flock; his fair and affectionately-attached partner, Catharine, fell a sacrifice. It was to keep his people from wandering abroad, and thereby spreading contagion, that the good minister remained with them. It must have been a heart-affecting sight to witness the good pastor every sabbath addressing, from his rocky pulpit, his congregation gathered around him on the grassy steep, while every now and then the piercing cry arose of one or other of them, whose fiery, blood-shot eye and raging thirst, told too plainly that the pestilence had struck another victim. On swept the plague, and soon the chnrchyard had no space for the dead; they were buried on the hill above the village. The tomb of Catherine Mompesson, the pastor's wife, is visited by many.

"Among the verdant mountains of the peak
There lies a quiet hamlet, where the slope
Of pleasant uplands wards the north winds bleak;
Below, wild dells romantic pathways ope;
Around, above it, spreads a shadowy cope
Of forest trees: flower, foliage, and clear rill
Wave from the cliffs, or down ravines elope;
It seems a place charmed from the power of ill
By sainted words of old—so lovely, lone, and still.

"And many are the pilgrim feet which tread
Its rocky steeps, which thither yearly go;
Yet less by love of nature's wonders led,
Than by the memory of a mighty wo,
Which smote, like blasting thunder, long ago
The peopled hills. There stands a sacred tomb,
Where tears have rain'd, nor yet shall cease to flow,
Recording days of death's sublimest gloom:
Mompesson's power and pain — his beauteous Catherine's doom."

In the park the young people in the neighbourhood of Tideswell, at Easter, take with them a cup and a little sugar, and set off for the Dropping Tor, where, catching enough water to dissolve the sugar, they mingle the two together, and drink off the pleasant draught. This is called "sugar-cupping." Poor things! let us not begrudge them their cup of sweets, seeing that it may so soon be succeeded by one of wormwood and gall.

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I am now near Pool's Hole, having left it in search of other curiosities. Though Derbyshire is near three score miles long, with a breadth in some places of more than thirty, in the southern and eastern parts there is little to attract the feet of a perambulator. The rocky Peak district, however, abundantly supplies the deficiency; for, in the limestone rocks prevailing there, are between twenty and thirty caverns of various dimensions. Those who have visited the Peak Cavern, Matlock Caverns, Bagshaw's Caverns, Elden Hole, Golcondo, and Pool's Hole, will not soon forget the wonders they have witnessed.

Pool's Hole is a fit place to be gazed on with wonder, and talked of afterwards with enthusiasm. From the entrance of the cave to the Mary Queen of Scot's Pillar, all is arresting and impressive. But who was Pool? A reckless and daring freebooter, who, in this gloomy, yet romantic cavern, found a retreat. The baronial halls of England, ample as they are, shrink into insignificance, when compared with this capacious vault, which is more than two hundred yards in length, with a height in some places of at least fifty feet. From amid these dark recesses and huge blocks of irregular rocks, the lawless brigand sallied forth on his desperate enterprises; and here, with his booty, he screened himself from pursuit. The dropping-water, the grotesque and monstrous shapes of the stalactites, the illuminated crags, and deep, dark shadows, as seen in the glare of torchlight,

are wondrously imposing. Pool's Shelf, and Closet, and Chamber, are regarded by many with awe, and something akin to the expectation of the freebooter making his appearance passes through the mind.

Those who are fond of Peak scenery, should roam through Wye Dale, and try to explain how it is that so small a stream should possess so mighty a pathway, for the rocky excavation in its breadth and depth is more fitted for a vast and turbulent flood than for so small a river. True it is, that in some places the Wye becomes impetuous, and foams and chafes itself to fury; arrested in its course by the huge rocky fragments that have broken away from the impending crags, yet still the stream is trivial when compared to the rocky rift through which it flows.

But if the river be small, Wye Dale is a place full of interest, and clothed with beauty. Rising, as the rocks do, on either hand, to a vast height, and assuming endless shapes, they minister to imagination. The huge blocks become bastions, the towering crags are citadels and castles, the pointed pinnacles are spires, and the dark foliage, springing from the shadowy fissures, and hanging over from the beetling eminences, deeply impress the mind of the spectator.

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Oh the delight of rambling without being compelled to keep any direct course, or to be at any particular spot at a given time! to roam the valleys, or to zigzag up and down the mountains, breathing heaven's pure air, gazing around with dumb astonishment, and then bursting into an ejaculation of delight and thankfulness! To have your feet on the head of Mam Tor, to muse on the Shivering Mountain, and to explore Peak's Hole, are no common enjoyments. The very approach to Peak's Hole is itself a treat. The stream issuing from the cavern, the perpendicular rocks, the rookery among the elms, and the everlasting hills, are wondrously arresting.

Look at that glorious arch at the entrance of the first cave, a hundred and eighty feet in its span; the cave itself being two hundred and twenty feet in length, its roof richly hung with gigantic spiral stalactites. The gloomy, shrouded, livid light of the cave, sobers the gay, and solemnizes the thoughtful. As in a windy, sunshiny, summer's day, the shadow of a great cloud is seen spreading itself suddenly over the sunlit lands, so in the cave is the sunny spirit overshaded. Turn from the light, and the place is yet darker. But now we have torches; lead on, guides, through the low and contracted passage!

This is the Bell House, and, as I wave my torch, the awful void above me seems immense. I have reclined at length in the shallop, or ferry-boat, and crossed the watery pathway, the rock above me beetling down almost to my very face. Another cavern! stupendous! This is the Hall of Pluto. The rugged limestone rocks, and the ledge yonder, illumined by the tapers of the conductors, are a spectacle indeed.

The water is dropping apace from the vault above. On guides! On! We are in Roger's Rain House, and at last we have reached the Devil's Wine Cellar. Awful abyss! but the eye cannot penetrate its depth. What an underground mansion have we explored, for its extent is more than two thousand feet! Rocks, abysses, avenues, and arches, caverns, stalactites, heights, and precipices without end.

Nature! where ocean heaves his billowy head,
  Where rugged mountains frown with beetling brow,
Or caverns wide their gloomy terrors spread,
  How wildly great! how wonderful art thou!

* * * * *

This churchyard of Bakewell commands an enchanting prospect; but while I gratefully enjoy it, those grassy hillocks and grey tombstones keep reminding me of the fading nature of earthly things. One says, "The time is short;" and another, "Prepare to meet thy God." The Wye and the Derwent, at the point yonder, mingle their streams, and the noble mansion visible among the woods that embosom it, is Haddon Hall. Report speaks loudly in its praise as being one of the finest old baronial residences in the kingdom, but I must visit Chatsworth.

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I have just left Chatsworth, the proud Palace of the Peak, and am standing by the elegant stone bridge that bestrides the Derwent, near the island. Chatsworth is certainly, either regarded in respect of its size, situation, external or internal magnificence, among the first private mansions in England. No wonder that it should be called one of the wonders of the Peak. It stands in an extensive park, amid a noble amphitheatre of wood, and he who can gaze on the varied scenes that spread around, of hill, dale, wood and

water, forest scenery, and distant barren mountains, with the serpentine Derwent in the valley, without a sparkling eye and glowing heart, must be somewhat lethargic in his disposition.

I hope there is but little within me that envies the possession of a splendid dwelling; but this princely pile, with its lordly chambers, noble library, paintings, statues, carvings, gildings, grand conservatory, and flower gardens, with all that wealth can amass, and taste arrange; where nature and art vie with each other in their costliest offerings — this princely pile, I say, affords so strong a contrast to some of the mountain tenements of the miners, that a thought of the unequal division of the comforts and luxuries of life, wins its way to my heart, in spite of me. A momentary reflection, in some degree, corrects it; for I question whether the poor man does not regard his newly whitewashed cottage, his flourishing garden, and laden grape vine, with a satisfaction equal to that of the Duke of Devonshire, when he gazes on the Palace of the Peak.

Among the paintings at Chatsworth, "Bolton Abbey, in the Olden Times," by Landseer, attracts much attention; and among the marbles, Bartolini's Venus; Canova's Napoleon's mother; a bust of Petrarch's Laura, and a group of Cupids, are highly prized. In the grand conservatory, the gigantic palm and dwarf plantain are to be seen; and in the grounds, the tree planted by Queen Victoria; and the copper-tree, a work of art, whose branches shed a shower, are curiosities.

"I always loved thee, and thy yellow garb,
October, dear! And I have hail'd thy reign,
On many a lovely, many a distant plain;
But here, thou claim'st my warmest, best regard.
Not e'en the noble banks of silver Seine
Can rival Derwent's, where proud Chatsworth's towers
Reflect Sol's setting rays, as now yon chain
Of gold-tipp'd mountains crown her lawns and bowers.
Here, countless beauties catch the ravish'd view;
Majestic scenes, all silent as the tomb;
Save where the murmuring of Derwent's wave,
To tenderest feelings the rapt soul subdue,
While shadowy forms seem gliding through the gloom,
To visit those again they loved this side the grave."

If picturesque cottages, substantial farm-houses, and handsome villas, scattered through a lovely district, with sloping hills, fertile valleys, towering crags, beetling rocks, woods, and meadow land, in endless variety, can render a walk delightful, then have I had a delightful ramble. The rolling river, and the rocky barriers of the different dales, are goodly objects. Old High Tor, bare and jagged as its summit is, has contributed largely to my pleasure, and the lofty hill, the Heights of Abraham, has not been less generous in ministering to my delight. I have visited the noble Spar-cavern near its top, and am now gazing around from this commanding spot, looking down on Matlock, and on the glorious crags that rise up from the river. High Tor yonder, and Wild Cat Tor, and the Romantic Rocks, are a part of this enchanting prospect. Once more, I say that, in picturesque, romantic, and fantastic scenery Derbyshire is unrivalled.

Excited, awed, and humbled by the beautiful, sublime, and impressive scenes that meet my view, weighty thoughts present themselves to my reflection. How little do we know of the real history of the things that surround us! The historian may tell us when, and by whom, the poor, pigmy habitations of man were formed, those "houses of clay, whose foundation is in the dust, which are crushed before the moth." And he may dwell on the changes wrought by the strife, contention, and violence of those who have gone before us, who were "but of yesterday, and knew nothing," because their days upon the earth were a shadow, but of the arcana of nature's operations we are left in ignorance. Who shall tell us of the changing of the rushing river into the quiet gliding brook? of the giant formations of rock and mineral in the heart of the earth? Of the breaking up of the level plain, and of the overturning of the everlasting hills? Here the historian becomes dumb, and the hoary chronicler lays his hand upon his mouth. Dumb also let me be, for the spirit of man has not strength enough to grapple with these dread secrets of the Almighty One.

In speechless trance, dumb let me be
Where rocks arise and waters roar;
Enough! a heavenly hand I see,
And love, and wonder, and adore!

LEBANON.

Lebanon is called in Scripture "a mountain upon a mountain," or a double mountain, and is divided into two ranges, distinguished by the names of Libanus and Anti-Libanus in the writings of the ancient geographers. The valley between them is called Cælo-

Syria, or Hollow Syria. The eastern ridge extends from near Antioch to the plain of Hauran, and as it approaches the latter place, it is called Djebal Saeikh, which is the ancient Hermon. The western ridge is less extensive, and runs almost parallel with the coast. The summits of Lebanon are much higher than any other part of Syria, and as they may be seen from a great distance, they add much to the interest of every extended prospect that is presented throughout the land. The basis of the mountain is limestone, and in several places, both at a little distance from the sea and at a great elevation, I picked up many impressions of shells of different species, formed in clay of a light colour, relics of the antediluvian age. The sides present every variety of soil and climate, and some of the summits are said to be always covered with snow.

The first mention of Lebanon is in the prayer of Moses, when he besought the Lord that he might see "that goodly mountain, and Lebanon." It was then inhabited by the Hivites. There is frequent reference to the fountains, wells and streams of Lebanon, as well as to its vines, flowers, roots, fir-trees, box-trees, and cedars; and in one description of the latter-day glory, it is said, "The fruit thereof shall shake like Lebanon." The allusions of the prophets appear very striking to those acquainted with the circumstances of the place. We learn from Hosea that Israel shall one day be as "the vine of Lebanon," and its wine is still the most esteemed of any in the Levant. What could better display the folly of the man who had forsaken his God, than the reference of Jeremiah to the "cold-flowing waters" from the ices of Lebanon, the bare mention of which must have brought the most delightful associations to the inhabitants of the parched plain? The psalmist declares that "the voice of the Lord breaketh the cedars; yea, the Lord breaketh the cedars of Lebanon;" and a more sublime spectacle can scarcely be conceived than the thunder rolling among these enormous masses, and the lightning playing among the lofty cedars, withering their foliage, crashing the branches that had stood the storms of centuries, and with the utmost ease hurling the roots and trunks into the distant vale. But, by Isaiah, the mountain is compared to one vast altar, and its countless trees are the pile of wood, and the cattle upon its thousand hills the sacrifice; yet if a volcanic eruption were to burst forth from one of its summits, and in torrents of liquid fire to enkindle the whole at once, even this mighty holocaust would be insufficient to expiate one single crime, and the sinner is told that "Lebanon is not sufficient to burn, nor the beasts thereof for a burnt-offering." The trees of Lebanon are now comparatively few, and with them are gone the eagles and wild beasts, to which they afforded shelter; and it is of its former state, and not of its present degradation, that we are to think, in reading the glowing description of the prophets. "The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious," Isa. lx. 13.—*Hardy.*

FILIAL LOVE.

Mr. Philippo says that filial dutifulness and attachment are remarkable traits in the character of the Africans, and sometimes manifest themselves in a way peculiarly touching.

"What kind of a woman was your mother?" said a slave-master, some years ago, in a familiar mood, to a fine African boy whom he had purchased. The boy's heart writhed beneath the associations it awakened. "Come, tell me," said the white man, who regarded the black man as a brute, only fit to be insulted, "What kind of a woman was she? Was she tall? Was she thin? Was she old? Was she beautiful?" The boy lifted up his glistening eyes, and in broken accents said, "How could a mother but be beautiful in the eyes of her child?" Maternal tenderness scarcely admits of an exception, and cases of infanticide are unknown. Lander, during his journey in Africa, frequently met with "mothers who carried about their persons little wooden images of their deceased infants, to whose lips they presented a portion of food whenever they partook of it themselves, and nothing could induce them to part with these inanimate memorials."

INSPIRED THEOLOGY.

Inspired theology is the heaven and sabbath of man's contemplations.—*Lord Bacon.*

Modern Eastern Scribe, or Writer.—From Wilkie.

EASTERN SCRIBES.

THE *schoterim*, or scribes, were different from the judges, for Moses had expressly ordained (Deut. xvi. 18) that in every city there should be appointed, not only judges, but schoterim likewise. It is very certain that Moses had not originally instituted these officers, but already found them among the people while in Egypt. For when the Israelites did not deliver the required tale of bricks, the schoterim were called to account and punished, Exod. v. 6—14. Now, as "satar," in Arabic, signifies to write; and its derivative, "mastir," a person whose duty it is to keep accounts and collect debts, I am almost persuaded that these schoterim must have been the officers who kept the genealogical tables of the Israelites, with a faithful record of births, marriages, and deaths; and, as they kept the rolls of families, had, moreover, the duty of apportioning the public burdens and services on the people individually. An office exactly similar, we have not in our governments, because they are not so genealogically regulated; at least, we do not institute enumerations of the people by families. But among a people whose notions were completely clannish, and among whom all hereditary succession, and even all posthumous fame, depended on genealogical registers, this must have been an office fully as important as that of a judge. In Egypt, the Levites had not yet been consecrated and set apart from the rest of the tribes; there, of course, the schoterim must have been chosen either out of every family, or, perhaps, merely according to the opinion entertained of their fitness for the office. In the time of the kings, however, we find them generally taken from the tribe of Levi, 1 Chron. xxiii. 4; 2 Chron. xix. 8—11; xxxiv. 13. This was a very rational procedure, as the Levites devoted themselves particularly to study; and among the husbandmen and people, few were likely to be so expert at writing as to be intrusted with the keeping of registers so important. Add to this, that in later times, the genealogical tables were kept in the temple. We find these schoterim mentioned in many other passages besides those quoted above. In Num. xi. 16, they are the persons of respectability from among whom the supreme senate of seventy is chosen. In Deut. i. 15, mention is made of schoterim appointed by Moses in the wilderness, although the people had previously had such magistrates in Egypt; most probably he only filled the places of those who were dead. In Deut. xx. 5, we see

them charged with orders to those of the people that were selected to go to war, which is perfectly suited to my explanation of the nature of their office. In Deut. xxix. 10, xxxi. 28, Josh. viii. 33, xxiii. 2, we find them as representatives of the people in the diets, or when a covenant with God is entered into. In Josh. i. 10, they appear as the officers who communicated to the people the general's orders respecting military affairs; and this, again, corresponds to the province of muster-masters. In 2 Chron. xxvi. 11, we have the chief schoter, under whose command the whole army stands after the general, if, indeed, he himself be not so. In 1 Chron. xxvii. 1, the name of the office alone is mentioned.—*Michaelis.*

MARRIAGE CEREMONIES IN FRANCE.

Although it is not required by the laws of France that any religious ceremony should be superadded to the forms of civil contract, the usual practice with all persons who have any regard for their reputation is, to have the church service performed, after the formalities of the law have been complied with. In the middle and humbler orders the religious ceremony takes place in the forenoon, before the time for celebrating mass has passed over; but with the wealthy or upper orders the fashion of the country is, for the bridal folks to go to the church as soon after midnight as possible, for the mass may then be performed. The marriage ceremony as lately witnessed by the writer will now be described.

An intimation was given that the procession was arriving at the gate; and when I looked at the lamps and torches which preceded the bridal guests, and considered the hour, I was forcibly reminded of the parable of the virgins, "which took their lamps, and went forth to meet the bridegroom" at midnight; for though, in the present instance, meeting the bridegroom with "trimmed lamps" preceded the marriage ceremony, contrary to the eastern custom of encountering him with lights on his return to his home, there was enough of similarity to show that the modern custom in France, in the two particulars of lamps and midnight, corresponds with the ancient practice referred to by our Lord; but the number of the foolish virgins would, I fear, have greatly outnumbered that of the wise in the church of St. ——, if I were to pursue the analogy in its spiritual bearings.

At a quarter past twelve at night, the young couple, accompanied by their friends, entered the church of St. ——, and stationed themselves outside the railing which separates the aisle from the choir; and during the bustle attendant on their entry and the arrangement of their immediate circle, a great number of gentlemen entered the choir, and seated themselves in the stalls usually occupied by the clergy and other persons engaged in the celebration of mass, vespers, etc., or on chairs ranged around the choir, except on the altar end, with a music-desk in front of each, for the accommodation of an amateur band, of which the bridegroom was a member. Indeed, when I looked around and saw the theatrical arrangements, heard the tuning of violins and horns, and the whispering of many voices among the musical portion of the congregation, I could hardly persuade myself that I was not in a theatre awaiting the first crash from the orchestra. Had I slumbered for a moment, I certainly should not have exclaimed on waking, "This is none other but the house of God."

I happened to be in one of the pews nearest to the railing, and narrowly observed the manner of the officiating clergyman, who seemed a mild and timid man, but whose age and experience in such matters rendered it improbable that he felt any nervous agitation; his manner, therefore, of gabbling over the marriage forms, without ever raising his eyes to the man and woman before him, or using any impressiveness whatever, seemed to be attributable to that habitual want of spirituality which characterizes the manner of praying and reading in the church of Rome. The heartless way in which he pronounced a blessing was most extraordinary under such circumstances; certainly much more unusual than with the ministers of our own land.

When the ceremony of marrying the couple was over, they went to the altar, kneeling there during the performance of the marriage-mass, which commenced with the blessing, "May the God of Abraham, the God of Isaac, and the God of Jacob, be with you! May He join you together, and accomplish his blessing in you." The priest then proceeded, after some short preliminary supplication, to read the Epistle, commencing at the fifth chapter of the Ephesians, and the Gospel, from the nine-

teenth of Matthew, beginning with the third verse and ending with the sixth, after which a silken coverlid was held over the young couple by two of their friends, while the priest repeated in his usual low tone some appropriate words. Many exhortations and prayers, scarcely audible, followed, and the officiating priest consecrated the bread (of a peculiar kind) and wine, and received the communion with two other priests who were present on this grand occasion.

But, as if the clergy only had part or lot in this matter, while they were engaged in the most solemn rite of Romanism, in the transmutation of the elements into the actual body and blood, as the Romanist is supposed to believe, of the living God, "whom the heaven of heavens cannot contain," the band played on, as they had done before during the greater part of this mass, a well-known opera piece, with all the enthusiasm of which musicians are susceptible—heads, hands, and feet everywhere moving in time to a theatrical tune, while the thoughts and "intentions" of the priest were believed to be occupied with the highest imaginable mystery. While those who were disposed to be thoughtful were absorbed in the most serious contemplations, their ears were disturbed by these unhallowed sounds, and their better feelings insulted by such an impropriety; yet the far greater portion of the persons present enjoyed the music, as a relief to the tediousness of the mass, and for its own sake, while they admired the taste of the musicians who had thus complimented their fellow-player. When the mass was concluded, the music ceased, and the same benediction which had commenced the service at the altar concluded it, with the additional words, "So that you may see your children's children to the third and fourth generations, and may you finally inherit eternal life through the grace of our Lord Jesus Christ."

That persons familiarized from childhood to this combination of the sublime with the ridiculous, of spectacle and prayer, should not be offended at such ceremonies I can easily conceive; and that children and very impressible and unreflecting females should be pleased with the gaudy exhibitions so continually presented to them in the churches of Roman Catholic countries cannot awaken surprise; but that persons in the habit of studying the Bible, or at least with the free opportunities of doing so, and brought up in a Protestant country can be carried away by sights and ceremonies which grieve or shock the sober-minded Bible Christian, is wonderful, and shows to what extent the delusion of the human mind may be carried.

M. D.

THE TWO NEIGHBOURS.

Farmer Gray had a neighbour who was not the best-tempered man in the world, though, in the main, kind and obliging. He was a shoemaker. His name was Barton. One day, in harvest time, when every hand on the farm was busy, this man came over to farmer Gray's, and told him, in rather a petulant tone, to send over and drive home his geese, for they were troubling his pigs and entering his garden. Farmer Gray replied mildly that he was sorry for it, but begged his neighbour to bear it a little longer, till he was at leisure to remedy the evil.

"I'll attend to them for you; see if I don't," the shoemaker said, still more angrily than when he first called upon farmer Gray, and then turned upon his heel and strode off hastily towards his own house, which was quite near to the old farmer's.

"What can be the matter with these geese?" Mrs. Gray said about fifteen minutes afterwards.

"I really cannot tell, unless neighbour Barton is taking care of them. He threatened to do so if I didn't attend to them immediatly."

"John! William! run over and see what Mr. Barton is doing with my geese," Mrs. Gray said in a quick and anxious tone to two little boys who were playing near.

The urchins scampered off, well pleased to perform any errand.

"Oh, if he has dared to do anything to my geese, I will never forgive him," the wife said angrily.

"Hush, Sally; make no rash speeches. It is more than probable that he has killed some two or three of them. But never mind if he has; he will get over his pet, and be sorry for it."

"Yes, but what good will his being sorry do me? Will it bring my geese to life?"

"Ah, well, Sally, never mind. Let us wait until we learn what all this disturbance is about."

In about ten minutes the children came

home, bearing the bodies of three geese, each without a head.

"Oh, isn't that too much for human endurance?" exclaimed Mrs. Gray. "Where did you find them?"

"We found them lying out in the road," said the elder of the two children. "And when we picked them up, Mr. Barton said, 'Tell your father that I have taken care of his geese for him, to save him the trouble, as his hands are all too busy to do it.' "

"I'd sue him for it," said Mrs. Gray, in an indignant tone.

"And what good would that do, Sally?"

"Why, it would do a great deal of good. It would teach him better manners. It would punish him, and he deserves punishment."

"And punish us into the bargain. We have lost three geese now, but we still have their well-fed bodies to eat. A lawsuit would cost us a good many geese, and not leave us even so much as the feathers, besides giving us a world of trouble and vexation. No, no, Sally; just let it rest, and he will be sorry for it, I know."

Next morning, as Mr. Gray was going along the road, he met the shoemaker; and as they had to pass very near to each other, the farmer smiled and bowed, and spoke kindly. Barton looked and felt very uneasy, but farmer Gray did not seem to remember the unpleasant incident of the day before.

It was about eleven o'clock of the same day that farmer Gray's little boys came running to him, and crying, "O father, father, Mr. Barton's hogs are in our cornfield!"

"Then I must go and drive them out," said Mr. Gray, in a quiet tone.

"Drive them out!" ejaculated Mrs. Gray. "Drive them out, indeed! I'd shoot them; that's what I'd do. I'd serve him as he served my geese yesterday."

"But that wouldn't bring the geese to life again, Sally."

"I don't care if it wouldn't. It would be paying him in his own coin, and that 's what he deserves."

"You know what the Bible says, Sally, about grievous words, and they apply with stronger force to grievous actions. No, no; I will return neighbour Barton good for evil; that is the best way. He has done wrong, and I am sure he is sorry for it; and as I wish him still to remain sorry for so unkind and unneighbourly an action, I intend making use of the best means for keeping him sorry."

"Then you will not be revenged on him, any how?"

"No, Sally, not revenged. I hope I have no such feeling; for I am not angry with neighbour Barton, who has done himself a much greater wrong than he has done me. But I wish him to see clearly how wrong he has acted, that he may do so no more; and then we shall not have any cause to complain of him, nor he any to be grieved, as I am sure he is, at his own hasty conduct. But while I am talking here, his hogs are destroying my corn."

And so saying, farmer Gray hurried off towards his corn-field. When he arrived there, he found four large hogs tearing down the stalks, and pulling off and eating the ripe ears of corn. They had already destroyed a good deal; but he drove them out very calmly, and put up the bars through which they had entered, and then commenced gathering up the half-eaten ears of corn, and throwing them out into the lane, for the hogs that had been so suddenly disturbed in the process of obtaining a liberal meal. As he was thus engaged, Mr. Barton, who had from his own house seen the farmer turn the hogs out of his corn-field, came hurriedly up and said, "I am very sorry, Mr. Gray, indeed I am, that my hogs have done this. I will most cheerfully pay you for what they have destroyed."

"Oh, never mind, friend Barton; never mind. Such things will happen occasionally. My geese, you know, annoy you very much sometimes."

"Don't speak of it, Mr. Gray. They didn't annoy me half as much as I imagined they did. But how much corn do you think my hogs have destroyed? One bushel, or two bushels? or how much? Let it be estimated, and I will pay you for it most cheerfully."

"Oh, no; not for the world, friend Barton. Such things will happen sometimes. And besides, some of my men must have left the bars down, or your hogs could never have gone in. So don't think any more about it. It would be dreadful if one neighbour could not bear a little with another."

All this cut poor Barton to the heart. His own ill-natured language and conduct at a much smaller trespass on his rights presented itself to his mind, and deeply mortified him. After a few moments' silence, he said, "The fact is, Mr.

Gray, I shall feel better if you will let me pay for this corn. My hogs should not be fattened at your expence, and I will not consent to its being done. So I shall insist on paying you for at least one bushel of corn; for I am sure they have destroyed that much, if not more."

But Mr. Gray shook his head and smiled pleasantly as he replied, "Don't think anything more about it, neighbour Barton. It is a matter deserving no consideration. No doubt my cattle have often trespassed on you, and will trespass on you again. Let us then bear and forbear."

All this cut the shoemaker still deeper, and he felt still less at ease in mind after he parted from the farmer than he did before. But on one thing he resolved, and that was, to pay Mr. Gray for the corn which his hogs had eaten.

"You told him your mind pretty plainly, I hope?" Mrs. Gray said, as her husband came in.

"I certainly did," was the quiet reply.

"And I am glad you had spirit enough to do it. I reckon he will think twice before he kills any more of my geese."

"I believe you are right, Sally. I don't think we shall be troubled again."

"What did you say to him? And what did he say for himself?"

"Why, he wanted very much to pay me for the corn his hogs had eaten; but I wouldn't hear of it. I told him that it made no difference in the world—that such accidents would happen sometimes."

"And that's the way you spoke your mind to him?"

"Precisely, and it had the desired effect. It made him feel ten times more than if I had spoken angrily to him. He is exceedingly pained at what he has done, and says he will never rest until he has paid for that corn. But I am resolved never to take anything for it. It will be the best possible guarantee I can have for his kind and neighbourly conduct hereafter."

"Well, perhaps you are right," Mrs. Gray said, after a few moments of thoughtful silence. "I like Mrs. Barton very much; and now I come to think of it, I should not wish to have any difference between our families."

"And so do I like Mr. Barton. He has read a good deal, and I find it very pleasant to sit with him occasionally during the long winter evenings. His only fault is his quick temper; but I am sure it is much better for us to bear with, and soothe that, than to oppose and excite it, and thus keep both his family and our own in hot water."

"You are certainly right," Mrs. Gray said, "and I only wish that I could always think and feel as you do. But I am a little quick, as they say."

"And so is Mr. Barton. Now, just the same consideration that you would desire others to have for you, should you exercise towards Mr. Barton, or any one else whose hasty temper leads him into words or actions that, in calmer and more thoughtful moments, are subjects of regret."

On the next day, while Mr. Gray stood in his own door, from which he could see all over the two or three acres of ground that the shoemaker cultivated, he observed two of his own cows in his neighbour's corn-field, browsing away in quite a contented manner. As he was going to call one of the farm hands to go over and drive them out, he perceived that Mr. Barton had become aware of the mischief that was going on, and had already started for the field of corn.

"Now, we will see the effect of yesterday's lesson," the farmer said to himself; and then paused to observe the manner of the shoemaker towards his cattle in driving them out of the field. In a few minutes Mr. Barton came up to the cows, but instead of throwing stones at them, or striking them with a stick, he merely drove them out in a quiet way, and put up the bars through which they had entered.

"Admirable!" ejaculated farmer Gray.

"What is admirable?" asked his wife, who came within hearing distance at the moment.

"Why, the lesson I gave our friend Barton yesterday works admirably."

"How so?"

"Why, two of our cows were in his corn-field a few minutes ago, destroying the corn at a rapid rate."

"Well, what did he do to them?"

"He drove them out."

"Did he stone them or beat them?"

"Oh, no; he was as gentle as a child towards them."

"You are certainly jesting?"

"Not I. Friend Barton has not forgotten that his pigs were in my corn-field yesterday, and that I turned them out without hurting a hair of one of them. Now, suppose I had got angry, and beaten his hogs, what do you think the result would have been? Why, it is much

more than probable that one or both of our fine cows would have been at this moment in the condition of Mr. Mellon's old Brindle."

"I wish you wouldn't say anything more about old Brindle," Mrs. Gray said, trying to laugh, while her face grew red in spite of her efforts to keep down her feelings.

"Well, I won't, Sally, if it worries you; but it is such a good illustration that I cannot help using it sometimes."

"I am glad he didn't hurt the cows," Mrs. Gray said, after a pause.

"And so am I, Sally; glad on more than one account. It shows that he has made an effort to keep down his hasty, irritable temper; and if he can do that, it will be a favour conferred on the whole neighbourhood; for almost every one complains, at times, of this fault in his character."

"It is certainly the best policy to keep fair weather with him," Mrs. Gray remarked; "for a man of his temper could annoy us a great deal."

"That word policy, Sally, is not a good word," her husband replied. "It conveys a thoroughly selfish idea. Now, we ought to look for some higher motive of action than mere policy—motives grounded in correct and unselfish principles."

"But what other motive but policy could we possibly have for putting up with Mr. Barton's outrageous conduct?"

"Other and far higher motives, it seems to me. We should reflect that Mr. Barton has naturally a hasty temper; and that, when excited, he does things for which he is sorry afterwards; and that, in nine cases out of ten, he is a greater sufferer from these outbreaks than any one else. In our actions towards him, then, it is a much higher and better motive for us to be governed by a desire to aid him in the correction of this evil, than to look merely to the protection of ourselves from its effects. Do you not think so?"

"Yes; it does seem so."

"When thus moved to action, we are, in a degree, obliging the whole neighbourhood, for the evil of which we speak affects all. And in thus suffering ourselves to be governed by such elevated and unselfish motives, we gain all that we possibly could have gained under the mere instigation of policy, and a great deal more. But to bring the matter into a still narrower compass. In all our actions towards him, and every one else, we should be governed by the simple consideration—is it right? If a spirit of retaliation be not right, then it cannot be indulged without a mutual injury. Of course, then, it should never prompt us to action; for if cows or hogs get into my field or garden, and destroy my property, who is to blame most? Of course, myself. I should have kept my fences in better repair, or my gate closed. The animals certainly are not to blame, for they follow only the promptings of nature; and their owners should not be censured, for they know nothing about it. It would then be very wrong for me to injure both the animals and their owners for my own neglect, would it not?"

"Yes; I suppose it would."

After this there was no more trouble about farmer Gray's geese or cattle. Sometimes the geese would get among Mr. Barton's hogs, and annoy them while eating, but it did not worry him as it did formerly. If they became too troublesome, he would drive them away, but not by throwing sticks and stones at them, as he once did.

Late in the fall of the year, the shoemaker brought in his bill for work. It was a pretty large bill, with sundry credits.

"Pay-day has come at last," farmer Gray said good-humouredly, as the shoemaker presented his account. "Well, let us see," and he took the bill to examine it, item after item.

"What is this?" he asked, reading aloud: "Cr. By one bushel of corn."

"It's some corn I had from you."

"I reckon you must be mistaken. You never got any corn from me."

"Oh yes, I did. I remember it perfectly. It is all right."

"But when did you get it, friend Barton? I am sure that I hav'n't the most distant recollection of it."

"My hogs got it," the shoemaker said in rather a low and hesitating tone.

"Your hogs!"

"Yes. Don't you remember when my hogs broke into your field and destroyed your corn?"

"Oh dear! is that it? Oh no, no, friend Barton, I cannot allow that item in the bill."

"Yes, but you must. It is perfectly just—and I shall never rest until it is paid."

"I can't, indeed. You couldn't help your hogs getting into my field; and then, you know, friend Barton," (lowering

his voice,) "my geese were very troublesome."

The shoemaker blushed, and looked confused, but farmer Gray tapped him familiarly on the shoulder, and said, in a lively, cheerful way, "Don't think any thing more about it, friend Barton. And, hereafter, let us endeavour to do as we would be done by, and then every thing will go on as smooth as clock-work."

"But you will allow that item in the bill?" the shoemaker urged perseveringly.

"Oh no, I couldn't do that; I should think it wrong to make you pay for my own or some of my men's negligence in leaving the bars down."

"But then" (hesitatingly) "those geese. I killed three; let it go for them."

"If you did kill them, we ate them, so that is even. No, no; let the past be forgotten; and if it makes better neighbours and friends of us, we never need regret what has happened."

Farmer Gray remained firm, and the bill was settled, omitting the item of "corn." From that time forth he never had a better neighbour than the shoemaker. The cows, and hogs, and geese of both, would occasionally trespass; but the trespassers were always kindly removed. The lesson was not lost on either of them, for even farmer Gray had been wont to feel sometimes a little annoyed when his neighbour's cattle broke into his field. But in teaching the shoemaker a lesson, he had taken a little of it to himself.—*Abridged from an American Writer.*

THE CLAIMS OF DIVINE GOODNESS ON OUR GRATITUDE.

It is a remarkable fact in the history of men, that there should be such a lamentable failure in recognising the kindness and providential care of God, which are visible in the daily blessings with which he crowns them. It is somewhat singular, and indicative of a strange contradiction in human nature, that the mercies which flow by our side in a perpetual stream, do not so deeply and powerfully affect us with grateful emotions, as some isolated and remarkable favour which may never be repeated. But we should be desirous that none of those acts of beneficence, which our heavenly Father performs, should be

> "Forgotten in unthankfulness,
> And without praises die;"

and that the repetition of them, so far from producing a carelessness in the acknowledgment, should multiply our thanksgivings, and increase our love. Our hearts should glow with the same devout gratitude as that which constrained the inspired psalmist to exclaim, "What shall I render unto the Lord for all his benefits towards me? I will take the cup of salvation, and call upon the name of the Lord," Psa. cxvi. 12, 13.

In the intercourse of private or public life, it is expected that the bestowment of favours should be recognised and appreciated. And if it be a just expectation that the minor gifts of man to man should be noticed, and highly esteemed, the myriad blessings of Jehovah should never fail to meet with sincere and grateful acknowledgment. It may be asked, What are the favours of God? There is no difficulty in replying to this inquiry, except that of selection and compression. His favours are co-eval with our existence; "goodness and mercy have followed us all the days of our lives," enriching us with the best and brightest blessings. The land in which we live; the "pleasant places" in which "the lines have fallen to us;" the food and raiment we enjoy; the health we possess, or the mitigation of sickness with which we are favoured; the pleasures of social intercourse; the delight of the fireside circle; the genial flow of tender affections—all these are "his benefits towards us." And then there are the many deliverances and providential interpositions of God, in the hour of sickness, or during exposure to appalling accidents, or threatening calamities; which, as before intimated, often affect us more than the customary and continued blessings in which we daily participate.

But great as these favours confessedly are, they are all exceeded, although not eclipsed, by the priceless gift of "the glorious gospel of the blessed God." It has come to our land; it has irradiated our homes; we dwell amidst the very blaze of its light; and are daily and hourly, consciously or unconsciously, sharing in the happy effects of its beneficial influence. Think of the end that it is designed to accomplish. The salvation of a ruined world; the deliverance of men from the gates of hell, and their restoration to the paradise of God! Look at the way in which the stupendous achievement of the world's redemption is affected! By the obedience, suffering, and death of the incarnate Son of God, who "came not

to condemn the world, but that the world through him might be saved;" and who now, in the most holy place in the temple above, as the Intercessor for man, "prays the Father," who sends the Spirit of grace into the hearts of men, to effect that important change, without which they cannot enter into the kingdom of God. Consider for whom all this array of means and instrumentalities is employed. For those who, by nature, are "the children of wrath, alienated from God by reason of wicked works," rebels against his government, "hateful, and hating one another."

Now, we have been visited by this blessed gospel; we have seen and heard of the transcendent effects which have been wrought by its means. It has elevated man in the scale of existence; its lofty code of morality has introduced new elements into the government of social life; it has struck at the root of human selfishness, and taught the truth that "no man liveth to himself;" it breathes the spirit of peace and love, inculcates universal philanthropy, denounces wars between nations, and every kind of injustice between man and man; and above all, it transforms the soul into the moral image of God, and prepares man for heaven, where he will realize glory, honour, immortality. Do we owe nothing to God for the gospel? for that which cheers and soothes the troubled spirit, flings a bow of promise over the gloomy grave, and clothes the future in the hues of beauty and blessedness? Are we not under infinite obligations to our heavenly Father for this and other mercies; and shall we not cherish and express the desire to repay him, by the only return we are capable of presenting, the homage of a grateful and obedient heart?

Every blessing as it reaches us should be welcomed by expressions of gratitude. It was doubtless in the discharge of this duty that the psalmist said, "Every day will I bless thee; and I will praise thy name for ever and ever," Psa. cxlv. 2, and called "all that was within him" to exalt the holy name of God. Is this a hard duty? Is it not one which reason and revelation join to recommend? "Whoso offereth praise, glorifieth God," Psa. l. 23.

Yet that gratitude which expended itself in mere verbal expressions would be far from satisfying the Lord. He asks for higher and more satisfactory acknowledgments than this. He requires the obedience of the heart, and this must exhibit itself in the performance of certain actions, which he has ordained as necessary to be done, both for his own glory and man's eternal good. Often, in the fulness of our feelings, and the glow of newly-awakened gratitude, we solemnly determine that we will live to his glory. We feel our obligations, we declare our resolution to discharge them. But, alas! there is, most frequently, a fearful discrepancy between our vows and our performances. The heathen of past times rise up in condemnation of many in modern days who are designated Christians. When exposed to storms at sea, it was customary for the ancients to vow an offering to Neptune, and his temples were filled with the votive gifts of those who had escaped the dangers to which they had been exposed. The non-fulfilment of their promise would have been deemed by them an act of the greatest sacrilege. Men now resolve, as a return for the deliverances granted, or mercies vouchsafed, to "yield themselves unto the Lord;" the hour of sickness witnesses their vow; but returning health is too rarely accompanied by its discharge. This is trifling with God; and to all who thus act, the apostle addresses himself, in warning tones, "Despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?" Rom. ii. 4. If we are constrained to say, "Surely goodness and mercy have followed me all the days of my life," we should be equally ready to exclaim, "I will dwell in the house of the Lord for ever;" will serve and honour God by a life dedicated to him.

We have, it is well known, a natural indisposition to the service of God. This must be overcome. Are not the mercies of which we are daily partakers designed to effect this victory over our unwilling and depraved nature? With every balmy gale of heaven, with every domestic and social blessing, with every deliverance from distress, or danger, or death, the still small voice of God is heard, in tones of love and compassion, saying, "Give me thine heart." Reader! have you never heard this voice? When, from the brink of the grave, his powerful arm rescued you, and your trembling spirit, that seemed on the brink of the ocean of eternity, revived with fresh life and renewed hope, did it not speak and ask, that you should glorify God "in your body and spirit,

which are his?" When he gave back the loved one to your heart, over whom you had hung with an anguish no words could express, your mind filled with dark and dreadful anticipations, did you not hear him claiming a grateful return for his compassionate kindness? What is the state of the case now? Have the "benefits" been forgotten? And the protestations you made — were they all idle words? Perhaps conscience rises in accusation, and you feel as did the butler of Pharaoh, and exclaim "I do remember my faults this day." "What shall I render to the Lord?" Do what years ago you should have done. Yield yourself unto God. Let not the remembrance of neglected vows darken the gloom of death, and rend the soul with agonizing apprehensions and consuming fears; but "repent," and seek the mercy of Christ without delay; "it may be that the Lord will be gracious," notwithstanding the past.

Many think of obedience, and consecration of self to the service of God, as if it were a disagreeable duty, which circumstances may constrain them to perform, but which they would, if it were possible, gladly avoid. They have yet to learn that the acknowledgment of the claims of God, and cheerful submission to them, will be more productive of happiness and honour, than the possession of the world, or the uninterrupted indulgence in sin could possibly be. And the recollection, in a dying hour, that we have sought to live a life of faith in the Son of God, and that we can fully depend on his promises, will surely supply that solid peace and comfort which the thought that we have realized wealth, or given the reins to our depraved and destructive passions could not possibly afford. And even amidst all the sunshine of health and life, if God lift up the light of his countenance upon us, it will "put gladness in our heart," more than in the time the corn and wine of the wicked increase. Oh, most glorious and exalted are the privileges of the family of God! That covenant, to which the believer affixes his seal, contains the most abundant and delightful provisions for the present enjoyment, and the future felicity of his soul. "All things," says the apostle, "are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's," 1 Cor. iii. 22, 23. Who would not avail himself of the gracious invitations that are given to participate in all the high and distinguished advantages which are possessed by the Christian? Who, when the gates of the everlasting city are thrown open to all who are willing to enter, and sweet voices are uttering the language of invitation, and angelic harps preparing to welcome, will hesitate, or be disinclined to enter into the joy of the Lord? When he himself bends from his "glorious high throne," and condescends, with importunate language, to address the children of men, and declares that "To him that overcometh, will he grant to sit with him on his throne, and to eat of the tree of life," who will insult him, and exhibit the highest ingratitude, by the rejection of his mercy, and forgiveness, and love? Reader, if you have not yet given your heart to him, will you not now listen to the voice of accumulated mercies, that bid you "render to the Lord, for all his benefits," the sincere homage of your soul; and as he has, again and again, dealt bountifully with you, delivered your soul from death, your eyes from tears, and your feet from falling, and offers, through Christ, eternal life to those that believe and serve him, in the strength of Divine grace, do you exclaim, "I will walk before the Lord in the land of the living," Psa. cxvi. 9.

T. A.

OLD HUMPHREY TRIES HIS HAND AS A PAINTER.

Say not that I cannot paint a picture; tell me not that I cannot sketch from the life; for the yearning desire struggling within me, persuades me to the contrary. What, if a man has never practised as a limner; does that unfit him to be nature's draughtsman? Must he, as a matter of course, sketch plaster models and marble statues, stroll about the fields with his portfolio, understand proportion and perspective, possess a just perception of grace and beauty, and be at home in all the arts of invention, composition and colouring? Must he, I say, as a thing of necessity, study at the Royal Academy, visit Italy, become learned in the Italian, the Dutch, the German, the Flemish, and the French schools, and have always at the tip of his tongue the names of Michael Angelo, Raphael, and Guido; Albert Durer, Holbein, and Kneller; Rembrandt, Gerard

Dow, and Wouvermans; Rubens, Teniers, and Vandyke; Claude, Poussin, and Le Brun; must he be as familiar with these things as with his old gloves, before he can sketch a faithful portrait from life? No; for though, without this knowledge, he might fail with his pencil and colour, he yet might succeed with his pen.

If the artist can more vividly represent a motionless form, a momentary feeling, and a changeless scene, the writer has an advantage in depicting the altering actions of the body, and in portraying the ever-variable transitions of the mind; what the pen can effect in one sketch, the pencil would require twenty to perform. I have been spell-bound by the wonder-working power of the artist; but the writer, too, can dash in lights and shadows, truthful expressions and vivid colourings, that are seen less by the eye, than they are felt by the heart: the pen, then, and not the pencil, must be the implement in the hand of Old Humphrey.

Not easy is it, faithfully and effectively to paint human nature. Its very variety would present enough of difficulty, but, independent of this, it is ever striving to appear other than it is; deceit wears a mask, hypocrisy walks in disguise, affectation expresses what it does not feel, modesty retires from view, virtue hides her acts from the public gaze; so that the forms and features of humanity, far from possessing a fixed and intelligible shape, are flitting and changing with the changing hour. If, then, he who would draw truthfully the portrait of human nature, had not a heart possessing the germs of good and evil to consult, and reflection and experience to lend him a helping hand, and if he did not see, hear, compare, reason, and carefully record, his sketch would be false in its proportions, and his picture prove a worthless caricature. But to my purpose. Humanity is before me, and my pen is ready in my hand.

Look at the blue-eyed babe, nestling in his mother's bosom, the easiest of all cradles. There is a smile on his dimpled cheek, and a peaceful joy spread over his rosy features. His tiny hand is lifted to the lips of his fond parent, who is chanting a silly song, and his infantile ears drink in, at the same moment, the soothing sounds of affection and folly.

His days roll on, and his mother, his guide, leads him astray, bribing and deceiving him into obedience, promising what she intends not to perform, threatening what she never means to inflict. His first plaything is an unmeaning rattle, for using which, by and by, he will be chidden; and his second a whip, that teaches him cruelty in his earliest years.

He puts on pride with his new-buttoned clothes, he pursues, unreproved, the fluttering butterfly, and, unconscious of his growing inhumanity, crushes, in his childish grasp, the painted creature that God has made to beautify creation. The worm is impaled on the crooked pin, by his childish hand, and he gazes on the gasping minnow without pity, while it leaps on the grass in agony. Growing older, and hardier, and bolder, he robs the poor bird of her eggs and her young, and enters on hostilities against the cat and the cur.

His lessons are excused, his indulgent parents hide his faults and inflate his childish vanity; he is petted, and praised, and humoured; but he is not taught to remember his Creator in the days of his youth. As the unpruned vine, cultivated by no careful hand, grows wild, so the unchecked human will becomes headstrong and unmanageable; he honours not his parents, but disobeys them; his distinctions of good and evil are confused and confounded; he thinks as the wilfullest boy among his playfellows thinks, and imitates his daring.

He goes to school and adds to his knowledge, but not to his virtue, for a wrong direction has been given to his thoughts; he believes it to be a clever thing to screen himself from his duties, and to circumvent his companions. He stifles, by degrees, the feeling of shame and reproaches of conscience, and unblushingly denies the fault he has committed.

He becomes an apprentice, but neither diligence nor uprightness marks his course; he keeps company with bad companions, he reads the page of infidelity, learns to wrangle against truth, disregards the sabbath, and scoffs at the lowly followers of the Redeemer. "The fear of the Lord is the beginning of knowledge, but fools despise wisdom and instruction," Prov. i. 7.

How thorny is the pathway of the evil doer! How full of disappointment the expectation of the ungodly! He now regards his apprenticeship as slavery, he sees before him sparkling pleasures, and looks onward to the time when the chain of his captivity will be broken, that he may enjoy them.

Revolving years the moment brings
That from his bondage sets him free;
But when he grasps the glitterings things
They are not what they were to be:
Hope bids him, with delusive power,
Look onward to some happier hour.

He saw unnumber'd pleasures wait
That manhood only could attain,
But now, when grown to man's estate,
He finds the cherish'd vision vain,
For disappointment, grief, or care,
In every pleasure cries, Forbear!

He gives loose to his passions, for he is his own master, and has no one to restrain him; the inebriating glass, the midnight revel, and the company of evil associates lead him on to evil; he wrings the hearts of his kind, but foolish parents; his youth and his strength are given to folly and vice, and God is not in all his thoughts.

The records of ruthless war are read by him; he gazes on the laurel wreath and marble statue over the tomb of the conqueror, and pants for victory without caring for the justness or unrighteousness of the quarrel. Successful violence, and ill-acquired dominion, are with him national reputation and renown. A battle is a glorious thing; he hears not the cries of the wounded, but the roll of the drum, and the blast of the strife-provoking trumpet; he regards not the tears of the orphan, and the wailing of the widow, but the flaunting of flags, the ringing of bells, and the cry of the exulting multitude.

In a moment of bravado he becomes a soldier, and crosses the raging deep, as he says, "to serve his country." Ill can he brook the discipline he is compelled to observe, and still less can he endure, without murmuring, the hardships of a campaign. Short is his career; maimed in battle, he returns home, with an incurable wound, and with an arm less than he took out with him, to boast of his exploits. But the railing infidel sinks apace; his gibes and his jests become few, and the muttered despair and agony of his blaspheming tongue too plainly declare in his dying hour, that "there is no peace unto the wicked," Isa. xlviii. 22.

I see that my picture, though the outline is correct, is somewhat too sombre—you approve not such breadth of shadow. Well! let me try again.

The sleeping infant, wrapt in forgetfulness, is now before me: he is slumbering in his little crib, and a pleasant dream, or a pleasant feeling, is dimpling his baby features with a smile. His mother sits beside him with her needle, and now and then she gazes affectionately on his lovely face, and then continues singing, with a soft and plaintive voice, the cradle hymn—

"Hush, my babe, lie still and slumber;
Holy angels guard thy bed;
Heavenly blessings, without number,
Gently falling on thy head."

Again and again his birth-day has come round. He is still feeble and defenceless; but if one might be allowed to conceive of guardian spirits assuming human shape, sure that is like one, who in the form of his mother fondly watches over him. He is kneeling beside his best earthly friend, with lifted hands lisping his evening prayer—learning from her look, as well as from her tongue, the love and reverence that are due to the Lord of life and glory.

His short frock is laid aside, he is dressed in a blue jacket and trousers; nor can he gaze on the buttons or thrust his hands into his pockets without vanity; but his mother is at hand, gently to divert and direct his thoughts. She tells him that the sheep has worn his clothes before him, and that the happy singing birds that are thankful for a crumb of bread, or a berry on the bush, have gayer clothing than he has.

He is taught to remove the crawling snail from the dangerous pathway; to feed the redbreasts in the frosty morning; to carry the basin of food, or the piece of money, to the poor widow; and to divide his sweet morsel freely with his playmates. His faults are not allowed to pass unreproved. The evil of his heart is repressed, and he is trained in the nurture and admonition of the Lord; he obeys his parent, and regards God's holy word with reverence and love.

As a schoolboy he acquits himself with credit, and is welcomed home with satisfaction and joy. As an apprentice he deservedly gains the goodwill of his master, he hears the instruction of his father, and forsakes not the law of his mother. But does he never wander in error's thorny paths? Yes. Does he not sometimes stumble? He does; but his wanderings end in disappointment, and his falls humble his heart, so that he is doubly watchful over himself, and feels doubly dependent on his heavenly Father. He goes to Him as a chastened child, and receives comfort. Oh, what a refuge in temptation, what a cordial in calamity, what a sheet anchor in the storms of the world is the throne of grace!

Guarded by prayers, and guided by Christian counsel, he launches into life. "Seest thou a man diligent in his business? he shall stand before kings," Prov. xxii. 29. Knowest thou one whose delight is in the law of the Lord? "whatsoever he doeth shall prosper," Psa. i. 3. He obtains a competency, gains the respect and confidence of the rich, and is regarded as a blessing by the poor; his time, his purse, and his talents are well employed; he is a counsellor in the day of difficulty, a comforter in sorrow, a friend in time of need, and a brother born for adversity.

His manhood has flown, his hairs are gray, and his brow is furrowed with years, but his trials are borne with patience. "Affliction cometh not forth of the dust, nor trouble from the ground;" his mercies are gratefully enjoyed, for he sees the Almighty hand that has bestowed them. While in time, he looks onward to eternity: while on earth, his desires mount upward to heaven. On the bed of death his faith fails not, for he knows in whom he has believed, and his last faltering accents are, "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation," Luke ii. 29, 30.

COMMON SAYINGS.

No. XII.

COMPARISONS.

"You stoop like a goose going under a barn door." I have heard my grandfather apply this to people who were foolishly timid, and seemed afraid of being hurt by that which could not, by any possibility, reach them; and also to proud conceited people, who fancied themselves too great and too good to be placed on a level with people in general—who would sometimes assume airs of offended dignity; and at others, of proud condescension in doing things which it was their own interest and pleasure to do, or in associating with persons every way wiser and better than themselves. "I am not accustomed to stage-coach travelling," lisped a would-be fine lady, scornfully drawing herself up, and looking really alarmed lest the cotton dress of a respectable farmer's wife who sat opposite should come in contact with her finery: "everything is dreadfully annoying." "Stage coaches," remarked my grandfather, "are among the many accommodations of the present day, which facilitate the interests of commerce, and the intercourse of society, to a degree of which our forefathers could form no conception. There is no class of society but more or less partakes of the convenience; and those who do, will find that the secret of making stage-coach travelling agreeable, is a disposition kindly to accommodate, and gratefully to receive accommodation. Whatever be their rank and circumstances elsewhere, those who have paid the same fare are, for the time being, upon a perfect equality: no one can expect the sympathy of his fellow-travellers in his assumed airs of consequence, and intimations of having greatly condescended, and almost degraded himself, by joining their society. Let me advise you, madam, to make yourself civil and agreeable, and you may have a very pleasant ride, even in a stage coach; but, depend upon it, you will gain no homage or respect by affecting to stoop 'like a goose going under a barn door.'"

I recollect a gentleman from the other side of the Atlantic, bringing letters of introduction to my grandfather, and being hospitably entertained at the farm, and assisted in the object of his journey. This man was unbearably conceited and egotistical, and thus rendered his company disgusting rather than agreeable and instructive, as it might have been. It was one of my grandfather's maxims, and one on which he constantly acted—"Who is a wise man? He that learns from all." Whomsoever he was in company with, whether high or low, learned or otherwise, it seemed to be always present to his mind—"There is, no doubt, some subject on which this person is better informed than myself: I must endeavour to find it out, and learn something from him." Such sentiments and anticipations were cherished in no ordinary degree when the American visitor—a gentleman, a scholar, and a traveller—was expected. But his supercilious manners disappointed all such expectations. Instead of entering upon a free and equal conversation, and giving to others credit for some portion of intellect and information, he assumed, not only that they were totally ignorant, but even incapable of being instructed. "An islander," he said, "must necessarily have a mean and contracted mind. It was impossible that he could entertain vast and sublime ideas, like those who have spent their time amidst stupendous rocks, lofty mountains, giant rivers, and roaring cataracts." Not con-

tent with this kind of national insult—or rather, perhaps, carrying out his illiberal sentiment—whatever subject was broached, he took it for granted that every person present, except himself, must needs entertain erroneous views upon it. "You, no doubt, imagine that the thing is so and so; but this is quite a mistake; it is far otherwise." "You attach such a meaning to such a passage of Scripture; but that entirely destroys the sense and beauty of the original: the meaning is so and so." Thus he pompously gave us some of the most common criticisms on Scripture; and thus, with an assumed air of originality that was truly ridiculous, he ran down vulgar errors which for centuries past have been exploded.

> "And thrice he fought the battle o'er,
> And thrice he slew the slain."

Probably this good man did possess some stores of information which might have been available for the purposes of conversation; but whatever they might be, they were entirely lost in the confusion of his self-exaltation and contempt of others.

My aunt Mary, after the visitor was gone, said to grandfather: "There is an old book that I think belonged to my mother's great uncle; I was thinking if this gentleman were to reprint it in America, with notes and annotations of his own, he might pass for a great man—a very great man—greater even than he appeared among us simple John Bulls. It is 'Browne's Inquiry into Vulgar and Common Errors.'"

"I could not help thinking," replied my grandfather, "that he had a copy of that book in his possession, and that, imagining it was the only copy extant, he made free use of it to embellish his conversation and confound us simple rustics. But really, when he condescended to enlighten us, whether with borrowed or original lustre, he seemed to think it necessary to make as great an effort to 'stoop as a goose does in going under a barn door.'"

Observing how very ridiculous this gentleman made himself appear by assuming so much to himself and despising others, I secretly resolved never to make an ostentatious display of any little knowledge I might happen to acquire; and never to be guilty of the folly and rudeness of supposing that others were not as well-informed as myself. The recollection of my grandfather's visitor has, on many occasions, led me to be an instructed listener rather than an impertinent engrosser of conversation, and to shrink from offering my opinion unasked; and, as far as I know, no person has been injured by my reserve, while I have often been profited by the communications of others.

"Let the stoutest horse bear the heaviest burden," was the apology of one partner in a business, for throwing a disproportionate share of its fatigues and anxieties upon the other, and indulging himself in, what he greatly preferred, ease and pleasure.

"That is a good saying, Mr. Griffiths," said he, "and you who are so fond of common sayings, will not attempt to gainsay it."

"But I will meet it with another quite as good," replied my grandfather: "'Don't ride a willing horse to death.' The selfishness is far too common that says, in actions if not in words, Those that will work, may; and those that may be idle, will; and—if I may tell you a bit of my mind without offence—I think it is rather too much the case your way. Your partner, I fancy, likes work better than you do, or at any rate, he does not like to see things neglected for want of an extra effort on his part; and I believe he has often made it, not because he was the strongest horse, but because you were the idlest and the least to be depended on. Now, this is not fair. It is not doing as you would be done by. If, when you take and divide your profits, you are willing to take an equal share of them, as an honest man you ought not to be satisfied without taking an equal share of the labour necessary in acquiring them. And let me tell you it is neither wise nor politic. A diligent man may be overworked, or disabled from working at all; a patient, persevering man, may be worn out by imposition; and where would you be if your partner should fail, or if he should turn away from you in disgust? You *must* work then; and with much less hope of success. So let me advise you to rouse yourself, and do what you can do, and what you ought to do, now. Thus you will enjoy more peace of mind; your partner will be encouraged and satisfied; and when you give 'a long pull, a strong pull, and a pull both together,' you may hope, with the blessing of God, to succeed in what you attempt."

Intrusting property in the hands of an unprincipled person, my grandfather often compared to "trusting a dog with a pound of butter, and expecting to get it out of his throat." He would say, "Don't spend time and feeling and money in so vain an attempt; only take better care for the future, and don't trust such a person again." One neighbour, to whom he gave this advice, acted upon it; and often said afterwards, that he never laid out ten pounds more profitably than in lending it to a knave to teach him caution. Another pursued a different course. He "threw," as my grandfather observed, "a great deal of good money after a little bad," and found to his sorrow that in sueing a beggar and a knave, he got——nothing that was worth having.

When people got into trouble, even though it were by their own folly and imprudence, my grandfather always tried to check the ill-natured feeling that would lead almost every body to have something to say against them. "It is needless," he would say, "to 'pour water on a drowned mouse,' and shows a base ungenerous spirit to trample on the fallen. 'Every ass has a kick for the lame horse,' especially if it be the horse whom they had long envied for 'standing in the king's stable,' where 'each thought himself worthy to stand.' But they are only asses after all; and his fall will not fit them for preferment."

My grandfather was sometimes appealed to in family quarrels. When this was done openly—by mutual consent of the parties, and with a desire for reconciliation—he readily rendered his best endeavours, and was generally successful in promoting so worthy an object. But if one party came to him secretly, and made bitter complaints of the misconduct of the other, or tried to insinuate something to their prejudice, he was sure to stop the slander with, "Nay, nay, don't speak ill of your own flesh and blood;" and, "He was scant of news that told that his father was hanged." How many of you are there in family? Six, is it not? Then, be sure, whatever is amiss at home, you must reckon that a sixth part of it lies at your own door; and more than that, for you have not only the blame of your own share of misconduct at home, but the blame of going abroad to talk about that of others. So you see plainly where the cure must begin. You, for one, must mend one; correct all that is amiss in yourself, and see whether that does not do much towards rectifying the mischief altogether." Thus he, at least, silenced the complainer, and, in some happy instances, was the instrument of bringing all parties together to think kindly of each other, and to live in peace and love.

"Far-away fowls have fair feathers," was a saying with which my grandfather sometimes reproved my aunt, when he thought her encomiums of the servants and washerwomen of her by-gone days not quite fair towards those at present in her employ. "Now they are gone," he would say, "you forget their faults, and remember only their good qualities. I don't blame you for this; but then you should not dwell upon the faults of those who now serve you, so as to overlook their merits. Neither should you draw comparisons in such a way as to embitter your own mind and discourage others."

When quite a child, I remember strutting about in my new clothes, and fancying that everybody was admiring me. I should hardly have fallen into such a silly mistake, but for some foolish remarks of our neighbour Mrs. Richards. Indeed, I don't think children in general begin to pride themselves in fine dress, or many other paltry distinctions, until they are taught to do so by the improper value attached to these trifles in the opinions, or, at least, in the expressions, of those around them. My grandfather called me to him, and said, "'Fine feathers make fine birds;' but they do not make good birds, or useful birds. Remember, my boy, 'Goodness is better than beauty,' or than finery either; and a gay outside is not always a mark of anything good within."

Not long afterwards some trifling circumstances occurred that riveted in my memory what my grandfather had said. My aunt, who was famous for her poultry yard, had some bantam fowls which were very much admired. A neighbour once asked to buy or exchange some eggs, as she wished to obtain a brood of those exceedingly beautiful little creatures. My aunt replied that it was her intention to part with them altogether. "They are," she said, "pretty enough to look at; but they are very little profit; indeed, they don't, either in flesh or eggs, pay for the food they eat; and the bantam cock is the most saucy, conceited, quarrelsome bird in the yard. Yonder is

a plain brown hen that nobody admires; but I know her worth, and I would not change her for a dozen bantams with all their fine feathers."

About the same time, I went with my grandfather to visit a neighbouring gentleman who had several very fine peacocks. I had never before seen any, and was exceedingly delighted with their beautiful plumage. But I found that beauty was their only attraction. The screams of these splendid birds were hideous; and the owner assured us that their habits were so disgusting, their gluttony so insatiable, and their spirit of depredation so inveterate, that he considered them the most noxious creatures that were taken under the protection of man. On our way home in the evening, we were delighted with the melody of a nightingale. "Well, Charles," said my grandfather, "which do you prefer?—the gay peacock, with its scream; or the plain brown nightingale, with its melodious warblings?" I did not hesitate in my reply. "Then take care," added my grandfather, "never to value yourself, or to choose your friends, merely for a gay exterior; but chiefly seek and value inward adornings of the mind. We have heard of a jackdaw dressed in peacock's feathers. That is but a fable; nevertheless, it teaches a good truth—that in many cases the brilliant exterior by which young and inexperienced persons are caught, is not natural, but merely put on, like borrowed plumes, to serve a purpose and gain a point. So, be careful—very careful—my dear boy, to value no beauty but that which is produced by real goodness within. This will stand all weathers, and wear brighter and brighter with every change of scene." C.

TRAVELLING IN RUSSIA.

The Russians toil on with you through twenty miles of difficulty, never losing temper with their horses, nor looking sulky at the traveller who has unseasonably exposed them in such weather. When we could muster Russian enough to greet them with a "Good-morrow, brother"—the kindly epithet generally employed here in addressing inferiors—we were always sure of a famous start; for civility goes as far in Russia as in other countries. But whether with or without the "Good-morrow, brother," they were invariably willing and obliging.

Nothing about them amused us more than the steady earnestness of their dialogue with the horses; for the poor brutes almost seem to answer them in some way of their own. This friendly chat is kept up as long as the roads are bad, and is amusing even to those who can understand only its coaxing, persuasive tone. The approach of a good bit of road is easily known by the loud piercing shriek of joy—whee-ee-eet!—louder than the war-cry of an Indian rushing into battle, with which they urge their horses when there is a prospect of some good being done. They at the same time rise in their seats, flourishing the whip far above their heads in the air. This shout gradually subsides into a drowsy nasal song, the most tuneless thing ever heard, and which continues till the bad road returns, when the entreaties, upbraidings, tales of love, etc., begin anew. Then, when all is over, they think themselves munificently paid with forty kopecks, or fourpence, for five or six hours' hard work.

Their right to this poor gratuity is very doubtful; at all events, the courier took great pains to prevent them from approaching us at the end of the stage. He no longer plied his stick on their shoulders, however; but we still saw him, when it could be done quietly, pulling them by the long beard, and otherwise loading them with every indignity. *Bremner.*

IRISH PEASANTRY.

For above a century and a half, the potato has been almost the only food of the peasantry of Ireland. They raise corn, indeed—wheat, barley, and oats, in abundance—but it is for export; and although the assertion may startle many, we have no hesitation in saying there are hundreds in the less civilized districts of the country who have never tasted bread. Whether the Irish have to bless or ban the name of sir Walter Raleigh is a matter still in dispute, some execrating the lazy root, the accursed root, as, if not the originator, the sustainer of Irish poverty and wretchedness; others contending that the introduction of the potato is an ample set-off against the war and confiscations of Elizabeth, her counsellors, and her armies. It is universally admitted that a finer or hardier race of peasantry cannot be found in the world; and although it is considered that

their strength fails them at a comparatively early age, it is impossible to deny the nutritive qualities of such a food upon which so many millions have thrived and increased. But there can be as little doubt that the ease with which the means of existence are procured has been the cause of evil. A very limited portion of land, a few days' labour, and a small amount of manure, will create a stock upon which a family may exist for twelve months: too generally, indeed, the periods between exhausting the old stock and digging the new are seasons of great want, if not absolute famine; but if the season is propitious, the peasant digs, day after day, the produce of his plot of ground, and, before the winter sets in, places the residue in a pit to which he has access when his wants demand a supply. Nearly every soil will produce potatoes; they may be seen growing almost from a barren rock, on the side of a mountain, and in a bog, where the foot would sink many inches in the soil. Every cottage has its garden—its acre or a half of land attached; and as the culture requires but a very small portion of the peasant's time, and still less of his attention, his labour is to be disposed of, or his time may be squandered in idleness. He can live, at all events, if his crop do not fail: and he can pay his rent if his pig (fed like himself, out of his garden) do not die. To decency of clothing, and to any of the luxuries of life that make life something more than animal existence, he is too often a stranger. Contentment may be the parent of delight, but it is not the nurse of civilization; and he who has no wants beyond those of the appetites he shares in common with the brutes that perish, is not likely to advance his social and moral condition. On the whole, it is perhaps to be lamented that the use of Ireland's root has been so universal in the country, and that the people have been so well contented with it, that they have made no exertion to mix the potato with varied food.

But matters are, as we have stated, improving in Ireland; already, in a large proportion of the cabins, the potato has the accompaniment of meat and bread; the butcher and the baker are receiving the custom that was, not long since, given exclusively to the whisky shops. We refer, in a great degree, to our recollections, when we describe the lower classes of the Irish as existing, almost universally, on the potato; we have known many families who very rarely tasted flesh or fish, and whose only luxury was a grain of salt with their daily meals; we do not speak of families in poverty, but of those who laboured hard and continually—the produce of whose labour barely sufficed to preserve them from utter want. Generally, however, they contrived to have a salt herring for their dinners: this was placed in a bowl or dish, water was poured upon it, and the potato, dipped into it, obtained a relish. The peasant usually takes three meals—one at eight in the morning; at noon; and at seven or eight in the evening, when his work is done. The potatoes are boiled in an iron pot; they are strained in the basket, from which they are thrown upon the table, seldom without a cloth, and around it the family are gathered.—*Mrs. Hall.*

THE BEST BOOK.

Oh! what a book is this: which men, if they shut not their eyes, might see the living God only could frame, where two impressions are oft made discernible at once, the one, of words and syllables by the printer's types upon paper, but the other of life and power by the Holy Ghost, by whom these are made living words; so that the truth of grace, the breathings of God on his people, his felt presence, and that near fellowship they are admitted to by him, may be seen to be nothing else but some part of this second impression of the Bible.—*Fleming.*

PERSEVERANCE.

All the performances of human art, at which we look with praise or wonder, are instances of the resistless force of perseverance. It is by this that the quarry becomes a pyramid, and that distant countries are united with canals. If a man was to compare the effect of a single stroke of the pickaxe, or of one impression of the spade, with the general design and last result, he would be overwhelmed by the sense of their disproportion; yet those petty operations, incessantly continued, in time surmount the greatest difficulties, and mountains are levelled, and oceans bounded, by the slender force of human beings.—*Johnson.*

The old Horse Guards, Whitehall, and the Mall in St. James's Park.

ENGLISH HISTORY.

CHARLES II.

The year 1672 began with disgraceful fraud, committed by the king, on the advice of his ministers, originating with Clifford or Shaftesbury. Like needy characters in lower life, Charles had for some time anticipated his revenues. Money was lent to him by goldsmiths and merchants in London, for which he paid an interest of eight per cent., till they were repaid by the amounts received at the exchequer for customs and taxes. The sums required being large, they borrowed and received money from private persons, paying them a smaller rate of interest, and returning at any time the money so borrowed with the repayments made from the exchequer, to which again they continually lent other sums. The Cabal advised the king to shut the exchequer, by refusing then to repay the money lent, about 1,300,000*l.*, but himself to use the sums coming in for the revenue. This was done. A promise of repayment at the end of the year was given. The interest then due was not paid, but added to the capital, and six per cent. interest promised on the whole amount. By this means many were ruined: first, the capitalists, who had borrowed the money to lend the king; and then the parties who advanced it, many of whom were widows and guardians of orphans. To shelter the bankers from their creditors, Shaftesbury was made lord chancellor, in which office he so conducted himself as to incur public contempt. To the disgrace of the parliament assembled in the following year, this act of fraud was not censured. Another attempt to procure money, by a direct act of piracy, failed. A squadron was sent out to capture a large Dutch fleet of merchantmen without a previous declaration of war; but the States, alarmed at the preparations of Louis, and suspecting Charles to be his confederate, had provided a convoy of armed vessels: only four ships were taken, while the full disgrace, justly due for the design, was incurred by the king and his Cabal.

Being temporarily supplied with funds, the king pursued the design arranged between Louis and himself against Holland. Troops were sent to join the French in Flanders. A naval battle was fought off Southwold, on May 28th, in which the English, under the duke of York, suffered severely, though they were reputed the victors. On land the French prevailed, and by July a large part of Holland was in their possession, Louis keeping his court at Utrecht. But the Dutch were firm in their resistance: they cut the dykes so as to lay a large tract under water, and made the prince of Orange their leader, to whom they shortly after gave the title of Stadtholder,

De Witt, who had long conducted the government, was murdered in a popular tumult. English ambassadors were sent, who endeavoured to persuade the States to surrender a part of their territory; but the prince of Orange encouraged them to be firm, and said he would rather die in the last ditch than see the country lost. This perseverance overcame the iniquitous alliance of Louis and Charles.

Another measure, intended to promote the Popish interests in England, had a more specious appearance. In March, 1672, the king issued an indulgence for suspending the penal laws against those who differed from the established church. The measure was just and right, although the king's design was only to use it as a covert for promoting Popery. This was seen by the parliament, and, when it met in the following year, a resolution was passed, that penal laws in ecclesiastical matters could only be suspended by act of parliament. The king required pecuniary supplies, which the House of Commons refused to grant till he revoked his indulgence. His compliance much displeased the ministers, and Shaftesbury, finding that the king would not support some arbitrary measures in which he had engaged, began to join the party in opposition, designated the country party, or the whigs, and was displaced in June following. Charles steadily adhered only to one principle of conduct; namely, not to provoke his subjects too far. He openly told the duke of York, that he did not mean to travel again. By this compliance, and some bribes to leading members of the opposition, he obtained a grant of 1,200,000*l.*

On March 29th, 1673, the Test Act was passed, by which no one could hold an office, either civil or military, unless he received the sacrament of the Lord's supper, according to the rites of the established church. The leading Puritans submitted to the disadvantages they incurred, that Popery might be the more decidedly resisted. But it was a sad profanation of an act of religious worship, which justly subjected the nation to the charge made by the poet Cowper:—

"Hast thou, by statute, shoved from its design
The Saviour's feast, his own blest bread and wine,
And made the symbols of atoning grace
An office key, a picklock to a place,
That infidels may prove their title good,
By an oath dipped in sacramental blood?"

Such a law could only promote hypocrisy and profaneness; it was repealed in 1828, but for many years had been a dead letter, an act being passed every year, to exempt those who had broken this law from the pains and penalties they had incurred.

All persons holding office were also required to sign a declaration against transubstantiation. A bill to give some relief to Protestant Dissenters was brought in, but suffered to drop. The duke of York and Clifford resigned their offices: the former soon after married Marie d'Este, a Popish princess, sister to the duke of Modena.

The jealousy of the king was now generally expressed, and, though many of the parliament were his pensioners, the House of Commons presented an address against the duke's marriage, urged measures against Popery, and began to discuss grievances. The king suddenly put a stop to their session in November, 1673. They met in the January following, but were not well inclined to the king, when resolutions were passed against a standing army; and three of the late ministers were censured. Peace with Holland was proclaimed February 28, 1674. The terms were favourable to England, but no advantages were gained adequate to the sacrifices the war had required. The king then offered to mediate between the States and France, though he secretly received large sums from Louis.

The years 1674 and 1675 were marked by differences between the houses of parliament, and between the commons and the king. In November, 1675, the king prorogued the parliament to February, 1677, which was equivalent to a dissolution. When it re-assembled, the leaders of the Cabal urged this in opposition to the king, but were sent to the Tower. Shaftesbury was detained more than a year; the others were soon released. During this interval the king had pursued his usual course of luxury, giving himself up to trifling and vicious amusements, but secretly concluding another treaty with Louis, by which he became the regular pensioner of France. The sums thus obtained partly supplied his private purposes, but the public expenditure was unpaid, and the salaries of the officers of state were largely in arrear.

One matter of importance marked 1677: the marriage of the princess Mary, the eldest daughter of the duke of York, to the prince of Orange; the results were most beneficial to England. This was a highly popular measure, the prince being a decided Protestant, and next heir to the throne after the duke's family.

The duke himself unwillingly consented to the union, when the king required him to do so, being induced to this course by his desire to forward a popular measure.

The king now ostensibly took part with Holland against France. The negotiations which followed were long and complicated. Bribery and party interests influenced many, but peace between Holland and France was concluded in August, 1678, though not till the French ambassador had increased the jealousy of the popular leaders, by disclosing some of the secret negotiations between Louis and their monarch. The utter want of principle in Charles led to similar disregard of moral honesty in most of the leading political characters of the day; while the particulars of these intrigues which transpired, tended to make the people at large more suspicious of secret designs and machinations.

The close of 1678 was marked by an affair which agitated the rest of this reign: what was called the discovery of the Popish plot. A clergyman named Tonge, and a wretched profligate named Titus Oates, gave information to lord Danby, the treasurer, of a conspiracy against the king and the Protestant religion by the Jesuits; Oates, accusing many about the queen and the duke, as being concerned. The particulars were sworn to by him before sir Edmundbury Godfrey, a justice of the peace, under the idea that the king and the treasurer were disposed to neglect the matter. Tonge did not assume to be acquainted with the particulars, but learned them from Oates, also a clergyman, whom he brought forward. The king and privy council, after some hesitation, found it necessary to order the affair to be examined. The particulars were grossly improbable, but the public mind was much excited, and Godfrey being found murdered about a month afterwards, the general ferment became very great. It was taken up as a party matter, and the king and his advisers were obliged to let the affair proceed.

The papers of Coleman, secretary to the late duchess of York, were seized. He thought he had destroyed all likely to be injurious, but had overlooked some correspondence relative to the negotiations between Charles and Louis, which spoke of secret designs, so as to support the charge of a general conspiracy. Oates seems to have been an unblushing villain, and others of a like spirit came forward, who also deposed to a knowledge of the plot. These men were ready to swear against any one. The House of Commons at once took up the matter warmly, and the exclusion of the Duke from the throne was soon aimed at.

We have not space to follow the history of the plot. Many were executed. Among them Coleman, Ireland, Whitebread, and several other priests. Lord Arundel and others were accused. The duke of York withdrew to Brussels in February, 1679; and Oates, with his supporters, went forward without a check till July, when he so evidently perjured himself on the trial of sir George Wakeman, the queen's physician, that the accused was acquitted, and the public fury was abated.

The real truth of this most remarkable affair never has been ascertained. The whole was strenuously denied by the Papists, and as positively asserted by their opponents. The truth may probably have lain between the extremes. That the Jesuits were then, as ever, engaged in nefarious plots against the Protestant interest and government, cannot be doubted; and they would not have hesitated to sacrifice Charles or any one, to forward their views. Nor did they ever scruple to employ the vilest characters. It seems, therefore, probable that they had some such design on foot, and that Oates was for a time one of their emissaries; but whether they discarded him, or whether, as he pretended, he left them, cannot be clearly ascertained: the former is most probable; and that he then turned round and accused any and all whom it seemed to answer his purpose to point out.

The summary accounts of this remarkable affair are, for the most part, very defective, being written to convey the opinions of the authors rather than to give real information as to the details. The particulars must be sought in fuller narratives than such a sketch as the present can give. The reader who wishes for them will do well to refer to Burnet and several other contemporary authorities. Burnet was personally a witness to the events then passing, and seems to have narrated them fully and faithfully; but as to general results, and the original causes of what was going forward, he was under disadvantage, as every one must be, for the sources and causes of contemporary transactions. It has been well said, that the history of Burnet shows "in what colours the scene appeared to a sensible, upright, and very

active observer, living at the time." Beyond this it has never been possible satisfactorily to penetrate the Popish plot. As already said, there can be no reason to doubt that there was at that time just cause to be apprehensive of Popish machinations; but there is equal cause to believe that the degree of alarm excited was far beyond what was required; and for the popular fury and the villanous proceedings of the vile Oates and his assistants there can be no excuse. Upon the whole, the view taken of it even by Dryden may not be incorrect:—

> "Some truth there was, but dash'd and brew'd with lies."

The height to which party feelings among the higher ranks was carried, was shown in the House of Commons in November, 1678, when sir Jonathan Trelawney, who afterwards was bishop of Winchester, struck Mr. Ash, another member. Both were in the act of drawing their swords, when the house interfered. The former was sent to the Tower, the latter severely reprimanded.

A man of bad character, named Bedloe, gave information relative to sir Edmundbury Godfrey's death, declaring that he had been inveigled into Somerset-house, (where the queen then resided,) murdered, and his body afterwards conveyed to Primrose-hill. The evidence offered was improbable and contradictory, but three persons were convicted upon it, and executed. Any one examining the matter carefully, must come to the conclusion that, as to the death of Godfrey, the real facts have never been clearly ascertained.

The king endeavoured to allay the popular excitement, by which the treasurer, lord Danby, was now involved. He was saved from impeachment, by the king dissolving the parliament, which had sat since the restoration, but which he found he could no longer manage.

When a new parliament assembled in March, 1679, Charles stated that he had disbanded part of his army, and would dismiss the remainder when supplies were granted him; and that he had directed the duke to leave England, that it might not be thought he was influenced by Popish counsels. The House of Commons endeavoured to resume the proceedings against Danby, though the king had granted him a pardon; but after considerable discussion, the impeachment was dropped.

As a support against the House of Commons, a new council of thirty individuals of property and consideration, half selected from each party, was appointed in April. This was under the advice of sir William Temple. Shaftesbury was the president, and continued his intrigues.

The House of Commons resolved to exclude the duke of York from the throne. The king was determined not to consent to this, but was willing to agree to limitations, of course intending to grant no more than he was compelled to do. Those who desired the exclusion, thought that he would give way, and therefore neglected to accept his offers, which would have embarrassed him. Their refusal of what appeared to be satisfactory concessions, gave him the advantage with the nation at large, and the king stopped their proceedings by a prorogation, May 27th, when a long series of servile addresses was sent up from the universities and every part of the nation. Ralph says of these documents, that they form "a collection of testimonies that the people were weary of all those rights and privileges that make subjection right and honourable." The result was that, instead of being duly grateful for their loyalty, Charles, as usual, only took advantage of it to continue his profligate and selfish course. This led to opposite designs presently to be noticed.

Oates's credit having been blasted by his perjury, the proceedings against the Papists gradually cooled. Several were acquitted; but before the prosecutions ceased, lord Strafford was condemned for treason, and executed on December 7th, 1680.

Before the prorogation of parliament just mentioned, lord Shaftesbury had procured the passing of a most important law, which has ever since been a great protection against arbitrary or protracted imprisonment. By this law, called the Habeas Corpus Act, whoever has a person in custody is obliged to show to the courts of law that he has legal authority for his proceedings, and a prisoner may claim to be discharged on bail if not indicted at the next sessions.

The king, finding the opinion of the nation with him, recalled the duke of York, and excluded the popular ministers, leaving his government with the earl of Sunderland and others. He also delayed the meeting of parliament till October, 1680. During this interval, Shaftesbury and his party endeavoured farther to excite the popular feeling against the court, and sent up many ad-

dresses declaratory of abhorrence of the servile principles of the court party. The whole nation seemed now to be divided into the two parties, then named Whigs and Tories, which terms have ever since been in use. The design of the former was openly avowed: to set aside the duke, under the view that he would attempt to establish Popery. Here, then, the whole question of the rights of kings and the rights of the people was again brought up. Before parliament met, an attempt to embarrass the court was made in a new form. The earl of Shaftesbury, with lord Russell, and other peers, presented a bill in the Court of King's Bench, against the duke of York, as a Popish recusant, and against the duchess of Portsmouth, as a national nuisance; but the judges dismissed the grand jury, and thus stopped the proceedings.

When the parliament met, the king endeavoured to conciliate, but Shaftesbury and his party brought forward the bill of exclusion. Their design also was, if possible, to legitimate the duke of Monmouth, and have him recognised as heir to the crown. The bill was passed by the Commons, but immediately thrown out by the Lords, on a majority of sixty-three to thirty, the king being present. Other angry proceedings followed, both in and out of the two houses. In January, 1681, the Commons resolved not to grant any supply till the duke of York was excluded, and to forbid the lending of any money to the king. This was followed by an immediate dissolution. Another parliament was called to meet at Oxford in March.

A brief retrospect of the affairs of Scotland must now be given. The arbitrary proceedings of duke Lauderdale and archbishop Sharp, aggravated the general discontent and desperation. The people being refused religious liberty, conventicles increased, and many attended them with arms. Wild principles were maintained by some enthusiastic spirits, though disowned by the leaders. The government, on the other hand, required much more than the law allowed, demanding that landlords should be answerable for their servants and even tenants, that they should not have any intercourse with the preachers or resort to their religious services. This the landlords in the west of Scotland refused, and troops were sent into those parts. They were mostly highlanders, and very unruly, plundering wherever they went. The rulers evidently wished to excite an insurrection, which would enable them to seize the estates of their opponents, but could not proceed so far as they desired.

On May 3rd, 1679, when the conventicles had increased, and also the efforts to disperse them, an armed party were riding over a moor near St. Andrew's, when they saw archbishop Sharp returning from a council, with very few attendants. They were so frantic as to consider it was an opportunity providentially afforded them to get rid of so great an oppressor, and, drawing him out of his coach, they murdered him in the presence of his daughter. This act of atrocity struck the whole nation with horror, and much diminished the abhorrence with which his memory would have been regarded, had he died a natural death.

About a month after, a body of the guards endeavoured to disperse a large conventicle on a moor near Glasgow, but resistance was made. Being armed and secured by their position, the guards were repulsed by the covenanters with loss. Concluding that matters were now at extremity, the covenanters did not disperse, but chose leaders, and advanced towards Glasgow. On the one hand, no efficient measures were taken to disperse them; on the other, there was no arranged or well-supported design for an insurrection. They were allowed to continue unmolested, till the duke of Monmouth came down, and a number of troops were drawn together. When he approached them, on June 22nd, they were posted at the bridge of Bothwell, on the Clyde, near Hamilton, about four thousand in number; but, as Burnet says, "they had neither the grace to submit, nor the sense to march away, nor the courage to fight it out." They allowed Monmouth to force the passage of the bridge with ease, and on his approach to the main body they threw down their arms and ran away. Some hundreds were killed in the rout and pursuit, but Monmouth was more merciful than his associates, and stopped the slaughter as soon as he could.

Even the king declared, that if he had been there, they should not have been troubled with prisoners; but Monmouth said, such work was only fit for butchers, and showed to his father that the misguided resistance had only proceeded from undue severity. Lauderdale took care, however, to prevent the full adoption of lenient measures. Some of the

prisoners were executed; many others were transported. Such is a correct account of this brief rising, when stripped of the falsehoods with which a popular novelist has thought fit to dress it up, in his dislike to true religion. It was the momentary ebullition of a few hot-headed men, driven to desperation; and by no means indicates either the principles or proceedings of the great body of the persecuted sufferers for the truth in Scotland. The conduct of their persecutors is described by Wordsworth:—

"Mountain, and moor, and crowded street, where lie
The headless martyrs of the covenant,
Slain by compatriot Protestants, that draw
From counsels senseless as intolerant
Their warrant. Bodies fall by wild sword law;
But who would force the soul, tilts with a straw,
Against a champion cased in adamant."

LATE HOURS OF BUSINESS.

In a preface to a prize essay on the evils which are produced by late hours of business, the Hon. and Rev. B. Noel remarks:—

The facts here detailed are these. Young men, from sixteen years of age to twenty-five or thirty, are engaged in drapers' shops daily about fifteen hours, of which fourteen hours and a half are actually employed in business. During this time they are not permitted to sit down or to look into a book, but are standing or moving about from morning to night, generally in an atmosphere exhausted by respiration and in rooms ill ventilated. When night arrives, gas-light and closed doors complete the deterioration of the air, till at length it becomes almost pestiferous. Meanwhile their meals must be swallowed hastily, like the mouthful of water which impatient travellers afford to a smoking post-horse in the middle of a long stage. No exercise is allowed in the open sunshine, their only relaxation being to take a walk in the streets about ten o'clock at night, when the sober and virtuous part of the community have retired to their dwellings, or to smoke and drink away the last hour of their evening at a tavern, or to form pleasure parties for the sabbath. From the company of their friends, from all cultivated and virtuous society, they are, by their circumstances, excluded; all scientific institutions are closed against them by the lateness of their hours; they are too tired to read after their work; and when they throw themselves upon their beds, it is, too often, to breathe, in the close bed-rooms, where numbers are packed together, an air more pestilential than that which poisoned them during the day.

The consequences of this system are stated to be what the slightest glance at it might lead any one to anticipate. The healthiest youths often after two or three months of this drudgery fall ill; if they recover, it is to become sallow, thin, and sickly; and thus to drag on their doomed life in cheerless lassitude till they exchange it for an early tomb.

Forbidden all relaxation and amusement, denied all aliment for their minds, and separated from whatever is endeared to their hearts, many sink into a dejection which the knowledge that they may at any moment be discharged, if the sales which they effect do not satisfy their employers, confirms and deepens. Of course, in the absence of reading, of intellectual conversation, and of all other instruction, their faculties wither away; while a desperate longing to throw off the eternal yoke of unvarying, unmitigated, profitless, and thankless toil—a passionate thirst for some enjoyment—for which no friendships, no good society no wholesome amusement, no holidays, no change of scene, no affectionate intercourse with any living beings, no prospect of a home, (for few shops will employ married men,) affords any alleviation, hurry numbers, against interest and against conscience, in the face of ulterior mischiefs which glare upon them like spectres from the obscure future, to plunge into the haunts of vice, and to put on its manacles.

At this moment many thousands of young men, who might be the joy of their parents and the ornament of their country, are exposed to all these disadvantages and risks in the metropolis of Great Britain. This withering of the limb, this dejection of spirit, this corruption of the heart, and this gloomy descent to an early and dishonourable grave, are the blessings which at this moment the late-hour system is preparing for many of the assistant drapers of London. Nor are they its only victims. The shops of druggists and grocers are kept open as late as those of drapers: while the slavery under which milliners and dressmakers are pining is more relentless and more fatal still. In that employment healthy young women have been worked till their limbs have swollen, till they

have grown crooked, till they have become blind, till they have lost all power of digestion, till they have been incapable of healthy sleep, till they have fainted away upon their chairs, till they have died. Day and night, in "the season," with scarcely any relaxation or repose, as long as the dim eye can see the stitches and the trembling hand direct the needle, they must work on, to gratify the impatience of fashionable customers, or starve. And all these classes are found in other cities as well as London. The relief, therefore, which public humanity and public justice may secure for the assistant drapers of London, would probably extend to myriads of other sufferers from late hours in trade.

If the shops were opened at seven o'clock and closed at six, so as to allow the assistants to leave business at seven o'clock, these mischiefs would be prevented. "Twelve (hours)," says Dr. Hodgkin, "including the necessary intervals for refreshment and rest, are, in ordinary cases, as long a term of human labour as is consistent with the preservation of health."* More, therefore, ought not to be demanded of the assistants. It is neither consistent with humanity, nor with the interests of the community, that men should systematically be required to labour beyond their strength: and many of these have not attained the strength of manhood.

On the other hand, what can be alleged against the proposed alteration?

1. Upon the assistants themselves it would confer blessings beyond price. Short hours would materially tend to secure to them health, cheerfulness, long life, and knowledge. In some cases they would strengthen the habits of religion and morality; in all they would destroy some of the most powerful inducements to vice and to ungodliness. The assertion, that they would be more vicious if they were earlier dismissed from their duties, is equally contrary to theory and to fact. Now, a forced ignorance tempts them to vice, and they seek vicious gratifications as the only ones within their reach, but then they would have access to instruction: at present they are impelled to intemperance, because they feel exhausted and depressed; then they would retain the vigour of mind and body which would lessen the craving for such stimulants. Nor is it a necessary consequence of the improved system that they should have more idle time for vicious pursuits than they already possess. Employers who at present exercise a control so despotic that they dismiss their assistants for any fault or for none, without warning, at their own discretion, could, with equal facility, demand that they should return home at an earlier hour than is now customary. Before their decision and kindness all difficulties would vanish. Let them give to their assistants wages proportionate to their services; provide them with well-aired bed-rooms, (either apart or at most to be occupied by only two or three;) allow them, in turns, when there is not a pressure of business in the shop, to seek recreation on the river or in the parks; encourage them to marry as soon as they can earn enough to support a family; and call them together every day for religious instruction and for prayer; and we may be quite sure that they would dread to lose such advantages, would thankfully acquiesce in the proposed regulations, and would generally be much more virtuous and happy than the recklessness of despair permits them to be under the oppressive system of late hours.

Facts, indeed, contradict the opposite assertion. The earliest houses have the best assistants. And one reason is obvious: the best assistants will naturally seek the most considerate employers; and, therefore, such employers can make their choice among all the best-conducted young men in the trade.

Some employers may naturally fear a change of system at a time when each is obliged to make every exertion to realise any profits, so that the competition among shopkeepers for business is as keen as that of the young men for employment. But no man of just and honourable feeling can wish to prosper at the expense of the health, morals, and happiness of those who labour in his service. "If I thought," said an eminent draper, at a late meeting of the Metropolitan Drapers' Association, "I was living to injure my fellow-creatures, or if I thought oppression marked my steps in life, I should hope that God would take away all that I obtained."* Every man with a conscience must adopt that sentiment as his own. Should, therefore, the abridgment of the hours of labour be attended with any loss, upright men would be disposed

* Essay. Appendix.

* Speech of Mr. Redmayne. Report, p. 10.

to risk that inconvenience, in contemplation of the immense addition which short hours would make to the comfort of those in their employ. But, in truth, the generous experiment would scarcely ever fail to bring advantage to those who make it. Each shopkeeper, (except the very wealthiest, who already subtract their evenings from the cares of business,) in giving the evening to his young men, would save it for himself; and thus, securing the opportunities of mental culture, and of repose in the bosom of his family from the toils of money-making, would be a wiser and a happier man. His assistants, more healthy, cheerful, and zealous, would work better for him during the day; he would save his gas at night, and, to compensate for the loss of a few nocturnal customers, would probably gain some better daylight ones.

On the other hand, the change would be advantageous to the public. Almost all purchases may be made more safely by daylight, when the texture of the goods can be examined and the colours more distinctly seen. Few respectable families would refuse their servants time during the day to purchase what they need. It is better for mothers in the working classes to be at home with their husbands in the evening than to reserve those hours for shopping. And, of all the persons concerned, milliners and dressmakers should most desire the change; because while others work late their destructive labours will go unmitigated; but if all other classes are dismissed at an earlier hour, public feeling will not long suffer them to be worn out in early youth by protracted toil.

But who is to accomplish this improvement? The young men themselves may subscribe to the Association, circulate its papers, and use well whatever relaxation is afforded them. And parents, too, should take pains to select for their children the most considerate employers, and make on their behalf the best terms in their power. But the relief can never come either from the parents or the young men. For as long as there are multitudes of parents who can find no suitable employment for their children, and multitudes of young men who do not know how to obtain a livelihood; these latter will submit to any terms rather than not be employed. If there were a competition among employers to obtain assistants, the assistants might make their terms; but as there is an eager competition among assistants for employment, the employers may make what terms they please.

After a time, those upright and benevolent employers who have done this justice to their assistants, at the risk of loss, will exercise an influence on those who are less generous than themselves. When they have experienced that this liberality has brought into their service the best young men in the trade, and, good assistants bringing good customers, their shops are, *cæteris paribus*, more popular than others, because better conducted, — this experience cannot long escape the observation of the most sceptical.

The welfare of these young men may be further promoted by the ministers of Christ. An apostle has charged Christian masters to give unto their servants that which is just and equal, knowing that they have also a Master in heaven.* With equal propriety may Christian ministers exhort this particular class of masters in their congregations, to consider the health, morals, and happiness, of those who serve them, by abridging their hours of labour.

But, above all, the customers have this matter chiefly in their own hands. If every one into whose hands this Essay may fall, and who may have occasion to buy goods in a draper's shop, will, for the sake of humanity and justice to the young men who labour in those shops, resolve henceforth to shop by daylight alone, and to prefer those shops which, being otherwise equal to their competitors, do likewise close the earliest, almost all the shops would soon find their interest and their duty to be identified.

Christian reader, you may perceive how your influence may materially promote the happiness of many thousands of young persons, both in the metropolis, and in the other cities of the empire. But "to him that knoweth to do good, and doeth it not, to him it is sin." Lend your aid, therefore, to "undo the heavy burdens, and to let the oppressed go free." Give a cup of cold water in your Master's name to those who are fainting along the dry and dusty road of life. And may the same Christian charity which broke off the fetters of the West Indian slave, protect the comforts of those young persons upon whom the keen and eager competitions of trade have inflicted so much injustice.

* Col. iv. 1.

VEGETABLE CHEMISTRY.

No. IV.

VEGETABLE ACIDS.

The existence of acidity in any body was formerly considered to depend exclusively on the presence of oxygen. Such was the origin of the term, as originally applied to this elementary body —a compound of two Greek words denoting the generation of an acid. But we now know, not only that oxygen might with equal truth be termed the principle of alkalinity — alkalies being compounds of oxygen with a metallic base—but likewise that various elementary bodies besides, as chlorine and hydrogen and many others, unite to form acids without a particle of oxygen in their composition. Oxygen, however, exists in nearly all the acids belonging to the vegetable kingdom, and it is the peculiarity of these bodies that, with one or two exceptions, they all have compound bases. Two of them, the oxalic and croconic, consist of carbon and oxygen only; but the greater part of them may be resolved into carbon, oxygen, and hydrogen, and about eight of them show traces of nitrogen also. Their elementary constituents are, in fact, the same as those of the proximate principles we have already noticed. Whatever differences they may exhibit in their appearance and properties, they are, in this respect, alike. The intensely astringent, gallic, and tannic acids; the mild and grateful citric and tartaric acids; the corrosive oxalic, and the still more deadly prussic acid, owe all their dissimilarity to a different arrangement merely of these elementary particles. The number as well as variety of vegetable acids is very great. Considerably above one hundred have been already discovered, and modern researches are continually adding to their number. They exist either free or combined with other proximate principles, or united with alkaline or earthy bases, thus forming the essential salts of plants. The more remarkable of them, and those with which we are best acquainted, are, the acetic, oxalic, hydrocyanic, citric, tartaric, malic, gallic, tannic, and benzoic acids. The former three of these we shall have occasion hereafter to notice. The leading peculiarities of the remainder are as follows:—

Tartaric acid, first discovered in common with many others by Scheele, exists free in the pulp of the tamarind, in the grape, and the pepper plant, and, in combination with potash and lime, in many other fruits, leaves, and roots. It is prepared only from the juice of the grape, in which it exists in abundance in the form of bitartrate of potassa—cream of tartar, as it is commonly called. This is insoluble in alcohol, and is, therefore, precipitated during the fermentation of wine. In order to obtain the tartaric acid, the salt is first dissolved and neutralized with carbonate of lime. This throws down one half of the tartaric acid as an insoluble tartrate of lime, and the other half contained in the neutral tartrate of potash, is precipitated by a solution of chloride of lime. The tartrate of lime is then decomposed by an equivalent quantity of sulphuric acid, which unites with the lime, and the tartaric acid is separated from the insoluble sulphate of lime by filtration. The acid solution is finally evaporated by a gentle heat, and the tartaric acid is thus obtained in crystals. They have an acid but agreeable taste, are soluble in one part and a half of cold water and in rather less of hot water, and are equally soluble in alcohol. By boiling in nitric acid and fusion with potassa, tartaric is partially converted into oxalic acid, and sulphuric acid converts it into acetic. It is employed as a cheap but efficient substitute for citric acid. It is also used in the preparation of sodaic powders, seidlitz powders, etc.

Citric acid.—This exists, either free or combined, in a great variety of plants, but is usually obtained from lemon or lime juice, in which it is very abundant. The acid juice is first neutralized in the same manner by carbonate of lime; the tartrate of lime thus formed is decomposed by sulphuric acid, and the supernatant liquor separated from the insoluble sulphate of lime, is evaporated and crystallized. The average proportion obtained from a gallon of good lime juice is about eight ounces. It is sometimes fraudulently mixed with the tartaric acid; but the adulteration may be discovered by gradually adding to the acid dissolved in water, a solution of carbonate of potassa, which, if tartaric acid be present, will occasion a precipitate of tartrate of potass. Pure citric acid dissolves likewise completely in alcohol without residue, and does not give a precipitate with lime water. When a few drops of a solution of citric acid are added to lime water, a clear liquid results, which, when heated, deposits a

white powder soluble in acids with effervescence. If citric acid be distilled, an entirely distinct acid passes over into the retort, in combination with a volatile spirituous liquid. To this the name pyrocitric has been given. If it be added to a solution of nitrate of silver, it produces a white precipitate (citrate of silver), which, when heated, deflagrates, discharges white fumes, and leaves an abundant ash-grey fibrous residue, which, by heat, becomes pure silver. As a medicinal agent, the efficiency of citric acid in the prevention and removal of one most destructive malady, entitles it to the name of a specific. The havock formerly made by scurvy in our fleets was truly terrific, of which the disastrous voyages of lord Anson, in the years 1740 and 1741, are but a specimen. At present there are many surgeons in the navy of long standing, as is observed by sir Gilbert Blane, who have never seen a case of the disease. This has been partly owing to many improved regulations in the diet allowed at sea; but most of all to the general supply of lemon and lime juice, which it has been the custom during the last fifty years to dispense to ships of war. The decisive superiority of vegetable juices containing citric acid in abundance, has led to the disuse of a variety of other articles formerly in repute as prophylactics.

Malic acid was formerly obtained from the juice of unripe apples by adding acetate of lead. A malate of lead is thus formed, which may be decomposed by sulphuric acid. It has subsequently been obtained from the berries of the mountain-ash (*sorbus acuparia*). It is deliquescent; scarcely, indeed, susceptible of crystallization, and very soluble in alcohol and water.

Tannic acid, formerly called tannin, exists in great abundance in every variety of oak bark and in gallnuts.* From the latter source it is obtained in the greatest purity. The nuts must be broken and digested for some hours in aqueous ether, and when the liquid is poured off, it will be found to divide into a denser, syrupy, and yellowish one, which is a very concentrated solution of tannic acid in water, and a lighter one, of a green colour, containing gallic acid and other matters. Tannic acid is soluble in aqueous alcohol. The solution is, however, affected by air; oxygen is absorbed, an equal quantity of carbonic acid formed, and the tannic acid transmuted into gallic and ellagic acids. This is the reason why recently prepared infusion of galls precipitates several substances in the form of tannates, which it will not do after long exposure to air—the tannic having passed into gallic acid. Tannic acid is eminently astringent: it is to this acid that vegetable astringents owe all their medicinal activity. It possesses, likewise, two other peculiar properties — that of uniting with gelatin; hence its utility in the process of tanning, and of forming dark blue insoluble precipitates with the salts of iron and other metallic bodies. These properties (the action upon gelatin excepted) it possesses in common with

Gallic acid, with which it is always more or less associated. The properties of all vegetable infusions and decoctions containing astringent matter, are referable usually to the combination of both these acids. The purest gallic acid may be obtained by the action of oxygen on tannic acid. Powdered galls are made into a thin paste with water, and exposed for four or five hours to the action of air, at a temperature of between 60 and 70. Water must be frequently added to prevent desiccation. At the end of this period it will be found to contain a large quantity of gallic acid. The dried paste is then boiled in water, and the solution filtered while hot. As it cools, the gallic acid will be deposited. It crystallizes in combination with water, which may be driven off at a temperature of about 250. Its taste is slightly acid and styptic, although when perfectly free from tannic acid it neither precipitates gelatin nor the vegetable alkaline salts. In order to detect gallic acid when mixed with tannic acid, the latter may be removed from its solution by immersing in it a piece of skin depilated by lime. By this means all the tannic acid will be absorbed, and the presence of gallic acid may be made apparent by the salts of iron. Although 20 per cent. of gallic acid may be obtained from nutgalls, these excrescences contain, in fact, very little of it, at least in the uncombined state. Such a product is chiefly the result of the decomposition of the tannic acid. It is the opinion of Pelouse that the small quantity that does exist in nutgalls, is formed by the decomposition of the tannic acid during, or subsequent to, the drying

* It is a curious fact, that the excrescences called gallnuts are produced by the puncture of an hymenopterous insect, which deposits its ova in the puncture. The nutgalls gradually form round the ova.

of these bodies. These acids have likewise been detected in catechu, in the different species of cinchona, and in the barks of the oak, willow, chesnut, and several other trees.

The most remarkable and important chemical property of tannic acids, is that which they display in relation to animal gelatin. They combine with the greatest facility, forming from a state of solution, a soft, flocculent precipitate; but which, on drying, becomes hard and brittle. Now, the skin of an animal, when freed from the hair, epidermis, and cellular fibre, consists principally of indurated gelatin. Consequently, if immersed in an infusion of galls, oak-bark, or other powerful astringents, a combination is slowly established between the tannic acid and the organized fibrous gelatin, and the skin becomes dense and impermeable and unalterable by the external agents which tend to decompose it in its natural state. Such is the operation of tanning, practised in a rude manner from a very early period, but not brought to perfection until placed upon right principles, by the researches of Macbride, Seguin, Deyeux, and Davy, at the close of the last and during the present century. To obtain the full chemical action of the vegetable principle, it is important that it be made to penetrate the entire skin, whereas, in all the processes formerly adopted, the animal fibres on the surface were accustomed to absorb the tannic acid the most readily, and thus more or less obstruct its passage into the interior fibres. The first manufacturer who employed efficacious means to overcome this obstacle, was Mr. F. G. Spilsbury, who, in April 1823, obtained a patent for a machine, the object of which was to force the liquor through the cutaneous pores by slow infiltration, by means of hydrostatic pressure, and thus to bring it into contact with all the fibres indiscriminately. A modification of this contrivance was made the subject of another patent by Mr. Drake, of Bedford, in 1831, by which he states that a hide may be tanned as completely in ten days, as it could be in ten months by the usual method. Messrs. Knowles and Duesbury likewise obtained a patent in August 1826, for accelerating the impregnation of skins with tannic acid, by suspending them in a close vessel from which the air is to be extracted by an air-pump, and the tannin infusion then admitted. In this way it is supposed to penetrate the hide so effectually, as to tan it uniformly in a short time. Calf leather, quickly tanned (that is, in a concentrated infusion), consists of 61 parts of skin, and 39 parts of vegetable matter, out of 100 by weight. If a solution of catechu be used, the relative weights are 80 and 20; if an infusion of oak-bark, 73.2 and 26.8. By the slow process of tanning, with weaker infusions for three months, the increase of weight upon the skin in its conversion into leather is much less.

A curious discovery was made some years since by Mr. Hatchett, by which it appears, that tannic acid may be obtained artificially from substances which unquestionably do not contain it, but only furnish its elements. It is effected by the action of the mineral acids, chiefly by nitric acid, or charcoal, resin, indigo, dragon's blood, camphor, and various other substances. If, for instance, charcoal be digested for several days in nitric acid, a reddish-brown solution will be obtained, which must be evaporated to dryness, when a brown glossy substance will be the result, having an astringent flavour, reddening litmus paper, precipitating metallic salts, especially those of iron, and instantly precipitating gelatin in a state of coagulum; in fact, identical with tannic acid, in all its characteristic properties, and a purer variety of it, because perfectly free from gallic acid and from extract, which are always present in the latter.

Benzoic acid exists ready formed in benzoin, the resinous exudation of the styrax bennoe already alluded to, as well as in some of the balsams. It is usually obtained by heating benzoin in a covered crucible or other vessel, with a cone of paper attached to its mouth, in consequence of which the acid condenses in soft fine acicular crystals, formerly called flowers of benzoin. They have an aromatic and slightly sour taste, and are soluble in water, alcohol, nitric and sulphuric acids, and in oils. It is readily distinguished from other acids, by its light, feathery crystals, its fusibility, volatility, the odour of its vapour, and the character of its soluble salts. Thus the benzoate of ammonia produces, with the salts of iron, a pale red precipitate (benzoate of iron), whilst with the nitrate of silver, acetate of lead, and nitrate of mercury, it forms white precipitates.

A glance at the elementary composition of these acids will be sufficient to show upon

how comparatively small a difference of proportion and arrangement, an immense diversity in appearance, qualities and properties, really depends.

	Carb. Hyd. Oxy.
Tartaric acid	36.36+3.03+60.61=100
Citric acid	34.28+4.76+60.96=100
Malic acid	41.37+3.45+55.18=100
Tannic acid	51.79+4.12+44.09=100
Gallic acid	49.17+3.64+47.19=100
Benzoic acid	74.23+4.41+21.36=100

But few of the other vegetable acids hitherto discovered have been applied to any particularly useful purpose. Their distinctive characters have been made out, and a name has been attached to them; but at present they open to our view an unexplored field, which may hereafter be turned to some valuable account, rather than one which has yet been much cultivated, and exhibit one amongst innumerable instances, of the immense variety which characterises the Creator's works, infinitely surpassing any design that is traceable by human understanding. D. W.

THE JEWS OF STRASBURG IN THE FOURTEENTH CENTURY.

No. III.

Dr. Tauler was fully employed as a labourer in the vineyard of the Lord, and he faithfully set forth, without disguise, the pure word of the gospel, and the liberty which Christ alone can give. He sought to lead his hearers to submit their hearts to God, and then he knew they would soon be at peace among themselves. But his enemies were busy, and they went so far as to forbid his preaching; because he had made some remarks against the sins which prevailed amongst the priests. However, the people were so earnest in their applications to the magistrates, that the persecutors found it would be wisest for them to let Tauler alone. They were therefore satisfied with plotting in secret, and endeavouring to remove the ban or curse, which prevented their usual public observances. This was the more easily removed because the emperor was dead, and his successor was now readily acknowledged. So the monks returned to their abbeys, and the priests to their churches and chapels, and the Romish forms of worship were performed more pompously than ever.

But Tauler and his friends were still objects of envy and dislike, and were severely complained of on account of their scriptural principles. They were accused before the emperor, and Tauler had to read his confession; he showed no fear of suffering from worldly losses, just as he had previously been enabled to resist the temptations of a false religion. The emperor was struck by his remarks, and seemed almost convinced by them. He would not allow any punishment to be inflicted on Dr. Tauler. But several bishops condemned him as a heretic, and forbade him henceforth to teach or write any similar opinions. Tauler and his companions, dreading further storms, withdrew to a place not far distant, where a very zealous Christian had, they knew, considerable influence; having first met in the house of Merswin to commit their cause to God in prayer. A new device of a different nature was now encouraged by the enemies of the truth.

A large body of men came from Lower Rhine to Strasburg, who all wore great red crosses on their caps, and the shoulders of their cloaks. The popish priests went to meet them in solemn procession; they sang a sort of hymn, which spoke of themselves as bearing the cross and following Christ, and was accompanied by many gestures and prostrations, which made a great impression on the people who looked on. All were eager to invite the strangers to their homes.

This impression was deepened by their frequent and melancholy music; and the numerous penances they inflicted on themselves; by which, they pretended, they could atone for the sins of their fellow-creatures: they were called Geissler, or Flagellators; and every morning and evening, they met in an open place near the town, to scourge or whip themselves. This they did to each other by turns: while the rest stood round in a circle, two of them took off their upper clothes, and one scourged his companion, sometimes till the blood came: after all was over, they collected a small sum of money from those who looked on, to buy their banners and wax candles. After this, a letter was read, which spoke of a command given by an angel to build a certain church in Jerusalem, and described the recent judgments as a Divine visitation for the corruptions of men.

After a short time they departed; many of the townsmen were foolish enough to believe all they said, and to join their party; hoping thus to escape threatened punishment. Conscience whispers

in every heart, that sin deserves punishment; and where the fear of death prevails, mingled with dread and uncertainty as to a future state, it is natural to look for some ground between the two evils on which to rest. Blind guides and false teachers, instead of leading to Christ the Rock of ages, the refuge from the storm, and covert from the tempest; point to the outward sign of the cross, to the infliction of bodily suffering, the building of churches, and punishing Jews. All this is merely building on the sand; as vain and useless as the Jewish observances already spoken of, and, like them, nothing but self-righteousness.

The Romish church still resembles the corrupted Jewish form, in its useless penances and adherence to human traditions rather than to the word of God. Both are in error, and both will share the same condemnation. Matt. v. 20.

The Geissler party quickly lost the respect in which they were at first held. Hypocrisy, idleness, and self-indulgence soon appeared among them; and the pretended miracles of which they boasted were found to be mere cunning and deceit. They had no more grand processions, or attentive hosts; they were even forbidden to enter the city of Strasburg.

The fearful tempest of trouble from which the Jews in other places had suffered, was now felt in Strasburg, as the report was diffused that they had occasioned the disease which was so common. Some Jews were brought to trial and tortured, till their tormentors had extorted the information they desired. However false it might be, they quickly acted upon it, and, though this town had been scarcely visited by the plague, the Jews were to be destroyed by fire and sword; though they sought to avoid the evil by paying large sums of money, and corresponding with foreigners to prove the report false; but these efforts were generally unsuccessful. Many similar statements might be added here, but for want of space. Still the magistrates of Strasburg delayed executing the threatening till January, 1349, when the bishop and other nobles, though all agreed they had seen nothing amiss in the Jews near them, unanimously resolved to banish the whole people.

Scaffolds were prepared; fire, and sword, and death by drowning, were each in turn inflicted on the unhappy nation. Yet sometimes they made a stand in their own defence, and there was much fierce slaughter on both sides. Many of their houses were set on fire, and their wives and children perished in the flames.

The Jews at Mentz were treated with more humanity: they were sent into Swabia to make inquiries among their brethren, and when they returned, the noise of the first tumult was over. Those at Basle were at first protected, but afterwards burned, in a large wooden building expressly constructed for the purpose.

The council of Strasburg endeavoured to shelter the Jews who resided there, but they could not entirely restrain the malice of the populace. Six Jews, in particular, were tried and executed; they acknowledged other transgressions, but entirely denied the chief accusation, of having poisoned the wells. The 8th of February was Sunday; the council on that day agreed to let the Jews alone; but a noisy mob on the following day occasioned opposite proceedings. They told stories of murders which had been attributed to the Jews in different places, and some pretended to have had dreams and visions from Heaven, telling that the destruction of the Jews was necessary for the peace of Christian lands. Some of the mob were heated with liquor, and a great number agreed to take up arms, and engage in a crusade against the Jews. A new council was chosen for the city, and before the week had closed, the immediate destruction of the Jews was settled. Meantime the street where that nation resided was closely watched, and no one allowed to go out. Suddenly their armed enemies rushed into the houses, dragged out the inhabitants by force, and abused them in every possible way.

But what had become of Dr. Tauler and his friends? They, like the apostles in their early persecutions, did not cast away their confidence, but they knew it was not in their power to contend by force of arms. Most of them were at a distance from Strasburg and strictly watched. The few who were left behind could do nothing to resist a drunken mob, for, as usual in a crowd, the most noisy carried all before them.

Merswin carefully kept out of the way of the uproar; after the first day, when he had vainly tried to admonish and compose his cruel townsmen, he was glad to avoid them, but on the next Saturday he could no longer hang back. He was so disturbed in his own mind and uneasy about the Jews, that he resolved to go out and see what was done. He saw a long

train coming; a party of guards led the way, followed by other men in armour between whom were arranged nearly 2,000 Jews in chains, both men and women, parents and children. Some had infants in their arms, and others had boys or girls clinging to their sides; many old and greyheaded people were among them.

Suddenly a Jewish lad broke lose from the man that was his companion, who in vain tried to hold his hand; he pressed through the crowd to Merswin, who quickly recognised the pale thin face of his young friend Benjamin, who had been all this time kept in prison by his unmerciful guardian. Merswin took the boy home with him, and other humane persons followed his example, and received some Jewish children from the hands of their parents, that they might escape the dreadful death that awaited them.

A number of priests were waiting at the entrance of one of the principal churchyards. They held out one of the often-abused representations of a crucified Saviour; about half of the Jews consented to embrace it, and thus escaped being burnt to death: the other half kept firm to their religion, and were quickly condemned to the flames. The crowd increased; and the horrible sight long continued to draw together spectators. The bright flames soon dispelled the dark cloud which at first appeared, and were reflected from the shining armour of the executioners; the mob stood long in silent awe, but the heart-rending sight of the sufferers smiting their breasts, and lifting up their children as if commending them to God above, drew forth deep groans which drowned the noise of the whistling wintry winds, and the crackling of the burning wood.

When all was over, most people were struck with horror and astonishment, and many honest-minded men declared that they did not think the Jews deserved this dreadful death. And if there was a difference of opinion, is it not equally just to believe that the Jews were not all alike; and that even if some had been guilty of crimes, there were others who were no way deserving of the prejudices formed against their countrymen?

It is not easy to imagine at present the fierce habits of men some centuries ago, which would go far to account for these severe proceedings; but even so late as from 1615 to 1635, no less than 5,000 Jews were accused, and many of them condemned, in the province of Strasburg alone. Even now, many strange and groundless reports are circulated concerning them.

An old writer has said that many of the wisest people believed that the Jews did not poison the water to produce diseases, but that the infection was owing to the corrupt state of the air, and various nuisances; and that some Jews who were expert in chemistry and other sciences were aware of this, and warned their neighbours against drinking of such or such streams. "This is all the foundation of a false charge which was not certainly likely to have been deserved by the Jews in all parts of the known world. The reader who has heard of the ravages of the plague, in later times, and of the cholera within his own recollection, will be less surprised at the account of the black death." The ignorance as to medicine which then existed, must also be borne in mind; and superstitious belief, as to outward signs of the wrath of God, was carried to an extreme at that period: at present men are equally guilty in another way, through indifference and unbelief.

The laws against the Jews at once deprived them of the debts which others owed to them for loans of large sums of money. Thus those who survived this period were generally reduced to poverty. "The silver is mine, and the gold is mine, saith the Lord of hosts," but these men had too often made a god of their money, when they should have honoured the Lord with their substance. This is another lesson frequently forgotten.

But the guilt of shedding blood unjustly will be avenged; and thus it was at Strasburg. "The black death" soon appeared there, and fearful were its ravages; no house was spared; sometimes all the members of a family were alike ill and helpless; the bell was heard tolling every evening; sometimes eighty or ninety persons died in a day, besides others in the convents and hospitals: fresh burying-grounds were set apart, and persons fixed on by the magistrates, to collect and bury the dead. Most, who were able, left the town; some lost all their property; others put up tents in the fields, and lived on herbs and weeds. The priests and religious teachers, whose office it usually is to visit and comfort the sick and dying, had for the most part fled; and this was indeed a sad circumstance. At the close of the year, only a third part of the po-

pulation, about 16,000 inhabitants, were left in the city.

Merswin's house was one of these visited by the disease: several died, and he was ill himself, but the Lord restored him to do good to others. He purchased a large old building, formerly an abbey, standing without the walls of the city, and made it a sort of Refuge for the helpless, where the aged widows, and orphans received their daily sustenance. This building is now called St. John's church; it afterwards belonged to the knights of St. John. Dr. Tauler returned to Strasburg when the priests had forsaken the town. He assisted Merswin in his charitable works, and was made the instrument of conversion to many souls. Both the friends endeavoured to give further instruction to Benjamin, respecting the doctrines of the New Testament, and the day when this youth received Christian baptism, was a happy time, and one that was rendered profitable to others.

Some weeks afterwards, an aged man was brought to the house of Refuge; he appeared very infirm and ill, but in a few days he was able to receive a visit from Dr. Tauler, who spoke to him of Jesus, who came to seek and save that which was lost. "But my sins are too great to be forgiven," was the answer.

"He came not to call the righteous, but sinners to repentance," rejoined Tauler. "If your sins are more than you can number, his mercies are still greater: when he lived on earth he was called the Friend of sinners: he pardoned the thief on the cross, and prayed for his enemies: only go to him and say, God be merciful to me, a sinner, and he will not cast you out."

"But I have rejected and blasphemed him," said the old man. "Do you recollect me? my name is Moses: I saw you two years ago, and though I long resisted conviction with pride and wilful blindness, still something seemed to whisper to me, Jesus of Nazareth is the true Messiah. I long endeavoured to destroy his kingdom, though afterwards I gave up my own religion to avoid death; and since then I have wandered about, seeking rest and finding none."

Dr. Tauler directed him to Jesus as willing and able to save; the poor old man lived some time, and it is hoped that before he died he was washed and cleansed in the blood of the Lamb of God.

Tauler lived ten years longer; stedfast, unmoveable, always abounding in the work of the Lord, his guide and helper. His labours were not confined to Strasburg, they extended to Basle and Cologne; and he, in fact, assisted to prepare the way for the Reformation. He died in the monastery where he had lived, and his grave is still shown to strangers. His old friend Nicholas came to see him in his last illness, and took Benjamin away as his assistant when he returned home. Merswin lived long; and even during his last illness in 1382, he was busied in writing some plain useful treatises. He was buried in St. John's church, near his own hospital. Nicholas met with more adversity: he was much persecuted, and, after being hunted about for many years, was burned by the inquisition.

Burned! such are the dealings of the church of Rome, in order to preserve her boasted unity and ill-founded authority; thus has this church sought to reclaim erring Jews, and to destroy real Bible Christians, who taught salvation as the free gift of the grace of God, not of works. How much blood is laid to her charge!

Something more must be added about the German Jews. Though half of them were probably baptized in order to escape death, of course this did not make them real Christians, as they received no instruction, no change of heart. They looked on the worship of saints and images as idolatry; and most of them, as soon as the danger was over, threw off the mask of hypocrisy, and became Jews once more. All Jews were forbidden to enter Strasburg for the space of a century; but in about twenty years six families gained admission by paying a sum of money, and were allowed to trade there under certain restrictions. The number of their countrymen soon increased there, and in 1383 the chief magistrate was himself a Jew. He removed several of their burdens, but others were afterwards imposed.

The Jews are now what they were 1800 years ago: proud of their supposed enjoyment of the favour of God, yet having little claim to the title once promised them, "a kingdom of priests." Rather might the words of the prophet be applied, "Can these dry bones live?" They have forsaken the fountain of living waters, and turned to the broken cisterns of human traditions: at least the greater part have; though a few more enlightened have forsaken their vain ceremonies, and resolved to rest in the word of God alone.

All agree in looking for the Messiah, not considering that Jesus of Nazareth came in the flesh 1800 years ago, and will come hereafter to judge the world, as Jewish prophets have foretold. The Jews are indeed fallen, ignorant, and poor; they are receiving the fulfilment of inspired threatenings, yet the promises are held out to them also, when they shall turn to Him whom their fathers have pierced; there is only one way of salvation for them and for others, through Him who hath been wounded for their transgressions, and bruised for their iniquities. Will not Christians seek to make this salvation known to the Jews? aware, too, that the Scriptures have come to us from the Jews. Christ when on earth was himself a Jew, and the apostles were Jews also, as is stated in the writings of that excellent man, Martin Luther, who was, it is well known, one of the leading Reformers of the sixteenth century.

He says, "I hope, when the Jews are spoken to as friends, and the Scriptures explained to them, that they will become real Christians, true believers, like the patriarchs, prophets, and fathers of former times. Let them be taught the word of God, and some good must come of it; but if force is used against them, and supported by a defence of lies, what will be the end of it! Let us follow the law of love, as becomes Christians."

Let us welcome the advice of this holy man, and plead with God in earnest prayer; and then, we know He will cause them that come of Jacob to take root: Israel shall blossom and bud, and shall fill the face of the world with fruit, Isa. xxvii. 6.

DELIGHT IN THE WORD OF GOD.

The more I study the sacred volume, the more deeply am I impressed with its intrinsic grandeur, and its high importance to me as an accountable creature. Were I banished to a lonely rock of the ocean with my Bible, I should never want food for my soul. I am astonished that men of literature, of mere worldly wisdom, do not more frequently drink at this celestial fountain. Were they once to sip at this clear, pure stream, they could not but relish it. Such a relish, however, the Spirit alone can give. I have read Homer and Milton; but when I compare their poetry and the lofty strains of David, Habakkuk, Isaiah, etc. it is the flickering light of a taper to the coruscations of a thunder-cloud, or the full-orbed splendours of a noon-day sun. Its moral precepts, how concise, and still how comprehensive! Its narrations seize on the most prominent and striking circumstances, without including any extraneous or unnecessary matter; and, throughout, from Genesis to Revelation, there is an unearthly something, which stamps it as intelligence from the skies. Its analysis of character is wonderful. There is no other book on earth in which there is so accurate and full and clear an exhibition of human nature. Let us view it as the great means of sanctification, "Sanctify them through thy truth," said our blessed Lord; "thy word is truth." This is the charm which so much attracts the pious heart. That heart is not insensible to the elegance of scriptural style, nor indifferent to its bold and beautiful imagery; but these are not the principal attractions. It is the word of God. It convinces of sin; it stimulates to duty; it rouses from sluggishness; it warns against danger; it unfolds the character of God; it reveals the way of salvation; it delineates the providence of God; it presents the Lamb of God slain for our transgressions; it communicates sweet strains of spiritual devotion; it brings into view a bright and eternal reward; it discloses the wounds of our nature, and offers the healing balm. In short, it embodies all that a Christian in this pilgrimage can need. It is his only chart through this tempestuous life. In trouble, it is his consolation; in prosperity, his monitor; in difficulty, his guide. Amid the darkness of death, and while descending into the shadowy valley, it is the day-star that illuminates his path, makes his dying eye bright with hope, and cheers his soul with the prospect of immortal glory. There is in an intimate acquaintance, in a daily conversation with the Scriptures, something sanctifying, something ennobling. A satisfaction is felt in perusing them, which no human composition can excite. You feel as if you were conversing with God and angels. You breathe a heavenly atmosphere. The soul is bathed in celestial waters. It imbibes a sweetness and a composure which shed over it unearthly attractions.—*Letters of Advice to a Young Christian, by a Village Pastor*, published by the Religious Tract Society.

MOHAMMEDISM.

No. II.

Having already given a rapid sketch of the rise and progress of Mohammedism, let us inquire to what causes may we justly ascribe the rapidity and extent of its progress, and the influence it still continues to exercise.

It is justly observed by Dr. Paley, that "the only event in the history of the human species, which admits of comparison with the propagation of Christianity, is the success of Mohammedism." That success has been pleaded by the advocates of Islamism as an irrefragable proof that Mohammed was the true prophet of God; and that success has been represented by sceptical opposers of Christianity, as displaying a parallelism sufficient at least to neutralize the argument arising from success in favour of the gospel of Christ. To the discussion of this subject many able writers have brought both strength of reasoning and stores of historical knowledge. An author, however, whose elaborate performance, the result of nine years' researches, has recently been given to the public—the Rev. Charles Forster—expresses, on this point, an opinion, which I will state in his own words. "In the estimation of the unbeliever this parallel is still seen to furnish his most specious ground of attack; in that of the Christian advocate, it opens an arduous and anxious field for the defence of revelation; while, by competent minds, neither deficient in sound learning and philosophy, nor wanting in genuine attachment to the great truths of Christianity, the question is to this day regarded as unsettled, and the causes which induced the success of Mohammedism pronounced an unsolved problem." In the progress of his work, he represents the difficulty of the question as regarding not so much the rapidity of the original promulgation, as the permanence of this extraordinary religion.

Let us then examine the most weighty of the reasons usually assigned by the advocates of Christianity to account for the success of Mohammedism. We may be thus prepared to form an opinion in reference both to the necessity and the validity of the new principle of examination, by which this learned and able writer attempts to confirm the evidences of the Christian faith.

Among the causes of success usually and justly assigned, we must not overlook the talents and character of Mohammed. His constitution was vigorous, his person was commanding, and his activity was indefatigable. He had a quick discernment, a retentive memory, and a presence of mind which never betrayed perturbation or embarrassment. He exercised a profound penetration into human character, and was well versed in the art of selecting the most appropriate instruments for the accomplishment of his purposes. It is said to have been one of his maxims always to shelter himself, if possible, from the odium of crimes, and never to instigate any except he regarded them as useful. It has been the attempt of some writers to prove that his master-passion was religious enthusiasm, and that he himself mistook the suggestions of fancy for the inspirations of Heaven. In this opinion I cannot coincide. If ever there was a human soul under the impulse of ambition, as its inspiring and absorbing principle, such a soul was that of Mohammed. It was an ambition such as fired the spirit, and kindled the energies, and blazed in the career of Napoleon. Might I not almost hazard the conjecture, that if there was any ancient conqueror whose glory dazzled the eye, and excited the envy of that scourge of Europe, it was Mohammed? What creed would he not have avowed, what principles would he not have enforced, could his eagles have soared to the elevation of the crescent, and could his victorious banners have been waved with Saracenic pomp over territories equal in extent, in population, and in oriental magnificence, to those of the caliphs! Enthusiasm, I doubt not, took possession of the heart of Mohammed; but it was the restless and quenchless ardour of an ambition, which employed, as the most efficient of all instruments, the arts of religious imposture.

Let us now attentively consider the adaptation of the system of Mohammedism to accomplish the purposes of its founder.

The leading article of his creed was the unity of God. This doctrine he taught, not as a truth newly revealed, but as an eternal verity which had been maintained by Ishmael, the father of their nation. He thus gratified their pride without awakening their prejudice. When he addressed himself to Jews, he professed to pay high honour to Abraham, to Moses, and to the prophets. He endeavoured also, in the early stages of his progress, to conciliate the professors of

Christianity, by asserting that he was commissioned to introduce a more perfect form of the true religion, of which Jesus was a distinguished teacher. He admitted that Jesus was the Son of Mary by a miraculous birth, that he was the Messiah of the Jews, and that he will be the final judge of all. He even acknowledged, says the learned Sale, "the Divine authority of the Pentateuch, the Psalms, and the Gospels; and often appealed to the consonancy of the Koran with these writings, and to the prophecies which he pretended were therein concerning himself, as proofs of his mission." To guard, however, against any adverse consequence of acknowledging the original authority of these books, he represented that they had undergone so many alterations and corruptions, that no credit was to be given to the copies then in the hands of Jews or Christians. His comprehensive scheme was evidently contrived with a view to attach to his interests both Jews and Christians, as well as Pagans. The 42nd chapter of the Koran begins in these words: "Thus doth the mighty, the wise God, reveal his will unto thee; and in like manner did he reveal it unto the prophets who were before thee. He hath ordained you the religion which he commanded Noah, and which we have revealed unto thee, O Mohammed, and which we commanded Abraham, and Moses, and Jesus; saying, Observe this religion, and be not divided therein."

The code of Mohammedan morals exhibits a singular and artful compromise between vice and virtue. It enforces so many principles of justice, of benevolence, and even of self-denial, as to have the semblance of an elevated morality; while, at the same time, it compensates the Mussulman for the unwelcome restraint imposed upon his inclinations, by granting indulgences to his most impetuous passions. The problem to be solved by Mohammed may be conceived to have been this:—How shall the demands of conscience, requiring a certain standard of morals, be reconciled with the indulgence of the passions and appetites? The problem, I doubt not, was long studied in the cave of Hera, and the Koran exhibits the solution. The idolaters of Mecca and of Medina were more easily reconciled to the unitarian creed of Mohammed, and to the moral proverbs of Ali, when associated with the licence of polygamy and concubinage. "Four wives," says Dr. Paley, "with the liberty of changing them at pleasure, was an irresistible bribe. God is minded, says Mohammed, speaking of this very subject, to make his religion light unto you, for man was created weak!"

Mohammed's doctrine of future rewards and punishments was well adapted to the purpose it was designed to serve. "His paradise," it has been justly said, "is an eastern seraglio, attached to an enchanted palace. But his master-piece was his hell." The balance suspended over both worlds; the bridge of Al-Sirat, finer than a hair and sharper than a sword, the shoes of fire, the cauldrons of flame, the alternations of shivering and of burning, and the seven receptacles of the lost; were all presented to the imagination as horrific warnings of the consequences of refusing credence to the Koran, or subjection to the prophet. Is it surprising that minds uncultivated and unenlightened should be dismayed by images of horror and threatenings of torment; or that when terror, under the guidance of effrontery, led the way, credulity should follow in the train?

A system such as this was, in its own nature, adapted to the ambitious designs of its framer, because it was calculated to act with power, both upon the fears and the hopes, both upon the conscience and the passions, of those to whom it made its appeal. They consisted, as we have seen, of three classes—Pagans, Jews, and Christians. To Arabians, and even to Persians, destitute of Divine revelation, they presented a religion, superior, it must be confessed, to the idolatry of the Caaba, and to the more refined superstition of the Magians. The difficulty to be encountered in making proselytes among Jews, and among those who called themselves Christians, was unquestionably greater; but many of the former were only Jews by descent, and many of the latter were only Christians in name. The glimmering of the light they had received, in the midst of prevailing darkness, must, indeed, have been unfavourable to a Mohammedan conversion; but, without true faith in the God of Abraham, and without true faith in the Divine Redeemer, is it at all surprising that, at the point of the sword, and with the only alternative of Islamism or death, there should have been extorted from multitudes the reluctant exclamation, "There is one God, and Mohammed is his prophet?"

It is contended by some writers, that great credit is due to Mohammed for elevating among his countrymen the stand-

ard of morals. It is also contended, that it would be unfair to bring his code into comparison with the high standard of Christianity. But let it be remembered, that Mohammed fabricated his system in the seventh century of the Christian era; and that there is sufficient evidence, from his plagiarisms and parodies, that he had access both to the Jewish and the Christian Scriptures. Surely, then, it is just to bring his system into comparison and contrast with the religion of Christ; and to the impostor there must attach the wilful and tremendous guilt of concealing, and disguising, and corrupting, and denying, and opposing the truth of God: What then are we to think of the assertion made by the learned translator of the Koran, that "Mohammed gave his Arabs the best religion he could!"

"But it is the permanence of this extraordinary superstition which has never been accounted for," affirms Mr. Forster. "Satisfactory grounds," he allows, "have been advanced for the successful progress of a force, which silenced opposition by faith, and seconded its pretensions with the sword; but no sufficient account has yet been given of that character of permanence which the lapse of twelve centuries has impressed upon Mohammedism." He lays great stress on the absolute dominion which this creed continues to exert over the minds of men; and on the power of the system to change the creeds and characters of the subject nations, and even "to absorb conquerors and their religions in submission to its faith."

That the facts are striking and remarkable, cannot be denied; but I confess myself unable to perceive that the difficulty of accounting for them is one of such extreme perplexity. The true solution is, I think, to be derived from the principles and considerations already adduced. Over what elements of religion, and over what orders of minds has Mohammedism thus achieved its triumph and consolidated its power? It has triumphed, we acknowledge, "in every clime where Paganism flourished, whether in its best or in its most degrading forms." But this triumph, we are told, "sinks into insignificance in comparison with another triumph of Mohammedism, the almost utter subversion of Christianity in the east." Startling, indeed, is the assertion; but was it the subversion of a Christianity which deserved the name? Was it a Christianity which Christ himself would have acknowledged? Was it not rather an apostasy from the primitive faith, and the primitive discipline, and the primitive practice? Mr. Forster himself acknowledges, in another part of his work, that "it was not Christianity, but a vile parody of this Divine religion, that Mohammedism interposed to subvert." He himself asserts, that "eastern Christendom, at once the parent and the prey of hydra-headed heresy, demanded and deserved precisely the infliction which the rod of a conquering heresiarch could bestow." Is it then inexplicable, that over such a form of Christianity Islamism should have triumphed; or is it inexplicable, that the triumph being obtained, the subjection should have continued to the present time? "Islamism," says Mr. Mills, "became the established religion of the Asiatic world. Jurisprudence, morals, and all the minute decencies of life, were regulated by the Koran, or by the received expositions of it. Every thing in Asia is a matter of regulation; and freedom of opinion being but little permitted or encouraged in the despotic governments of the east, Mohammedism once received, became stationary." Let it also be remembered, that a system of religion, once established, may lose the support of external power without losing its hold on the heart, or on the characteristic habits of life. The human mind is not willing to surrender any religion in which it has trusted, till it can receive, in its own estimation, a better.

In assigning probably causes, however, for the success of the unparalleled system under consideration, let us never forget to acknowledge the superintending and controlling providence of God. It is the just complaint of Mr. Forster, that in reasoning on the subject before us, the agency of the great primary cause has been too often overlooked. He shows that, as at the time of our Saviour's advent a concurrence of circumstances, in the position of nations, was the result of the wise arrangements of an overruling Providence, so a remarkable convergence of events was permitted to facilitate the progress of Mohammed. "A union of the nations, under a compact and vigorous rule, must have opposed insuperable obstacles: but he found the once formidable empires of Rome and of Persia crumbling in the last stages of decay; and mutually exhausted, on the very eve of his approach, by external hostilities and internal convulsions." The provi-

dence of God, for purposes perhaps inscrutable by us, removed out of the way the most formidable obstacles to his success.—*Dr. H. F. Burder.*

METEOROLOGY OF THE BIBLE.

No. III.

"Thou coveredst it with the deep as with a garment: the waters stood above the mountains. At thy rebuke they fled; at the voice of thy thunder they hasted away. They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them. Thou hast set a bound that they may not pass over; that they turn not again to cover the earth."—PSALM civ. 6, 9.

IN the Old and New Testaments there are many striking allusions to the phenomena of the weather, which are cited as obvious proofs of God's wisdom and power, and of his providential care over his creatures. We propose, in these papers, to analyse some of the passages in which these allusions occur, and to show, by a reference to the science of meteorology, that there is as much correctness in the philosophy, as there is loveliness in the sentiments and language employed. We shall begin with the beautiful verses cited at the head of this article, and shall attempt to illustrate each of them separately. "Thou coveredst it with the deep, as with a garment." The earth is everywhere surrounded with an ocean of moisture; it is covered with it as with a flowing robe. In fine weather we cannot see or feel this sea of fluid in which we are moving, and are therefore unconscious of its existence. Yet a glass of water, drawn in summer from a cool well, will cause many minute drops of it to deposit themselves upon the surface of the vessel; a current of cold air sweeping across the clearest sky will convert a portion of this unseen element into a cloud, and from thence into a shower; and often when a stream of pure air abuts against the sides of a mountain, it suddenly becomes turbid, and volumes of smoky mist roll over each other in wild confusion, till they are transformed into the falling shower, or the wind scatters them abroad. It is the grand reservoir from which the rains and the dews are derived. By means of the hygrometer we not only perceive its existence, but can deduce its quantity, and see how it diminishes in winter and augments in summer, and how it increases towards the equator and decreases towards the pole. It may justly seem wonderful that the ingenuity of man should have led him to invent a gauge to measure, and a kind of sounding line to fathom this mighty ocean, wherewith God had clothed the earth. But it is still more wonderful that in the infancy of philosophic research, men should have had such clear conceptions of a fact which we have been so late in learning. But they were instructed from above.

"The waters stood above the mountains." A nice attention to Hebrew syntax, and a reference to the idiom of the Arabic language, authorise us in translating this clause thus; "That the waters may stand above the mountains." There is an analogy between the two clauses of a verse in Hebrew poetry, so that if there be an ambiguity, or something that might raise a doubt in the phraseology of one clause, it is removed by what is said in the other. In the passage we are considering we might imagine that by "deep" the sea is meant; but when we are told that he hath covered the earth with the deep so that the waters may stand above the mountains, we are obliged to conclude that the unseen ocean of moisture is intended; for that, indeed, stands above the highest ridges of the earth, and sheds upon them their mists, their showers, and their snows. And this is a very gracious provision, and well worthy of the sacred penman's notice, for by it none of the earth's elevations are excluded from the subduing and fructifying effects of moisture.

"At thy rebuke they fled; at the voice of thy thunder they hasted away;" or, At thy rebuke they flee; at the voice of thy thunder they make haste. In hot countries the formation of clouds and rain is often accompanied by lightning and thunder, especially among the mountains, where the gathering blackness, the frequent blaze, and the long-drawn and pealing echo, are in the sublimest manner emblematical of the Divine Majesty. The morning is perhaps fine and serene, and scarcely a cloud, of the most fleecy kind, is seen upon the face of the broad welkin that is stretched over the traveller's head. Pleased with the magnificence of nature, he pursues his journey, or stays by the way to comment upon the instructive objects around him. But soon after the noontide sun has gilded the yellow brows of the loftier heights, he hears the distant roll of thunder, which is the prelude of the coming storm—the summons at which the vapours make haste to assemble, the rebuke at which the clouds will ere long flow in torrents of rain. How suddenly is the scene changed! The

beauteous face of nature is veiled in mists and showers; instead of the cushioned path he finds a stream of muddy water, in which he is compelled to wade; till, tired, cold, and fainting with hunger, he is glad to take shelter in some wretched hovel, and to put up with the scanty hospitality of the mountaineer.

"They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them." Mountains are among the chief agents in the formation of clouds and rain. Their cold sides attract the heat, the elastic spring by which the unseen vapour is sustained; and it forthwith descends in the form of a cloud or mist. The rest of the sky may be fine and clear, but the high promontory will be capped with clouds, and the lofty island wear a ruff of the same. If we take our station upon the top of Diana's Peak, in St. Helena, we behold a serene sky and a tranquil sea spread around us; not a billow heaves, nor a cloud flits within the farthest ken of the eye. Still the atmosphere, in our immediate vicinity, is unsettled; the cool breeze, the shifting mist, and the prelusive drop of rain, chequer our enjoyment, and seem to admonish us to retrace our steps, or run the risk of being drenched in a shower. The ridge itself was the cause of these phenomena; urged by the light breeze, the unseen vapour had gone up its sides, where, by the cooling effect of the herbage, it was deposited in the shape of a cloud, to be changed into rain and the flowing brook; and in this way to go down by the valleys to the place which God had founded for it. The high island of Hong Kong, on the southern coast of China, often exhibits a beautiful display of the effect which mountains produce upon the unseen deep, or invisible vapour, that climbs up their sides. A strong breeze is setting against the summit of one of the promontories, but seems to be unable to blow away the suffusion that collects upon it. The fact is, that as the air sweeps over the cold ground it deposits some of its moisture; but as the mist recedes from the brow of the hill, it regains the necessary temperature, and passes again into its invisible state. On the top of Oahu, one of the Sandwich Islands, the traveller generally meets with a shower, especially if he goes over to the windward side of the mountains. The trade wind drives the unseen moisture against the acclivity of the hill, and straightway a cloud and a shower are called forth by the cold that lurks among the green foliage.

"Thou hast set a bound that they may not pass over; that they turn not again to cover the earth."—If a bowl of water be placed in the sun during a continuance of fine weather, the water will go on to evaporate till the whole is carried off into the air. Just so it would fare with our lakes and our seas; their waters would exhale, till, after the lapse of a few centuries, their channels would be seen, and not a drop be left to bathe the gills or cool the tongue of any living creature. But to prevent this, the Creator has set a bound, and has ordained a law, so that only a certain quantity of vapour can be raised from the earth at one time. And this law is, like the rest of his appointments, very simple. The quantity of vapour depends upon its temperature; the higher the temperature the greater is the quantity borne aloft from the earth. Now, the heat of the vapour cannot rise higher than the heat of the atmosphere, therefore we have a limit to the temperature, and consequently a limit also to the quantity. The nature of this law may be made still more plain to our apprehension by recollecting, that when two bodies of different temperatures are placed in contact with each other, the warmer parts with its excess of heat, till both of them are at length of nearly equal temperatures. In this way the unseen vapour, as soon as it grows hotter than the air in immediate contact with it, has its excess of heat drawn off by the latter; and, of course, the power of sustaining itself being diminished, a portion of it falls down, varying in the ratio of the heat that is lost. Thus may the law be stated which keeps the earth from being covered with an illimitable sea of unseen vapour, instead of a duly regulated quantity, and such a provision of oceans, lakes, and rivers, as renders the earth a fit habitation for man, and the creatures which God has placed under him. The law, which compels the clouds to descend in rain, and thus prevents them from covering the earth with an impenetrable sheet of mist, is of a different sort, but equally simple and complete. Corpuscles, or minute particles of the same kind, when closely approximated, attract each other powerfully; just as the little drops of dew upon a rose leaf, which, in accordance with this law, will run together and compose one large drop. The minute particles of mist, when from their numbers

they become closely crowded together, mutually attract, coalesce, and thus form the drop of rain, which descends by its gravity to the earth.

DISCOVERY OF RAROTONGA.

At Aitutaki, Mr. Williams, says his biographer, saw the natives of Rarotonga, of whom he had previously heard; and as he was anxious to discover their island, and place teachers there, he set sail in the direction in which it was said to lie, taking with him the Rarotongans and Papeiha, who had nobly offered himself as a pioneer to his brethren.

But their first search for Rarotonga proved unsuccessful; and they, therefore, directed their course to Mangaia. Here they found the natives in the same rude state as when Captain Cook discovered their island. Having attempted, but in vain, to open a friendly communication with them, the devoted Papeiha swam on shore, and induced a chief to receive teachers; but these had no sooner landed, than they were seized, pillaged, stripped, and placed in extreme peril. Happily, they were rescued from the savages; but all farther attempts to introduce the gospel to Mangaia was, for the present, abandoned. They then proceeded to Atiu. Here a different reception awaited them; and both at this island, and at Mauke, and Mitiaro, remarkable success rewarded their efforts.*

But, however gratifying these results, there yet remained one object unaccomplished, upon which Mr. Williams had set his heart—the discovery of Rarotonga. And he was not the man to be satisfied with partial success, or to be discouraged by an occasional disappointment. Hitherto he had failed in nothing which he had determined to accomplish. Every plan pursued at Raiatea, and every enterprise to other islands, had prospered greatly. Nor had he one moment's doubt as to the ultimate discovery in which, for a time, he had been baffled. And in this confidence he renewed the attempt. The method by which he ascertained the bearings of the island, and the reward of his perseverance, are well known. After five days' unavailing search, and when within half an hour of the time at which, by the captain's earnest entreaty, he had consented to abandon his object, the clouds which had veiled the island were dispersed, and the majestic mountains of Rarotonga stood revealed before him. Never did weather-beaten sailor hear the life-inspiring cry, "Land a-head," with a thrill of deeper delight, than did Mr. Williams at this interesting moment; and never was the joy of discovery more rational or pure than his. "The transition of feeling," he observed, "was so instantaneous and so great, that, although a number of years have intervened, I have not forgotten the sensations which that announcement occasioned."

The importance of this discovery is now so well known, as to render any description of it here unnecessary. It will suffice to say that Rarotonga is the finest and most populous island of the Hervey group; and had no higher considerations affected him, Mr. Williams might naturally have felt some satisfaction at being its discoverer. But his was not the pleasure of a merely successful navigator. Although anxious to enlarge the boundary of geographical knowledge, and to open profitable intercourse between civilized and savage men, it was not as a promoter of science, or as the pioneer of commerce, but as the messenger of mercy, and as the minister of Christ, that he sought and saw Rarotonga. Had it not been for the furtherance of the gospel, and of those sublime objects which that gospel contemplates, the honour of this discovery would not have been his.

And who will not sympathize with the sacred and sublime satisfaction with which the devoted missionary stood gazing from the prow of his little bark upon this new-discovered land. Often, since the visit of Anuru, had the object which then met his eye fired his imagination and filled his heart; and often, while listening, as he was wont to do, and not in vain, to the tales and traditions of the loquacious natives, when rowing on the sea, or reclining in the shade, had the name of Rarotonga, (for in many a legend that name was found,) fed his ardent desire to visit its secluded inhabitants, and strengthened his purpose, should God ever grant him the opportunity, to go in quest of this interesting isle. And now his prayers were heard, his hopes realized. Rarotonga, the long-desired Rarotonga, was before him! His purpose and perseverance had received their righteous reward; and he regarded the island, not only as found, but as won for Christ, in whose name he made the discovery, and claimed the possession. Other navigators, indeed, had made far more important dis-

* Missionary Enterprises, p. 83.

coveries. Anson, Byron, Wallis, Cook, and many others, had triumphantly traversed the same bright ocean, rejoicing in their successes; but how different the emotions felt by them, as they surveyed its lovely isles, and those experienced by the humble missionary! Nor was his rejoicing vain. This was no barren discovery. It brought wealth to Rarotonga, and glory to God. Had its coral strand been strewed with sapphires, and its mountains masses of solid gold—had fleets conveyed thither the diamonds of Golconda, and the precious things of the East, the people would still have been poor compared with what they became after the messenger of mercy had brought to their shores treasures of heavenly wisdom, "the unsearchable riches of Christ." It is well known that the lovely land, for the discovery of which this servant of God had long planned and prayed, and which he had resolved not to leave unknown and unblessed, soon became, and still continues, one of the moral wonders of the world. Shortly afterwards, the Rarotongans received Christianity; and from henceforth its devoted discoverer watched over and provided for it with almost paternal solicitude; and at every visit, and no visits were paid more readily, he was gladdened by sights and sounds, which demonstrated the favour of God, and the progress of the gospel. And still, amidst the rewards of "the faithful servant," he remembers the name, and is reaping the fruits, of Rarotonga.

SALT-WORKS OF VIELICKZA.

No. I.

The salt-works of Vielickza cover a space of 35,000 square fathoms. The length of the mines, with all their passages and alleys, amounts to 7½ (German) miles. Ten shafts connect this subterranean labyrinth with the upper world. One of them is used for draining away the water, two for the descent of workmen, and the rest for the raising of the salt, and the descent of the straw, wood, horses, and other things.

The whole works are divided into three departments, technically called *fields;* the Old field, the Yanina field, and the New field. The Old field goes in a southward direction from the town into the mountains; the Yanina field goes eastward; and the New field westward. The Old field consists of the irregular works of oldest date. The Yanina field, named after King John Sobieski, was dug upon an improved plan. The New field is of Austrian foundation, and has been always worked according to the best principles of art.

Each of these mines consists of five stories or contiguations, one above another, and each of these stories again is made up of numerous chambers, cells, and caverns, connected by horizontal passages. The different stories are connected by perpendicular shafts, or winding stairs. The descent to the upper story is thirty-four fathoms deep. Between each of the different stories an interval is always left of fifteen or twenty fathoms. The depth, which has been rendered convenient for descent by shafts and staircases, is a hundred and twenty-five fathoms; the entire depth amounts to a hundred and forty-five fathoms. Therefore, although Vielickza itself is a hundred and fifty feet above the Vistula, and six hundred and ninety-nine feet above the surface of the sea, yet the mines descend five hundred and eighty feet below the bed of the Vistula, and three hundred feet below the surface of the sea.

The best kind of salt is the crystal salt, as it is called, which is of a snowy whiteness, and transparent as glass. It is found only in little masses, or veins, running through the other salt. Formerly this kind used always to be sent only to the king of Poland, who made presents of small portions of it to the nobility, and also had it fashioned into various ornamental shapes for the decoration of his palaces. It was also used for presents to other sovereigns. The king of Prussia still receives annually two hundred-weight of this finest salt; the emperor of Russia two and a half, as such, and two as king of Poland; and the emperor of Austria three, as emperor, and one as king of Hungary. The statue of king John Sigismund, which formerly stood at Warsaw, and now stands at the salt-works, is made of the largest block which has ever been found of this finest crystal salt. The workmen make all sorts of pretty trifles of this salt for strangers; such as books, needle-cases, crucifixes, billiard balls, necklaces, rosaries, salt-cellars, knives, inkstands, etc., which they sell at high prices. We were told that, the year before, an English lord had bought up three hundred-weight of these trinkets. Pieces

are sometimes found which are as transparent and pure as the finest plate glass. The attempt has even been made to manufacture mirrors of this salt.

Besides this best salt, which, as we have said, is found only in small quantities, there is *blotnik*, or earth salt, the green salt, and the *shibik* salt. The first named is found in the upper strata, and is called so because it is often mixed with earth and clay. No trouble is taken to obtain it, but it is necessary to get rid of it in order to come at the better kind; and it is either used up in the mines, for the building of props, vaults, and steps, or sold at the mouth of the mine for cattle.

The green salt lies in immense and dense masses, under the earth salt, and is the principal object of attention. It consists of small crystals, which adhere closely together. It is as hard as glass, and is of about the same greenish colour and transparency as common bottle-glass. This class has many subdivisions, according to the quality and density of the masses.

The lower we descend, the whiter, finer, and better the salt becomes. After the above-mentioned crystal salt, the best sort is the shibik salt, which lies under the green salt. It is less green, and more dense, than the latter.

The earth salt is sold in such pieces as it happens to be broken into, to the inhabitants of the surrounding district, and is not used in commerce. The differences between the various kinds of green salt are also too insignificant to be noticed by the government, which only takes cognizance of three distinctions. There is,

Firstly, the crystal salt;
Secondly, the shibik salt; and,
Thirdly, the green salt.

The crystal salt is brought up in as large quantities as possible, and is immediately formed into the required shapes by the chisel of the sculptor, or the knife of the workman. The shapes of the green and shibik salts, therefore, alone remain to be considered.

The salt at Vielickza is commonly cut into either cylindrical or parallelopipedic shapes; the former are called *balvans*, and the latter *formal* pieces. The cylindrical form is the most common. We were told that Balvan was an old idol of the Sarmatians, and that from him the shape and name were derived. Perfectly cylindrical these balvanen are not, but rather bulging out in the middle. They are cut into this shape by the workmen, while still in the mine; they are rolled about by the workmen in the mines on wheelbarrows. Löllner and Sydov estimate the weight of a balvan at from five to ten hundred weight; but we were told they were never made smaller than two, and never larger than three hundred weight. This seems much more likely to be the truth, for how could a mass of ten hundred weight be rolled about in a wheelbarrow by a single man! The parallelopipeds are from 2 to 3 cwt. Those pieces which break off during the loosening of the blocks of salt, and which, though of a good size, are not large enough to make into balvans and parallelopipeds, are called "natural pieces." They are sold singly, and according to weight; the little fragments and pieces which are of small size, and not worth selling singly, are packed into jars, and sold by measure. Each of these kinds has its particular customers. The natural pieces generally remain in the neighbourhood; the balvans are sent away by land carriage, and the parallelopipeds by water. The small, broken fragments are bought by the neighbouring peasants.—*Kohl.*

THE CHRISTIAN'S TREASURE.

There is nothing that a wise man can wish for in order to make him happy, but the gospel proposes it to encourage the faith and practice of Christians. What honour is there to be enjoyed among the sons of men, that is wont to gratify our ambition, but the gospel assures us of higher honour than this, when it makes us the sons of God? What pleasures are there to be tasted in the satisfaction of animal nature, but the gospel invites us to more refined and more lasting pleasures, which are to be derived from the love of God and the company of the Saviour and his disciples? What riches can be possessed or derived by the most covetous mind, but the gospel proposes a far more extensive, a more durable, and more useful treasure, when it thus addresses the Christian:—"All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's, and Christ is God's," 1 Cor. iii. 21—23.—*Ball.*

May-Flies.

MAY-FLIES.

MAY-FLIES, in their first and intermediate state, are aquatic: they either live in holes in the banks of rivers or brooks below the water, so that it enters into their habitations, which they seldom quit; or they swim about and walk upon the bed of the stream, or conceal themselves under stones or upon pieces of stick. Though their life, when they assume the perfect state, is usually extremely short, some being disclosed after sunset, laying their eggs and dying before sunrise; and many not living more than three hours; yet in their preparatory state, their existence is much longer—in some one, in others two, in others even three years.

The different species assume the imago at different times of the year; but the same species appear regularly at nearly the same period annually, and for a certain number of days fill the air in the neighbourhood of the rivers, emerging also from the water at a certain hour of the day. Those which Swammerdam observed, began to fly about six o'clock in the evening, or about two hours before sunset; but the great body of those noticed by Reaumur did not appear till after that time; so that the season of different harvests is not better known to the farmer, than that in which the ephemeræ of a particular river immerge, is to the fisherman. Yet a greater degree of heat or cold, the rise or fall of the water, and other circumstances we are not aware of, may accelerate or retard their appearance. Between the 10th and 15th of August is the time when those of the Seine and Marne, which Reaumur described, are expected by the fishermen, who call them "manna:" and when their season is come, they say, "The manna begins to appear; the manna fell abundantly such a night;" alluding, by this expression, either to the astonishing quantity of food which the ephemeræ afford the fish, or to the large quantity of fish which they then take.

Reaumur first observed these insects in the year 1738, when they did not begin to show themselves in numbers till the 18th of August. On the 19th, having received notice from his fishermen that

the flies had appeared, he got into his boat about three hours before sunset, and detached from the banks of the river several masses of earth filled with pupæ, which he put into a large tub full of water. This tub, after staying in the boat till about eight o'clock, without seeing any remarkable number of the flies, and being threatened with a storm, he caused to be landed and placed in his garden, at the foot of which ran the Marne. Before the people had landed it, an astonishing number of ephemeræ had emerged from it. Every piece of earth that was above the surface of the water was covered by them, some beginning to quit their slough, others prepared to fly, and others already on the wing; and everywhere under the water, they were to be seen in a greater or less degree of forwardness. The storm coming on, he was obliged to quit the amusing scene; but when the rain ceased to fall, he returned to it. As soon as the cloth, which he had ordered the tub to be covered with, was removed, the number of flies appeared to be greatly augmented, and kept continually increasing; many flew away, but more were drowned. Those already transformed, and continually transforming, would have been sufficient of themselves to have made the tub seem full; but their number was soon very much enlarged by others attracted by the light. To prevent their being drowned, he caused the tub to be again covered with the cloth, and over it he held the light, which was soon concealed by a layer of these flies, that might have been taken by handfuls from the candlestick.

But the scene round the tub was nothing to be compared with the wonderful spectacle exhibited on the banks of the river. The exclamations of his gardener drew the illustrious naturalist thither; and such a sight he had never witnessed, and could scarcely find words to describe. "The myriads of ephemeræ," says he, "which filled the air over the current of the river, and over the bank on which I stood, are neither to be expressed nor conceived. When the snow falls with the largest flakes, and with the least interval between them, the air is not so full as that which surrounded us was of ephemeræ. Scarcely had I remained in one place a few minutes, when the step on which I stood was quite concealed with a layer of them, from two to four inches in depth. Near the lowest step, a surface of water of five or six feet dimensions every way was entirely and thickly covered by them, and what the current carried off was continually replaced. Many times I was obliged to abandon my station, not being able to bear the shower of ephemeræ, which, falling with an obliquity less constant than that of an ordinary shower, struck continually, and in a manner exceedingly uncomfortable, every part of my face—eyes, mouth, and nostrils were filled with them." To hold the flambeau on this occasion was no pleasant office. The person who filled it had his clothes covered in a few moments with these flies, which came from all parts to overwhelm him. Before ten o'clock this interesting spectacle had vanished. It was renewed some nights afterwards, but the flies were never in such prodigious numbers. The fishermen allow only three days for the great fall of the manna; but a few flies appear both before and after, their number increasing in one case, in the other diminishing. Whatever be the temperature of the atmosphere, whether it be cold or hot, these flies invariably appear at the same hour in the evening; that is, between a quarter and half-past eight; towards nine they begin to fill the air; in the following half-hour they are in the greatest numbers; and at ten there are scarcely any to be seen. So that in less than two hours this infinite host of flies emerge from their parent stream, fill the air, perform their appointed work, and vanish. A very large proportion of them falls into the river, when the fish have their grand festival and the fishermen a good harvest.—*Kirby and Spence.*

VEGETABLE CHEMISTRY.

No. V.

THE ALKALOIDS, QUINA, MORPHIA, ETC.

One of the most valuable discoveries which has rewarded the labours and enlarged the resources of modern vegetable chemists, has been that of a curious, interesting, and, heretofore, entirely unknown class of bodies, on the existence of which the peculiar properties of vegetables would seem entirely to depend, and especially their medicinal properties. So that when separate from the principles with which they are combined, they may be administered in small bulk, and in many cases with greater precision, greater effect, and as regards even external application with much greater advantage, than may the bark, or leaves, or root, or

inspissated juices from whence they are derived. The distinguishing peculiarity of these substances is the very great analogy that they bear to the alkalis. Not only do they exhibit the ordinary tests of alkalinity, in the effect they have on vegetable colours—restoring a blue colour to reddened litmus, and rendering turmeric paper brown—but they form direct combinations with acid bases; and it is in this form of neutral salts, that they are found to exist in the vegetable matter which yields them. Hence the term *vegetable alkaloid*, by which they have been designated.

There are likewise some other characteristics, which all of them appear to possess in common. They all contain nitrogen as one of their ultimate elements; for the most part they are alike very sparingly soluble in water, much more readily so in alcohol; they have a bitter taste; they are not altered by air or light, but are decomposed at a moderate heat; all are combustible, and are decomposed in the voltaic circle with a base evolved at the negative pole. The action of concentrated nitric acid upon them is very peculiar, converting the greater number of them into artificial tannic acid; whilst some it appears to peroxidate, rendering them less powerful, or altogether destroying their action upon the animal body. And, although their medicinal effects are, in every instance, necessarily much greater than those of the undecomposed vegetables from which they are extracted, it is a curious fact, that the same quantity of an alkaloid is never so powerful in its pure form as in its natural state of combination. One grain of morphia, for instance, is about equivalent, in effect, to two grains of Turkey opium; whereas the two grains of opium do not contain more than one-sixteenth part of the alkaloid. In this, as in other instances, the activity of one body is quickened by the presence of one or more other bodies, although the latter are of themselves totally inert.

The more remarkable of the vegetable alkaloids are those which exist in Peruvian bark and in opium.

Of the genus *cinchona*, there are many species, but the bark of three of them only is in common use:—the *yellow* bark, or that of *cinchona cordifolia;* the *pale* bark, or that of the *cinchona lancifolia;* the *red* bark, or that of the *cinchona oblongifolia*. The first yields the alkaloid *quina*, and the second *cinchonia*, whilst in the third they are both found in nearly equal proportions; and another alkaloid, called *aricina*, has been detected in a distinct but rare species from Arica. It is to these bases that bark owes its peculiar properties, and they exist in combination with tannic and kinic acids.

The manner in which quina is obtained, is as follows:—Powdered bark must first be well and repeatedly boiled in water, acidulated with sulphuric acid. Kinate of quina is, to a certain extent, soluble in water, and this solubility is increased by the sulphuric acid, which probably effects at the same time a partial decomposition. However this may be, the solution now contains sulphuric acid, kinic acid, and quina; and by adding to it a sufficient quantity of oxide of lead, an insoluble sulphate of lead falls to the bottom, whilst the kinic acid and quina remain. The supernatant liquor must now be poured off, boiled, and strained, and it will be only requisite to add ammonia gradually, and thus saturate the kinic acid, when the quina will be at once precipitated. If extractive or colouring matter remain in combination with it, it may be got rid of by digesting it with a small portion of animal charcoal.

To obtain cinchonia, the bark of the *cinchona lancifolia* must in the same manner be boiled with water acidulated with sulphuric acid. To this powdered lime is added, in a proportion somewhat greater than that of saturation. The precipitate that will ensue will be a mixture of cinchonia and sulphate of lime. This must be carefully collected, dried, and boiled for some minutes in strong alcohol. And during the evaporation and cooling of this solution, the cinchonia will be deposited. It only remains to redissolve the precipitate in alcohol, and to crystallize by slow evaporation.

Pure quina is white, inodorous, and very bitter. Boiling water dissolves about one two-hundredth part of its weight; cold water, a much less quantity. It is readily soluble in alcohol, especially when heated, and in ether. It is fusible at about 300° Fahr. Crystallized quina is strictly a hydrate of quina, containing one equivalent of water. Cinchonia is anhydrous, colourless, inodorous, and bitter likewise, but much less so than quina. It is soluble in 2,500 parts of cold water, and a somewhat less quantity of boiling water. Its solubility in alcohol and ether is less than that of quina, but it dissolves in fixed oils, and very readily in dilute acids.

The elementary constituents of these bodies are as follows:—

Quina.		Cinchonia.	
Carb.	75.02	Carb.	76.36
Hydr.	6.60	Hydr.	7.37
Nitr.	8.25	Nitr.	8.87
Oxyg.	10.13	Oxyg.	7.40
	100.		100.

In the following particulars they both agree. When mixed with a solution of iodine they form iodates and hydriodates. Nitric acid does not colour either of them, by which they are distinguished from other alkaloids, as morphia, brucia, commercial strychnia, etc. Solutions of them both form precipitates on the addition of ammonia, tincture of nutgalls, oxalate of ammonia, or tartrate of potash. When a solution of the nitrates of either of them is concentrated, the anhydrous nitrate separates under the form of oleaginous drops, which solidify on cooling, and, if immersed in water, absorb it, and become covered in a few days with groups of crystals.

The great analogy, both of composition and of chemical properties, subsisting between these alkaloids, naturally leads us to anticipate no great dissimilarity in physiological effect, and the best-conducted observations seem to prove that they may be substituted for each other. The disulphate of quina—*quinine*, as it is commonly called—is, however, the only preparation that has hitherto been extensively employed in medicine. As its name imports, it is a compound of quina with a double proportion of sulphuric acid—quina, 74.31 + sulphuric acid, 9.17 + water, 16.52 = 100. It occurs in small, fibrous, odourless, very bitter crystals, with a pearly aspect and a flexibility like amianthus. They effloresce on exposure to air, and present a phosphorescent appearance when heated. It is ordinarily administered in doses of from one to five grains; and the external application of it, in the form of an ointment rubbed into the axilla, is said to have been attended with great success in the cure of ague amongst children. None of the preparations of these substances appear to possess any poisonous effects. In large doses, however, they are apt to disagree. One case is related by Trousseau and Ridoux, in which a soldier took as much as forty-eight grains of the disulphate of quina for the cure of a periodic asthma. In four hours afterwards, partial insensibility, giddiness, and symptoms resembling intoxication made their appearance, but subsided in the course of a few hours more.

Aricina resembles cinchonia in many of its characteristics, although differing from it in its aggregate chemical properties. It is insoluble in water. With acids it forms solutions, having a very bitter taste. When heated it fuses like quina, and is not volatile.

In opium, the inspissated juice of the unripe capsules of the *Papaver somniferum*, no fewer than sixteen distinct principles have been detected, several of which are alkaloids. Of these the most remarkable is,

Morphia. It exists in combination with meconic acid, thus forming a meconate. To obtain it, opium must first be macerated, and digested in water for two or three days. The object of this is to obtain an aqueous solution of its soluble portion, which contains the meconate. To this, chloride of lead is now added, which, owing to the interference of the meconate, decomposes and is decomposed by the water, the hydrogen of the water uniting with the chlorine to form hydrochloric acid, and its oxygen uniting with the lead to form oxide of lead. The hydrochloric acid immediately seizes the morphia, forming with it an hydrochlorate of morphia; and the meconic acid at the same time unites with the lead, forming a meconate of lead. The latter is insoluble, and falls to the bottom; but the former is not so. We have now, therefore, obtained an hydrochlorate of morphia in solution, and it only remains to add ammonia, which, having a greater affinity for the hydrochloric acid than the morphia has, the latter is at once precipitated. Or, it may be obtained thus:—A well-digested solution of opium is mixed and boiled with an equal quantity of milk of lime. The mixture must then be strained through linen. The other matters will remain in the precipitate, and the morphia in solution combined with lime; and after the solution has been concentrated by evaporation, and filtered, if powdered muriate of ammonia (sal ammoniac) be added in the proportion of about an ounce to a pound of the liquid, the caustic lime will be converted into chloride of calcium, and the morphia, losing its solvent, will be precipitated. Opium yields, on an average about one-sixteenth of its weight of morphia. It crystallizes in fine, transparent, truncated pyramids, with a taste sensibly bitter,

very sparingly soluble in water, much more so in alcohol, most of all in caustic alkali and in acids — a circumstance which explains why the administration of vinegar increases the powers of opium. The minutest portion of morphia has the property of decomposing iodic acid, which is the best test of its presence. It produces a reddish brown colour, and the odour of iodine is immediately perceptible. It strikes a blue colour with the salts of iron. Its elementary composition is as follows: — Carb. 71.91 + hydr. 6.85 + nitr. 4.80 + ox. 16.44=100. The salts of morphia most commonly used, are the acetate and hydrochlorate. The effects of all are nearly identical. The narcotic influence of opium may thus be obtained in a more certain mode, and one generally far less likely to disagree, than the preparations formerly used; whilst the external application of morphia is said to have been attended with much success in the removal of neuralgic pains, obstinate vomiting, etc.

Narcotina is another alkaloid existing in opium, and was one of the earliest discovered of the principles contained in it. It may be obtained by digesting powdered opium in warm ether, which takes up little else, and on cooling yields it in crystals—sparingly soluble in hot water, but very soluble in oils and dilute acids. It is distinguishable from morphia by being insipid, very soluble in ether, insoluble in alkalies, not becoming blue on the addition of the salts of iron, and not decomposing iodic acid. Its elementary composition is, carb. 65.27 + hydr. 5.32 + oxyg. 25.63 + nitr. 3.78= 100. The physiological effect of narcotina appears to differ essentially from that of morphia. Opium deprived of it, is more directly sedative and less stimulating. Experiments are, however, yet wanting to test satisfactorily its real influence on the animal economy. On the whole, it would seem to possess far less activity than was at first supposed. Dr. Roots is reported to have administered gradually increased doses of it up to a scruple, without the least injury. Acetic acid, so far from increasing, appears to destroy all its narcotic qualities.

Codeia. In our outline of the preparation of morphia, we noticed that a hydrochlorate of that substance was first formed. When from this morphia is separated by the introduction of ammonia, another distinct alkaloid remains behind, to which this name has been given. It may likewise be separated by ether. It crystallizes in flat prisms, colourless and transparent. It may be distinguished from morphia, by its great solubility in water, insolubility in fixed alkalies, and not being reddened by nitric acid, or rendered blue by perchloride of iron. Its composition is — carb. 72.0 + hydr. 7.5 + oxy. 15.1 + nitr. 5.4=100. Dr. W. Gregory states, that in doses of five or six grains, it causes an excitement like intoxication, followed in a few hours by depression and nausea. According to Majendie it causes sleep, and in large doses stupor.

Thebaina or paramorphia. This has likewise been discovered to be an alkaline principle, distinct from all the foregoing. It is obtained by digesting in alcohol the precipitate that remains after morphia has been thrown down from an aqueous solution of opium by the agency of lime. It may be distinguished from morphia by not becoming blue on the addition of perchloride of iron, and by not forming crystalline salts with acids; from narcotina by its acrid taste, the pearly brilliancy of its crystals, its great solubility in alcohol, and the action of nitric acid on it, which converts it into a soft substance before it dissolves it; and from codeia by the smallness of its crystals, and by not forming crystalline salts. It is a white, crystalline, fusible solid, having an acrid styptic taste; very soluble in alcohol and ether; scarcely at all so in water; possessing decidedly alkaline properties, and dissolving readily in weak acids.

We have frequently been compelled to notice the endless variety of effect, which Almighty power can educe out of a very small number of elementary materials. The investigation of these bodies presents us with a converse instance—the facility with which a number of different bodies may, under particular circumstances, be combined in the formation of what appears to us a very simple substance, and which we have ever been accustomed to arrange amongst the simples of the materia medica. Here is a chemistry which we can never imitate, nor even at all fully comprehend. So it is in the moral world. The most apparently opposite and conflicting incidents and arrangements are made to blend, and combine, and harmonize, in the production of some one important and beneficent design. Useless in themselves, as detached pieces of machinery, or even opposite and hurtful, as some of the ingredients in the bodies we

have been noticing, by omnipotent wisdom they are, nevertheless, all made to work together for the glory of God and for the benefit of those who love him.

D. W.

THE VISIT OF MERCY.

"You are very absent this morning," said Philander to Onesimus, as he interrupted him in his progress through the street of a considerable manufacturing town in Scotland.

"I crave your forgiveness, my dear friend," replied Onesimus. "My mind was occupied, and I did not observe you."

"And with what subject, if I may venture to inquire, was your mind so deeply occupied?" rejoined Philander, with a smile.

"With a very important subject," said Onesimus; "the eternal interests of a fellow sinner. A subject," continued he, "at all times momentous, but more especially when that fellow sinner is fast approaching the 'house appointed for all living,' and sees nothing beyond it except darkness, confusion, and despair."

Philander was affected by the earnest manner in which Onesimus pronounced these words. He put his arm in that of his friend, and they walked on for some minutes in silence.

The conversation was at length renewed by Onesimus, who, turning to Philander, addressed him as follows: "If you will accompany me, my dear friend, to the humble dwelling at which I am about to call, I shall introduce you to the object of my present solicitude. He is a young tradesman about seventeen years of age, whose parents having been once in better circumstances, conferred on him an education somewhat above his present rank in life, while, unhappily, they took no pains to instil into his mind the principles of our most holy faith. Being a lad of quick parts, his company was eagerly sought, and his morals early corrupted, by infidel companions. He began with neglecting, and ended by deriding, the ordinances of religion. His parents, who were decent, well-meaning people, saw their error when it was too late; but their remonstrances were of no avail. He is now laid on a sick-bed, and, if I mistake not, in the last stage of consumption. His infidel companions have forsaken him, and in their principles he finds no consolation. His bodily sufferings are considerable; but such is his mental anguish, that he seems scarcely conscious of the pain which they occasion."

Here Onesimus paused for a moment; but as Philander made no remark, he immediately proceeded: "It is unnecessary to acquaint you with the manner in which I became aware of his situation, or with the circumstances which led to my paying him a visit. Suffice it to say, that I have now seen him thrice, but apparently with little benefit to his benighted soul. This morning, however, I have experienced so much enlargement in prayer for the poor youth, that I am inclined to hope for more success at the approaching interview."

The two friends had by this time reached the extremity of the town; and in a few minutes more they stood before the cottage where Thomas Pringle (for that was the name of the unhappy young man) resided with his parents. Onesimus raised the latch with the familiarity of an intimate acquaintance, and the visitors entered without further ceremony.

The dwelling consisted of a single apartment, divided into two by the arrangement of a couple of press-beds, a contrivance by no means uncommon in Scotland. On one of those beds lay the object of the visit, whose emaciated limbs, flushed cheek, and hollow eye, but too plainly indicated the hopeless nature of his disease. He was evidently agitated by the entrance of Onesimus and his friend; but it would have required considerable skill in physiognomy to determine whether his agitation partook more of pleasure or of pain. A Bible lay upon the bed, but at such a distance from his hand, that it had been probably thrown from him in a paroxysm of disappointment or despair. His mother sat beside the fire, the picture of solicitude and distress. She rose and attempted to smile, for her heart was too full to admit of speech; and having placed a chair for each of the visitors, she remained standing behind that which was occupied by Onesimus, with her arms folded, and her eyes fixed with intense anxiety on the countenance of her son.

"Well, Thomas, how do you feel yourself this morning?" inquired Onesimus, in a tone of unaffected sympathy.

"In body much the same, sir," replied the miserable youth; "in mind more wretched than ever!"

"I fear, my young friend," rejoined

Onesimus, "that you put the cup of comfort from you."

"Comfort!" repeated the poor invalid; "where can I look for comfort? If I reflect upon the past, I see no ground of confidence; if I look forward to the future, I see no room for hope."

"That," said Onesimus gently, "is because you look only to yourself and your demerits, instead of looking to the Saviour, as I have all along advised you."

"I have looked to him," replied the youth; "that is to say, I have tried to look to him, but cannot see him. There is a cloud gathers on my mind whenever I wish to view him as a Saviour. When I regard him as a man, I seem to see something of his excellence; but when I turn to him as a Redeemer—when I try to look to him as God, the cloud gathers again, dark—dark—dark."

"It is the cloud of unbelief," remarked Onesimus; "frequent, fervent prayer will dispel it."

"I know not what cloud it is," replied the unhappy young man, "but there it gathers; and prayers—at least, my prayers—have no effect upon it."

"Have you endeavoured," inquired Onesimus, "as I advised you at my last visit, to follow with your mind's eye our blessed Redeemer through the successive stages of his ministry on earth, from the manger to the cross? By pursuing such a method, and by praying fervently at the same time for Divine illumination, you might be enabled to regard him, as he is in truth, Emmanuel, God with us; the Saviour of guilty man, as well as the brightness of his Father's glory."

"I have tried to do that," said the youth with bitterness, "but I have not succeeded. I can contemplate him indeed as an infant in the manger. I can follow him throughout Judea, and almost fancy myself standing by as he heals the sick, gives sight to the blind, and even raises the dead. I find still less difficulty in calling to view the treachery of Judas, the denial of Peter, the cowardice of the rest of his disciples—these things too much resemble what I have done to him myself; but when I attempt to follow him to Calvary, to regard him as sustaining the wrath of God for me, the cloud gathers, the cloud gathers round him. But is it not strange," continued he, somewhat wildly, "that it gathers round him alone? I can mingle, at least I seem to do so, with the melancholy procession; I can see the soldiers, the women who followed him from Galilee, the very thieves; but the blessed Jesus himself I can nowhere discern!"

Onesimus turned towards Philander. His countenance expressed the deepest commiseration. Willing in some degree to change the subject, he took up the Bible, and, after a pause of a few minutes, renewed the conversation. "This blessed volume," said he, "has been found by many in such circumstances as yours to be a mine of spiritual wealth, and a source of the richest consolation. I trust that you read it often, and pray for a blessing on the perusal. If you do so, be assured that you will find in it that peace which you so fervently desire."

"I have read it often," replied the invalid; "I have prayed over it. Often has the prayer of the publican been mine—'God be merciful to me a sinner!' But to me the Bible speaks only the language of threatening. My eyes never light upon a promise, but always upon a denouncement of the Divine wrath against sin."

"That, my young friend," said Onesimus, "must be fancy merely, the suggestion of a heated imagination; or, what is not improbable, a device of the enemy of souls."

"I know not, I know not," returned the youth, "but so it is. It was but this morning that I took up the sacred volume in much distress of mind. I opened it in search of some consoling passage, and my eye immediately fell upon the twenty-eighth verse of the first chapter of Proverbs: you need not turn to the passage, I remember it but too well:—'Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me.' In those words I read my own condemnation, and (shall I confess it?) I threw the Bible from me in an agony of despair!"

"This," said Onesimus, apart to Philander, "is but too plainly a suggestion of Satan. Pray inwardly for us, my dear friend; and, by God's help, I shall try to foil him with his own weapons. Come, come, Thomas," continued he, turning again towards the invalid, "you are really, as I said before, putting the cup of comfort from you. To whom do you suppose those words to be addressed?"

"To sinners," replied the youth; "to sinners who, like me, have despised the offer of salvation!"

"But not," observed Onesimus, "to sinners who, like you, repent of their

sins, and sincerely desire an interest in the Saviour whom they have so long contemned."

"Are you sure of that?" said the poor invalid, quickly; and turning half round in his bed, he fixed his hollow eyes on Onesimus with a look of intense expectation.

"I am sure of it," replied Onesimus with a smile.

"Why should I seek to deceive you? The words which you have applied to yourself might one day have been addressed to you, had not the distinguishing mercy of God interposed, and snatched you, as I doubt not it is about to do, as a brand from the burning. The passage refers to those awful transactions which, on the great day of judgment, shall take place before the tribunal of the Eternal; when they who have gone down to the grave without one thought of the future, and they who have obstinately rejected the Saviour, relying on their own righteousness for acceptance with God, shall discover their respective errors when too late, and be denied of him whom they denied on earth. I do not think that either of those descriptions now applies to you. You are not indifferent about the concerns of your soul?"

"Oh no!" said the youth with an expression of agony.

"And you are not building on your own righteousness as a ground of acceptance with your God?"

"No, no!" replied the invalid with another groan.

"Take courage, then," said Onesimus; "and let us see whether in this blessed book, which you say has given you so much uneasiness, we cannot find something to heal as well as wound."

"My iniquities, I fear," observed the poor young man, in a tone of deep despondency, "are too great and too numerous to be forgiven."

"That they have been many and highly aggravated," said Onesimus, "I have no manner of doubt; but let us not set bounds to the mercy or to the longsuffering patience of God. Do you not remember what he said to Israel of old, by the mouth of the prophet Isaiah, 'Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool,'" i. 18.

"I remember the words," replied the invalid; "they are, indeed, full of mercy and of condescension. But Israel had not then rejected the Saviour."

"True; they had not," said Onesimus; "but they had often rebelled against and tempted God; so that the words, though originally addressed to them, afford ample ground of comfort and encouragement to you."

"I wish that I could look upon them in that light," returned the unhappy young man.

"If you have any doubt upon the subject," said Onesimus, "we shall turn to another passage. Blessed be God! his holy word is full of similar manifestations of his grace. Hear the gracious invitation which our now exalted Redeemer himself addressed to persons in your very circumstances. We find it in the eleventh chapter of the Gospel by St. Matthew, and surely no invitation could be more comprehensive in its nature, or encouraging in its terms:—'Come unto me, all ye that labour and are heavy laden, and I will give you rest.'"

"The invitation is very encouraging, indeed," said the invalid; "but why do you suppose that it was addressed to sinners, whose circumstances resemble mine?"

"The invitation itself," replied Onesimus, "affords an answer to your question. It was, and still is, addressed to those who labour under a deep sense of their guilt and unworthiness, and feel their iniquities to be an intolerable burden which they would gladly shake off. Is not such your own condition?"

"Such is indeed my situation," said the youth; "but was not the invitation addressed to those who waited on the personal ministry of the Son of God?"

"It was originally addressed to them," rejoined Onesimus, "but it is equally addressed to weary and heavily-laden sinners now. 'Jesus Christ is the same yesterday, to-day, and for ever.' He died for sinful men of every period, and nation, and clime. His grace is as free, and the effect of his atoning sacrifice as complete now, as they were eighteen hundred years ago. To him a thousand years are as one day, and one day as a thousand years."

"I doubt not his grace," said the poor youth, with a deep sigh, "God forbid that I should. But, granting that the invitation were to penitent sinners now, how can I possibly know that I am included?"

"Because it is addressed to all."

"Does it say all?"

Onesimus read the passage again. The poor invalid made no remark; but an expression of pleasure for the first time pervaded his countenance. He lay silent for some minutes. At length the smile died away, and a gathering gloom was once more visible in his features. Turning anxiously towards Onesimus, he observed, with tears in his eyes, "One difficulty, my dear sir, one difficulty still remains. Supposing that I were included in that gracious invitation, and granting that I were willing to come to the Redeemer, how do I, how can I know that, vile and polluted as I am, he will receive me?"

"Because you have his own gracious assurance to that effect," replied Onesimus, turning over the leaves of the Bible, which he still held in his hand, "expressed here in the sixth chapter of the Gospel by John: 'Him that cometh to me I will in no wise cast out.'"

The afflicted youth was again silent, but it was evident that the answer had dissipated his rising doubts. Tears chased one another down his cheeks, but the expression of his countenance was tranquil; and it was plain that the tears which he was shedding were not those of grief, but of joy. After a considerable pause, which his kind visitors were unwilling to abridge, he wiped his eyes, and once more turned towards Onesimus, with a look of perfect serenity. "Those passages," said he, "which you have just read, have imparted the first sensation of pleasure of which I have been conscious for many months. May God Almighty bless you—"

"May God Almighty bless them and theirs," interrupted his mother, as she threw herself into a chair, and, covering her head with her apron, gave full vent to her feelings.

Philander and Onesimus were much affected by this scene. The young man himself was also deeply moved; but having, by a great effort, repressed his emotion, he proceeded as follows:—

"May God Almighty bless you, and reward you with that crown which shall never fade away! May none in whom you feel an interest ever experience what I have suffered! Oh, what would I have given yesterday for the peace which I feel at this moment! My soul is like a ship which, after having been tossed in a thousand tempests, has all at once made its escape into a safe and placid haven."

"Do you now believe, then," inquired Onesimus, "in Jesus Christ as the Son of God, and the Saviour of the world?"

"Lord, I believe," said the poor invalid, clasping his hands together, and raising his glistening eyes towards heaven, "help thou mine unbelief."

"Thank God, then, my young friend," rejoined Onesimus, "who has thus enabled you to cast all your burden on the Lord Jesus; and pray for those aids of his Holy Spirit of which you stand in need, that you may hourly grow in grace, and that you may be disposed, as well as strengthened, not only to do, but also to wait, and even to endure his will in all things."

"Pray for me, if you please, sir," said the youth, "for my state and feelings are so entirely new, that I have not language to express either my gratitude or my wants."

Onesimus prayed. He returned thanks in the name of all present, for that revelation of the Divine mercy which had been vouchsafed in the Holy Scriptures. He magnified that grace which had brought the Son of God from heaven to seek and to save them that were lost. He expressed a hope that the faith of all would be strengthened by the token of redeeming love which they had just been privileged to witness. He returned thanks more especially on behalf of the afflicted young man before him, who, in the hour of his extremity, had found mercy to pardon, and now desired to find grace to help him in time of need. He prayed that what was yet dark in him might be enlightened; what was weak, strengthened; what was sinful, made holy; and that, whatever, in the course of Providence, he might be called upon to suffer, he might endure it as from the hand of a kind and compassionate Creator, and now a reconciled Father in Jesus Christ.

When this prayer was concluded, a short silence ensued; it was broken by Onesimus, who, in a cheerful tone, remarked, "Now, my young friend, my brother in the Lord, as I trust I may henceforth call you, I hope to be able to see you again ere long. In the mean time, to use the words of the great apostle to the gentiles, 'I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.'"

"May the good-will of Him that dwelt in the bush be yours for evermore!"

replied the invalid, with much fervour, and the visitors took their leave of him.

"What do you think of the scene you have just witnessed?" said Onesimus to his friend, as soon as they had got into the street.

"I have been deeply interested in it," replied Philander; "and I may say, with truth, that I envy you your feelings."

"Do not say that you envy, rather say that you participate in them, my dear friend," rejoined Onesimus. "For my own part, I derive more pleasure from having been the instrument of imparting light and comfort to that benighted and troubled spirit, than I should have felt, had the laurels of Trafalgar or of Waterloo encircled my head."

Four days elapsed before it was in the power of Onesimus to return to the cottage of the Pringles. During that time, the poor invalid had suffered much from the increase of his bodily disease; but his mind continued calm and unclouded. Immediately after the departure of his benevolent instructors, he had attempted (as he had often done before) to follow, in his mind's eye, the meek and lowly Saviour from the judgment-hall of Pilate to the scene of his last sufferings on Calvary; and he was delighted to find that the darkness which had hitherto obscured his mental vision whenever he endeavoured to contemplate the Redeemer in the light of an atoning sacrifice, was completely dispelled. His days, and a great portion of his nights, were now devoted to prayer and to the perusal of the sacred volume; and when exhausted nature demanded a brief respite from exertion, he would close his eyes, though unable to sleep, and request his mother to continue reading. In consequence of thus sitting, as it were, day and night at the feet of Jesus, so remarkable was his growth in grace during the few weeks which elapsed between the period of his conversion and that of his decease, and so extensive his acquaintance with the word of God, that, as Onesimus afterwards remarked, they forcibly reminded those who witnessed them of the saying of the ancient prophet—"A child shall die an hundred years old."

It was on a sabbath evening that Onesimus, having called on Philander in his way, directed his steps once more towards the dwelling of the invalid. The summer was now considerably advanced, the weather was delightful, and they observed, as they passed along, many groups of thoughtless and gaily-dressed young persons, either sauntering in the fields, or climbing the rising grounds which lay behind the town, alike regardless of their own eternal interests and of his commandment who had enjoined them to keep his sabbaths holy. How different was the scene when they entered the cottage, now the abode of sickness, and destined soon to be the chamber of death! A sacred stillness pervaded the dwelling, broken only by the click of the eight-day clock, the only article of mahogany which the family possessed. The poor invalid had fallen into a temporary slumber, and all the family, except his mother, had gone to evening sermon. She was sitting beside his bed, with the family Bible before her on the table, and, when the visitors entered, was in the act of wiping her spectacles, on which a tear had fallen. Onesimus would have retreated, as soon as he saw that the patient was asleep; but the first sound of his tread on the nicely-sanded floor had awakened the youth, who, seeing his kind instructor about to retire, immediately started up in bed, stretched his emaciated arm towards the door, in an attitude of entreaty, and exclaimed, in a tone of corresponding solicitude, "Come in, thou blessed of the Lord."

"I thought that you were asleep," said Onesimus, advancing towards the invalid, "and I was unwilling to disturb you."

"I was asleep," replied the youth, "but should have been sorry had you gone away on that account. I can sleep now," continued he with a smile. "The glad tidings of salvation have done more for me in that respect than all the laudanum which I was accustomed to swallow."

"I doubt it not," said Onesimus, "for 'so he giveth his beloved sleep.' But tell me, how do you feel yourself this evening?"

"The clay tenement fast falling to pieces."

"And the immortal inhabitant?" inquired Onesimus.

"By no means anxious to retain possession."

"And what is it, Thomas, which makes you so very much resigned to the Divine will in that particular?"

"It is the blessed consciousness that I now can say, with good old Job, 'I know that my Redeemer liveth, and that he

shall stand at the latter day upon the earth; and with holy Paul, 'I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.'"

"And who is that glorious Person," inquired Onesimus, as he called to mind the former doubts and difficulties of the invalid respecting the divinity of Jesus Christ, "who is that glorious Person on whom you believe, and through whom you hope for acceptance with God the Father?"

"His names," replied the youth, "are many; but that on which I love to dwell, is the title given to him by the prophet Isaiah, 'His name shall be called Wonderful;' for wonderful indeed is his grace, and wonderful have been his dealings with me."

"And do you feel that this wonderful and gracious Saviour is precious to your soul?"

"Precious!" repeated the poor young man; "oh yes, unspeakably precious. Gladly, had I strength, would I take up the language of David, and shout aloud, 'Come and hear, all ye that fear God, and I will declare what he has done for my soul.' But I can do nothing now but wait his holy will, and kiss the rod that chastens me. And well may I kiss it," continued he, after a short pause, "for it has been a blessed rod to me."

"It gives me sincere pleasure," said Onesimus, "to find you in this frame of mind. I hope and trust that our adorable Redeemer will continue to manifest himself to you in another way than he doth unto the world; and that, in all your weakness and suffering, you will still be able to say, 'It is the Lord: let him do what seemeth him good.'"

"It is my constant prayer," returned the youth, "that, as I cannot show forth his praise in the world, he will at least enable me to glorify him on a bed of sickness and of death. Sometimes," continued he, while his voice faltered a little, "I feel afraid of the last struggle. It must be a very solemn and a very trying moment."

"Doubtless," replied Onesimus, "it must. But the Saviour in whom you trust, and who has himself endured the pangs of death in the likeness of feeble humanity, will be present with you; and he is more than able to sustain you even then."

"I know it," replied the invalid. "There is a sweet promise in the forty-third chapter of Isaiah, to which I always turn when the thought of that solemn season comes across my mind: 'When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.'"

"You have no difficulty now, I see," replied Onesimus, "either in finding or applying the promises."

"No, blessed be God," said the youth, with fervour, "since the eyes of my understanding were opened, I find no difficulty there. To the believer the Bible seems to abound with promises in every page; and most truly can I say, that I find them to be all yea and amen in Christ Jesus."

Much more passed at this interview, which it is not the purpose of the writer to detail. Neither is it his design to relate what occurred at subsequent visits, though of these not a few were paid, both by Onesimus and Philander, to the dying youth. Nor was Philander always a silent auditor. Though a less experienced Christian, he was equally zealous with his friend, and equally anxious to be useful to the souls of others. It is enough for the reader to know that, in less than five weeks from the period of his being privileged to discern the truth as it is in Jesus, Thomas Pringle was no more, and that his end was peace. For some days previous to his departure, his fear of death was mercifully taken away, and he was enabled to speak of his approaching change not only with calmness, but with pleasure. The last words which he was heard to utter, before his articulation became too indistinct to be understood, were, "O death! where is thy sting? O grave! where is thy victory?"

Reader! Hast thou ever, under the influence of a deceitful heart, or of profane associates, been led to despise or to reject the gospel? Read this brief narrative again. The characters here brought before thee are real, the truths here developed are momentous. Be persuaded then, ere it be too late, to pause, to reflect, to consider thy ways. Renounce the service of Satan, of sin, and of the world. Come to that Saviour who, though long provoked, is even now waiting to be gracious to thee. Take his yoke upon thee, for it is easy; and his burden, for it is light. So shall the object of the writer, in so far as thou art concerned,

be accomplished; and thy visit with him to the cottage of the Pringles shall prove, even in reference to thine own soul, a visit of mercy.—*Dr. Huie.*

MAN AS RELATED TO OTHER ANIMALS.

No. IV.

It is sufficient for our purpose to show that man is everywhere intrinsically the same—that all nations of the human race are capable, however slow and fluctuating the progress may be, of emerging from a barbarous to a civilized condition, of changing their habits, and of adopting new views, and a pure system of faith and practice, in contradistinction to other animals, which are irrevocably the same, generation after generation. With the causes which operate in depressing races of mankind below themselves, or which have operated, we have nothing here to do. We may, indeed, admit, that nations are barbarous, and continue so, because their intellect has sunk into a state of lethargy; but this state, like that of a sleeping athlete, is a totally different thing from intrinsic inferiority—it is capable of being roused; and will it not respond to the voice of the caller? Say ye, who have carried the glad tidings to the nations of the earth—sunk in ignorance and brutish idolatry!—say ye, who have penetrated the wilds of Africa, or visited the distant islands of the Pacific ocean!—can you not attest, that everywhere man is man; and that the rudest races may become cultivated, polished, Christianized?

The exception, then, to the rule of progressive refinement, as it affects our race, is apparent only. Remove the causes, whatever they be, that like a heavy weight bow down the intellect of savage man, and he rises to assert his place in the scale of human society, and justify his claim of brotherhood; proving that his former state was unnatural, alien to his intrinsic nature, and not that to which the Almighty originally destined him.

There is, yet, one remarkable feature in the natural history of man, which we cannot omit to notice; and which places him in strong contrast with all inferior beings.

Be man savage or civilized, change as he may his modes and customs, of all animals he is the only one which entertains any ideas of deity, or of superhuman beings, and of a future state of existence.

"Could we," says Dr. Prichard, "divest ourselves of all previous information respecting our nature and social state, and look at mankind and human actions with the eye of a natural historian, or as a zoologist observes the life and manners of a beaver, or of termites, we should remark nothing more striking in the habitudes of mankind, and of their manner of existence in various parts of the world, than a reference, which is everywhere more or less distinctly perceptible, to a state of existence after death, and to the influence believed, both by barbarous and civilized nations, to be exercised over their present condition and future destiny, by invisible agents, differing in attributes according to the sentiments of different nations, but universally believed to exist." We see this exemplified in the superstitious rites and ceremonies of rude nations from the pole to the equator—a proof to the reflective Christian, that all mankind sympathize in "deeply impressed sentiments, which are as mysterious in their nature as in their origin." The influence of such a rooted belief on mankind at large, to the eye of one who surveys mankind "as a naturalist observes the life and manners of a beaver," will be marked indeed; and more marked, where pure religion—a knowledge of the true and living God—has banished idolatry.

Looking, however, at mankind in a general sense, we cannot but admit, that everywhere he refers his actions and motives to the invisible Being whom he worships as the judge, whether they be good or whether they be evil; hence, according to his ideas of the character of this Being—this Deity—of his attributes and will—man's actions will be conformable; and thereby the tone and morals of society immediately affected. If, for example, his ideas of deity (the light of revelation having never broken in upon him) be low and degraded, superstition will be prevalent, and every demoralizing rite practised. The worship of the impure deities of the Egyptians conduced to depraved manners and disgusting customs. The pages of history are stained by the accounts of the rites and customs of nations refined in some things, but whose gods were Jupiter, Apollo, Juno, and Diana.

But, on the other hand, the ideas entertained of the characters and attributes of deity, (the true God unknown,) are materially modified by the peculiar mental features of a given nation. The mythology of the Greeks, from whatever source

derived, was coloured with the pencil of their fertile and luxuriant imagination; their idolatry was poetical and imposing. The Thor and Odin of the Scandinavian nations of old, are essentially the gods of a fierce and warlike race, to whom battle was ever welcome, and rapine and slaughter a delight. Vishnu and Seva, and the multitudinous protean deities of the Hindoos; accord with the extravagance of their imagination, which delights in the fantastical and perplexed. The extensive spread of the Mohammedan superstition among the nations of the East, is, in reality, less to be attributed to the sword than to its meeting, in the feelings and inclinations of the Mongol, Tartar, and Arab races, a congenial soil.

If the character, then, of a superstitious system of religion be tinctured with that peculiar to the mental constitution of a nation or people, the system itself re-acts on that nation, thus rendering more indelible those traits from which it took its own lineaments.

Such systems do not tend to raise the human species; and when man, under their influence, attains to refinement, it is in spite of them, and not on account of them; and, even then, they produce a discordance in the harmony of social existence, they are out of keeping (as the artist would term it) with the rest of the picture. But there is a religion founded on eternal immutable truth, which takes its lineaments from no race, which is tinctured with no national characteristics, but which appeals to the unbiassed mind and the inmost heart of every man, of every nation. It is a religion which shows us, what, indeed, we cannot but feel, that man is a weak and guilty being; that God is infinite in justice, power, and mercy; and that in his sight, the whole world lies in ruins and death. But while it teaches these truths, it points out the way to life and immortality, it leads us to a refuge—to a ransom—to an intercession—and it promises a crown of glory, an abundant entrance into a brighter paradise than the garden of Eden—a paradise where sin cannot intrude, where labour and disappointment are not known, and where "sorrow and sighing shall flee away." Happy is the nation that knows these truths—happy the man into whose heart they have entered.

But we must conclude. Enough has been said to prove that man, as we have already stated, stands in the midst of the animal world—as in it, but not of it—that his destiny and that of the lower animals are diverse; as are, also, the final causes of their existence; and that they belong to two different parts in the great scheme of creation. Their springs of action are different, and opposite are the parts allotted to them by the God of all wisdom. M.

THE VALLEY OF THE MISSISSIPPI.

It is now (1842) says the Rev. R. Baird, about sixty years since the tide of emigration from the Atlantic States set fairly into the valley of the Mississippi; and though no great influx took place in any one year, during the first thirty-five of that period, it has wonderfully increased during the last twenty-five. When this emigration westward first commenced, all the necessaries that the emigrants required to take with them from the east, had to be carried on horseback, no roads for wheeled carriages having been opened through the mountains. On arriving at the last ridge, overlooking the plains to the west, a boundless forest lay stretched out before those pioneers of civilization, like an ocean of living green. Into the depths of that forest they had to plunge. Often would whole years of toil and suffering roll away before they could establish themselves in comfortable abodes. The climate, and the diseases peculiar to the different localities, were unknown. Hence, fevers of a stubborn type cut many of them off. They were but partially acquainted with the mighty rivers of that vast region, beyond knowing that their common outlet was in the possession of foreigners, who imposed vexatious regulations upon their infant trade. The navigation of those long rivers could be carried on only in flat-bottomed boats, keels, and barges. To descend them, was not unattended with danger; but to ascend by means of sweeps and oars, by poling, warping, bush-whacking, and so forth, was laborious and tedious beyond conception.

Far different are the circumstances of those colonists now! The mountains at various points are traversed by substantial highways; and, still further to augment the facilities for intercourse with the vast western valleys, canals and railroads are in progress. It is accessible, also, from the south, by vessels from the gulf of Mexico, as well as from the north by the lakes, on whose waters from fifty to a

hundred steamboats now pursue their foaming way. As for the navigable streams of the valley itself, besides boats of all kinds of ordinary construction, nearly, if not quite, four hundred steamboats ply upon their waters. And now, instead of being a boundless forest, uninhabited by civilised men, as it was a little more than sixty years ago, the far west contains no fewer than eleven regularly constituted states, and two territories, which will soon be admitted as states into the Union; the population having meanwhile advanced, from ten or twenty thousand Anglo-American inhabitants, to above six millions.

Take the following case as an illustration of the process that is continually going on on the frontier. A man removes to the west, he purchases a piece of ground, builds a house, and devotes himself to the clearing and tillage of his forest acres. Ere long, he has rescued a farm from the wilderness, and has reared a family upon it. He then divides his land among his sons, if there be enough for a farm to each of them; if not, each receives money enough to buy one, as he comes of age. Some may settle on lands bestowed on them by their father; others, preferring a change, may dispose of their portion, and proceed, most commonly unmarried, to "the frontier country," as it is called; that is, to those places of the west where the public lands are not yet sold. There he chooses out as much as he can conveniently pay for, receiving a title to it from the district land-office, and proceeds to make for himself a home. This is likely to be in the spring. Having selected a spot for his dwelling, generally near some spring, or where water may be had by digging a well, he goes round and makes the acquaintance of his neighbours, residing within the distance, it may be, of several miles. A day is fixed for building him a house, upon which those neighbours come and render him such efficient help, that in a single day he will find a log-house constructed, and perhaps covered with clap boards, and having apertures cut out for the doors, windows, and chimney. He makes his floor at once of rough boards riven from the abundant timber of the surrounding forest, constructs his doors, and erects a chimney. Occupying himself, while interrupted in out-door work by rainy weather, in completing his house, he finds it in a few weeks tolerably comfortable, and during fair weather he clears the underwood from some ten or fifteen acres, kills the large trees by notching them round so as to arrest the rise of the sap, and sows the ground with Indian corn, or maize, as it is called in Europe. He can easily make, buy, or hire a plough, a harrow, and a hoe or two. If he find time, he surrounds his field with a fence of stakes. At length, after prolonging his stay until his crop is beyond the risk of serious injury from squirrels and birds, or from the growth of weeds, he shuts up his house, commits it to the care of some neighbour, living perhaps one or two miles off, and returns to his paternal home, which may be from fifty to three hundred miles distant from his new settlement. There he stays until the month of September, then marries, and with his young wife, a wagon and pair of horses to carry their effects, a few cattle or sheep, or none, according to circumstances, sets out to settle for life in the wilderness. On arriving at his farm, he sows wheat or rye among his standing Indian corn, then gathers in this last, and prepares for the winter. His wife shares all the cares incident to this humble beginning. Accustomed to every kind of household work, she strives, by the diligence of her fingers, to avoid the necessity of going to the merchant who has opened his store at some village among the trees, perhaps some miles off, and there laying out the little money they may have left. With economy and health they gradually become prosperous. The primitive log-house gives place to a far better mansion, constructed of hewn logs, or of boards, or of brick or stone. Extensive and well-fenced fields spread around, ample barns stored with grain, stalls filled with horses and cattle, flocks of sheep, and herds of hogs, all attest the increasing wealth of the owners. Their children grow up, perhaps to pursue the same course, or, as their inclinations may lead, to choose some other occupation, or to enter one of the learned professions.

BE THANKFUL.

There are many people in the world who, surrounded by unnumbered blessings, perceive them not; who, like Jonah, sit under their gourds in sullen sourness of heart, refusing to enjoy the present gratifications of life, because of the absence of some one thing, the possession of which they have fondly imagined to be essential to happiness. The spirit of unthankfulness poisons the sources of en-

joyment; and, depreciating their own blessings and magnifying those of others, they refuse to enjoy while anything remains unpossessed, and are more miserable at the recollection of what they have not than happy with what they have. How salutary an influence might it exert on such persons, were they occasionally to visit the abodes of poverty and sickness, and make themselves familiar with the privations and sufferings there are in the world! How often would the man who started on such an expedition unthankful and envious, return home contented and cheerful, his heart lifted up to God in gratitude, for making him what he is, placing him where he is, and giving him what he has! If the reader is in danger of joining that unhappily too large class, the unthankful, and cannot at present personally make himself acquainted with many of the phases of human suffering, perhaps the contemplation of a picture or two, meanwhile, may help to strengthen that thankfulness which is so healthful to our own minds, and so acceptable to our Creator. We may have chosen extreme cases, but modifications of them are to be met with in the range of every one's observation.

I called at a cottage the other day, and while talking to the mistress of the house, observed in an inner room a young man. He was very meanly dressed, and seemed absorbed with something he was passing through his hands. His manner was so singular, that I questioned the person I was speaking with about him. Alas, he was an idiot. I entered the room where he sat, but he took no notice whatever of my approach, and continued earnestly to pass pieces of string fastened together through his hands, and when he had exhausted its length he commenced again. His poor mother, with tears in her eyes, told me he had always been thus, that he was quite helpless, and that this was his only amusement. He was harmless, and pursued his dull monotonous occupation with the most imperturbable gravity and seeming interest, regardless of anything else. There he sat, a man in stature, but without a man's understanding: a child, without the beauty, the promise, and the engaging artlessness of a child. There he sat, virtually cut off from society, alive yet dead, unknowing and unhoping, depending upon his friends for his subsistence. He had never known the enjoyment of reading, he had never felt the pleasure of doing a good action, his bosom had never warmed with the pleasures of friendship, he had never joined in the prayers and praises of a Christian congregation. What little feeling he possessed seemed to concentrate round his pieces of string, and a fresh piece which I offered him was clutched with a strange eagerness and an incoherent growl of joy. I spoke to him, but he heeded not; and, ejaculating a silent prayer for one who was unable to pray for himself, I left him with mingled emotions of pity and thankfulness. Reader, you are in possession of your mental faculties, you can think, learn, read, remember, associate with your fellows: you are not an idiot. Be thankful.

I knew a blind man: he was born blind. "Truly the light is sweet," says the royal preacher, "and a pleasant thing it is for the eyes to behold the sun," Eccl. xi. 7: but this unfortunate being never knew the pleasure spoken of. He never gazed upon the glittering stars at night, he never saw the beauties of the bright blue sky; all is one long dreary night to him. A thousand objects of beauty and sublimity, that are common things to others, were never seen by him. He never beheld the grace or the colour of the summer flowers; he never saw the glorious rainbow; his eye never wandered with delight over the changing tints of the landscape, or the vast expanse of the mighty ocean. He never knew the delight of watching the varying tints of the golden clouds round the setting sun, nor ever saw "the cold round moon" shining serenely on the placid lake. The smile of affection, the look of sympathy, the beaming eye of kindness, are all unknown to him. If he stay at home, his hours pass wearily, for he is debarred from the pleasure of reading; and if he walk out, he has need of some one to lead him by the hand. He cannot procure his own living, and vainly sighs to be able to work, and be independent of the liberality of his friends. You have the faculty of sight. Prize the senses God has endowed you with, and be thankful for the power of vision, and the numberless gratifications it affords you. Be thankful.

A beggar knocked at the door the other day, soliciting alms. He told a piteous tale—of better days, false friends, unkind relations, and bad times. There was an air of truth about his statements. I would not be so credulous as to believe all that is often said on such occasions, but I could not but believe him. He was

an old man, bent with years; his hair was silvered with the snows of age. Misfortune and poverty seemed to have long dogged his steps. His shoes were worn out, his feet were swollen with continually tramping along the dusty road, and he leaned on his stick as though faint and weary. I gave him some refreshment, and a trifle, and wished him all that is good. As I looked after him, I thought he had benefited me more than I him; for, while I deeply sympathised with his destitute condition, I thought of what I owed to the love and mercy of God, and feelings of contentment and thankfulness came welling up fresh from the inmost recesses of my heart, that I was not tramping along the road, a homeless and destitute beggar, and I chided my often-repeated murmurings, and causeless dissatisfaction, and bade myself be thankful.

A few months ago I was making a short stay at one of the watering-places on our coast. Its mild salubrious air has long rendered it a favourite resort for the invalid, and especially the consumptive; and it was melancholy to read on the gravestones in the churchyards the names of so many who had come here from the mighty city and various other parts, doubtless attracted by the mild healthfulness and beauty of the situation, in the vain hope of recruiting the ebbing springs of life. Youth, beauty, childhood, manhood, had hither come from afar, but only to pine and die, and to lay their bones where they had hoped to find health and vigour. I was walking on the beach one glorious morning. The broad round sun shone fiercely out from a cloudless sky, and the fresh gigantic ocean seemed to sparkle with more than usual life, when I met a livery servant drawing a chaise-chair, in which sat a young man. I was shocked and affected at his appearance, so strongly contrasting with the joyous scene around me. He could scarcely have been twenty-five years old, but his cheeks were sunken, his eyes dim, his lips colourless, his bony hand white and transparent, and it was evident that his hours upon earth were numbered. I met him again several times taking his usual airing; and, feeling a deep interest in him, I made inquiries, and ascertained that he was the son of a gentleman of fortune, that the most eminent physicians had been consulted respecting him, that everything which skill or kindness could devise or wealth procure had been tried, but in vain. It was pitiable to see a young man in the prime of his days wasted away to a shadow, his sun going down at noon; born to riches which he could never inherit, and surrounded with luxuries which he could not enjoy. Alas, what were estates, or titles, or equipages to him? He might have envied the rough fisherman whom he passed every day his stalwart frame and bronzed cheek; and I doubt not would have cheerfully parted with the half of his possessions to have been able to enjoy life as well. Ere this his earthly course is doubtless run. Oh be thankful for health. If your body is as a strong and active servant to obey the wishes of your higher nature, you have what thousands lack, and of which you should be thankful indeed for the possession.

But we need not add to these pictures. It would be a tedious task to describe the thousand forms of mental and bodily suffering, the varieties of sickness, the endless phases of sorrow and trouble, which men endure. Be thankful for what you have that is good, and for what you have not that is evil; fix your eyes on the many who are enduring, rather than on the few who are enjoying. Remember that all suffering is the effect, mediate or immediate, of sin; think less of your trouble, and more of your sin. If you thus contemplate suffering as the effect of sin, you will be constrained to admit that whatever desires you may have ungratified, you already possess far more than you could have been justified in expecting from a God whose laws you have so flagrantly broken, whose providence you have so often distrusted, and whose mercies you have so grievously abused.

S. W. P.

THE PURE IN HEART.

The Bible resembles an extensive and highly cultivated garden, where there is a vast variety and profusion of fruits and flowers: some of which are more essential or more splendid than others; but there is not a blade suffered to grow in it, which has not its use and beauty in the system. Salvation for sinners is the grand truth presented everywhere, and in all points of light; but "the pure in heart" sees a thousand traits of the Divine character, of himself, and of the world—some striking and bold; others cast, as it were, into the shade, and designed to be searched for and examined; some direct, others by way of intimation and inference.—*Cecil.*

The Rye House.

ENGLISH HISTORY.

CHARLES II.

JUST before the assembling of the new parliament, king Charles concluded another treaty with France, by which he was to receive a large sum of money, upon withdrawing from his alliance with Spain. The parliament met at Oxford in March, 1681, their debates were brief and stormy. Many of the members, in particular those for the city of London, arrived with armed attendants, and the cry against popery was general through the nation. The session began March 21st, when the Commons ordered that their votes should be printed.

The question as to excluding or limiting the duke of York came immediately under consideration. It was proposed that, upon the death of the king, the government should be vested in a regent: first, the princess of Orange; in case of her death the princess Anne, unless the duke should have a son who was educated a Protestant; then the regency was to last only till he came of age. But that the duke should reside five hundred miles from England, and though the government was to be carried on in his name, he was to be deemed guilty of high treason if he returned to his kingdom. The king approved of this expedient, but the leaders of opposition saw that such an arrangement would be futile, if James was in any way considered monarch, and urged the bill of exclusion, and the impeachment of earl Danby.

It was not to be expected that such proceedings should be allowed to go forward. On March the 28th the king dissolved the parliament, and hastened to Windsor. Shortly after, he sent forth a declaration stating the reasons for dissolving the last two parliaments, which made a favourable impression upon the nation. There was now a re-action against the Whigs, and on July 2nd the earl of Shaftesbury was committed to the Tower on a charge of high treason, hooted by the rabble; but in November a bill against him was thrown out by the grand jury of London, and great rejoicings followed. A man, named College, an active partisan against the Papists, was accused of a design against the king, and though nothing could be brought against him except some exaggerated expressions he had used, he was found guilty, on being tried at Oxford, by the influence of the court, and executed.

In the summer, the duke of York returned from the Continent. He opened the parliament in Scotland as high commissioner, and there matters were carried with a powerful hand, an act being passed

declaring that the succession was not to be set aside for differences in religion.

The prince of Orange visited England, but was not very pleasantly received by the king. He returned to Holland, convinced that a new political crisis was fast approaching. After he left, the duke was permitted to return to England, and to see the king at Newmarket, when it was arranged that he should not interfere with affairs in England, but should have the government of Scotland. In the May following, the vessel in which he was proceeding northwards was lost off the Humber, with most of the crew and passengers. A few were saved, whom the duke admitted into his boat; among them was Churchill, afterwards duke of Marlborough.

The proceedings respecting the Popish plot, were brought to a close. The last victims were Plunket, the popish primate of Ireland, and another, who were hanged at Tyburn as traitors on July 1st. Two months afterwards, Oates was turned out of the lodging he had been permitted to occupy at Whitehall, and was deprived of his allowance. Plunket had previously been accused in Ireland, but the allegations were so improbable that the grand jury refused to find a bill against him. That country was kept in comparative quietness during the stormy proceedings of this period in England, by the prudence and wisdom of the duke of Ormond, who, though repeatedly ill-treated by the king, continued devoted to his service, and was appointed to that government in 1677. He remained in it till near the close of this reign, when he was recalled to give place to a son of the earl of Clarendon, on whom the king could depend for promoting his designs in favour of Popery.

The year 1682 exhibited farther proofs of the decline of power of the Whigs. Sheriff Pilkington was cast in an action for scandalous words against the duke of York, when the judges, in defiance of an express provision of Magna Charta, imposed upon him the ruinous fine of 100,000*l*. The king followed up the advantage he had gained, and many of the corporations were induced or compelled to resign their charters, chiefly from the threats of Jeffreys, the chief justice: by this means the court could influence juries and the election of members. Many who had been opposed to the court left England—among them Shaftesbury, who withdrew to Holland, where he died in January, 1683. He was an unprincipled politician, supporting first the arbitrary measures of the king, and then the extreme and factious proceedings of the opponents of the court, trying to turn all things as best suited his immediate purposes. Thus he made use of the Popish plot. His abilities were great, though misapplied: at times he was popular, and promoted some measures of public welfare, but his utter want of religion rendered him a curse to the nation.

Various irregular proceedings in regard to the London elections and magistracy agitated the public, and ended in the forfeiture of the civic charter in June, 1683. The citizens were compelled to submit to the conditions imposed, which gave the king a veto on the election of lord mayor, sheriffs, and other officers. In October, 1683, Tulse was appointed lord mayor by a commission from the king, empowering him to exercise the office during pleasure. Aldermen had previously been appointed. Evelyn, in reference to the annulling the charter of the city of London, notices that the old and most learned lawyers and judges considered these proceedings as contrary to law; "but the plurality of the younger judges and rising men judged it otherwise." He remarks that "the Popish plot began sensibly to dwindle, so that the Papists began to hold up their heads higher than ever; such sudden changes and eager doings there had been, without anything steady or prudent for these last seven years."

The king having determined to proceed in his arbitrary measures, resolved not to assemble the parliament, and therefore diminished his expenditure as far as possible. Amongst other plans for this purpose, he withdrew the garrison from Tangier, and gave up that settlement.

In June, 1682, the court was farther strengthened by the detection of a design called the Ryehouse plot. As the last great conspiracy was of a Popish character, this was Protestant. There certainly was a design on the part of some who desired a republican government, to seize, if not assassinate, the king and the duke. Walcot, Rumsey, Rumbold, Keeling, Ferguson, and some others, went to that extent; but this atrocity never was arranged, and the more general and ostensible plan was only to limit the arbitrary measures then pursued, and to check the violent proceedings of the court. Lord Russell, one of the most excellent characters of the day, and Algernon Sidney, appear to have been willing to

support the efforts against arbitrary power, and if possible, to exclude the duke from the throne. With these were joined the earl of Essex, lord Grey, the duke of Monmouth, and Hampden. Lord Howard acted as a connecting link between the two bodies, and afterwards became an evidence against the leaders just mentioned, who were implicated by his evidence alone, which was undeserving of credit.

Lord Russell was accused of being engaged in the darker conspiracy; but nothing could be adduced to justify the imputation beyond his having been once, partly through accident, in a room where he went to taste some wines, while two of the more violent had some conversation, which he did not join in or even hear, respecting surprising the guards. This, however, was adjudged to be treasonable; he was condemned, and beheaded in Lincoln's-inn-fields, July 21st, a victim to the political strife of his day: he had not sought to escape, though from the first he felt that such was the enmity of the duke that his fate was certain. At his trial, he employed his excellent and amiable wife, lady Rachel Russell, as his secretary, taking down notes of the evidence given. The accounts of contemporaries show the Christian principles which supported her under her heavy loss. She earnestly pleaded with the king for the life of her husband, but was rejected, though her father had been a faithful supporter of Charles I. Evelyn speaks of the general persuasion that the king was inexorable as to lord Russell, and some others.

This design was called the Ryehouse plot, from the name of a house near Hoddesden, which the king and duke passed on their way to and from Newmarket. The house belonged to Rumbold. It was said that the more violent of the party proposed to shoot the royal brothers as they passed the grounds. Such a design does not appear to have been arranged; a reason assigned was, that owing to a fire at Newmarket, the king returned to London some days sooner than he originally proposed. But conversations on the subject had been held; and some of the party made up a story with sufficient plausibility to cause the conviction of their active associates, and even to implicate the favourers of the general design for resistance, who were really not concerned in any plot against the king's person. In fact, the political struggle was now between despotism and popular power; the latter was weakened by the discontinuance of parliaments, while the king and the duke pursued their course with firm determination to crush their opponents by every means, lawful or unlawful. When importuned to spare lord Russell, the duke said, "If I do not take his life, he will soon have mine." A frank avowal of the tyranny he intended to establish, for no one supposed lord Russell had any personal enmity to the duke.

Sidney was condemned more directly for the broad question between monarchial and republican principles, the ostensible cause being chiefly a manuscript found in his study, in which he asserted power to be originally with the people, and that kings might be called to account. He suffered on December 7th, 1682, being executed for a writing that he had not published, and which, as Evelyn observes, was not proved to be written by him, and, at any rate, seemed to have been written before the act of oblivion had pardoned all former matters. But the infamous Jeffreys, lately appointed lord chief justice to enforce the arbitrary and violent measures of the court, held that to write was to act, and insisted that it was the production of Sidney. He gloried on the scaffold that he was suffering for "the good old cause" in which he had engaged from his youth. The earl of Essex, also accused, was found in his apartment in the Tower with his throat cut. It was supposed he had committed suicide, but there were doubts on the subject, and it appears that his valet received a large sum from the secret service money. The deaths of Russell and Sidney were the more regretted on account of the bad character of lord Howard, who had been a decided party in the conspiracy, and saved his life by witnessing against others, who were by no means so far concerned as himself.

The duke of Monmouth acknowledged some concern in the plot, but afterwards denied it, and was banished. All resistance now was prostrated, and the king proceeded to lengths of arbitrary power, far beyond those of his father; but the nation had suffered so severely from civil contests that there seemed to be no inclination to resist. The university of Oxford, in July, 1683, passed a decree in convocation, against the doctrine of resistance, which was presented to the king with much solemnity, and of course very graciously received by him. It condemned many propositions extracted from the writings of Papists, and of those concerned in the late civil contests. The

court made fully as much use of the Rye-house plot as their opponents had done of the Popish plot; all resistance appeared to be so crushed that even a parliament might have been called; but this did not suit the views of France, and Charles was again supplied with money to enable him to do without calling together an assembly which would probably have desired that the progress of the French arms should be opposed.

In the beginning of 1684, the earl of Danby was liberated; also several peers who had been imprisoned on an impeachment for being concerned in the Popish plot, while many of the popular party, on various charges of libels and other political offences, were prosecuted and subjected to heavy fines. Among these, Dutton was sentenced to a fine of 100,000*l.* for words against the duke of York. Oates was also sentenced to a like fine on a similar accusation: these fines were, in fact, subjecting the party to perpetual imprisonment. The duke now was restored to power in England, the navy being again committed to him, though he was not appointed lord high admiral.

Judge Jeffreys was the great instrument in these atrocities: the king gave him a ring from his own finger as an acknowledgment of his eminent services, and sent him as a sort of legate on a circuit through the provinces, to give the opponents of the court "a lick with the wrong side of his tongue," to use the coarse phraseology of the judge himself. The king added his advice for Jeffreys to beware of drinking too much. This disgrace to the judicial character usually closed his daily brutal violence by drinking to intoxication. Burnet says, "The people were very apprehensive of black designs, when they saw Jeffreys made lord chief justice, who was scandalously vicious, and drunk every day. The persecution of dissenters," Burnet also says, "was carried very high all this year; they were not only proceeded against for going to conventicles, but for not going to church." He adds, that "many were excommunicated and ruined by the prosecutions."

The dispersion at Bothwell Bridge did not wholly put down the oppressed Covenanters. A number of them, headed by a minister named Cameron, wandered from place to place, concealing themselves at intervals, and then appearing in arms. Their leader was soon killed in an encounter at Ayrsmoss, but his followers rallied under Cargill, and publicly disowned and excommunicated the king, the duke, and others. This increased the severity of the government; great numbers were tortured and executed. The earl of Argyle was tried and condemned upon a charge of treason, built upon his refusal to take the oath of passive obedience; but he escaped from prison just before the time appointed for his execution. The proceedings which followed under the duke of York, differed little from those of the inquisition. More than two thousand persons were outlawed, and the soldiers were ordered to shoot any who would not declare against the proceedings of Cameron, and profess loyalty to the king. Numbers of the peasantry were seized, who, on refusing to take this test, were shot without any trial, even at their own doors; wives and kindred were persecuted for harbouring their husbands and relatives. The result was, that the mass of the people were compelled to resort again to the churches, though as Burnet relates, "making it evident, that they did not come to worship God, but to stay some time within the walls." The bishop adds, "Yet most of the clergy seemed to be transported with their condition, and sent up many panegyrics of the glorious services which the duke had done their church."

When the Rye-house plot was detected, those of the Scottish nation implicated in the proceedings were sent for trial to Edinburgh, where evidence still less formal than in England, was admitted against them. Baillie, of Jerviswood, was condemned, and being not likely to survive many days, was executed on the afternoon of his condemnation. Others also suffered, but some escaped to Holland. Tortures were inflicted upon numbers to extort evidence, and though the spectacle of these torments was so disgusting, that the members of the council who ordered them would not be present unless compelled, yet the duke voluntarily staid, and beheld the scene with unmoved in difference.

Gordon, of Earlstone, though under sentence of death, was ordered to be tortured to obtain evidence against others, but the sight of the instruments drove him mad. In the whole of these proceedings, the duke countenanced transactions which fully account for the general desire in Scotland to set him aside from the throne. The estates of the sufferers were seized by the retainers of the duke, among whom the infamous Claverhouse, miscalled by poets and novelists, "the

gallant Græme," was prominent. Dumbarton castle, a fort on the Bass rock, and other places of confinement, were crowded with the Covenanters; on one occasion, a number were driven into one of the churchyards of Edinburgh, and there confined without food till many perished; others picked the grass from the graves. It was, indeed, a period of cruel oppression, and it was not yet at an end; the dark day was not yet passed.

In the beginning of 1685, all complaints seemed to be suppressed, and the whole of the Whig party throughout the kingdom was completely put down; but Charles did not long enjoy this apparent triumph. Evelyn noting the death of the king, thus describes the last public appearance of this monarch:—the world might call it happiness, but it presents an awful lesson. He says, "I can never forget the inexpressible luxury and prophaneness, gaming and all dissoluteness, and as it were total forgetfulness of God, being Sunday evening, which this day se'night I was witness of, the king sitting and toying with his concubines, Portsmouth, Cleaveland, Mazarine, etc., a French boy singing love songs, in that glorious gallery, whilst about twenty of the great courtiers and other dissolute persons were at basset round a large table, a bank of at least two thousand in gold before them, upon which two gentlemen who were with me made reflections with astonishment. Six days after was all in the dust." The exemplary Evelyn might, however, well have been asked, "What doest thou here?"

At that very moment, the word seems to have been sent forth, the days of this wretched king, like those of him of old, were numbered and finished: weighed in the balances of the sanctuary he was found wanting. On that night, the king was seized with a fit of apoplexy, and died at Whitehall on the sixth of February, having reigned twenty-five years from his restoration. His death was what might be expected from his life. When his senses returned, he evinced anxiety for his mistresses and their progeny, but no care for the nation, or for those who had served him. The clergy in attendance could hardly venture to be faithful with this dying sinner, nor indeed had they much opportunity. When death was evidently at hand, the duchess of Portsmouth spoke to the French ambassador, and at his instigation, the duke had the room cleared, when the king having assented, Huddlestone, a Popish priest, who had been allowed to remain at court, on account of services after the battle of Worcester, was secretly brought to the bed-side of the dying monarch, after being instructed by a Carmelite monk, as he was "no great doctor," and he administered that bit of paste, which by the tenets of the church of Rome is held to be a passport for heaven. Charles so considered it, and thanked the priest for having saved his soul, as he had formerly saved his life, thus dying with a false hope on his lips, and as was afterwards known, with some reliance on a bit of rotten wood; for James afterwards told Evelyn, that his brother, in his last agony, called earnestly upon him to take the contents of his pockets, which he did, expecting to find some private keys or other matters of the sort, but found only a few papers of no consequence, with a cross of gold containing what was thought to be a fragment of the true cross!

The character of this monarch sufficiently appears from every act of his life. He was indeed awfully consistent in the practice of every vice, during his whole reign; the small degree of restraint upon his conduct, and the very few measures at all favourable to his people, proceeded only from his fixed determination to retain the throne, or as he told his confidants, "not again to set out on his travels." The men he chose for his government and personal favour, sufficiently evidence what spirit he was of. Even those few who were men of moral bearing, were disposed to support and further his illegal and arbitrary proceedings. The wretched state of England appears from one circumstance. The anxiety and regret of the people at hearing of his last illness was strongly evidenced. Not from any real regard for one who had so outraged the nation, but from the still greater dread of his avowedly Popish successor.

The progress of society, however, produced some few improvements in this reign, among which may be noticed the commencement of a better system in regard to the public roads, by requiring those who used them to contribute to the repairs; this was begun upon the great north road. The colonization of America also proceeded. Carolina was settled soon after the restoration, and at its close Pennsylvania; the latter being occupied by Penn, the leader of the Quakers, known also as "the Society of Friends."

The right of possession was conceded by the king, in consideration of a debt owing to the father of Penn, and by the natives, in virtue of a treaty with the Indians, by whom a stipulated quantity of commodities was accepted, though they had no just idea of the comparative value of the land they relinquished.

It had been rumoured that the king intended to dismiss his brother, assemble the parliament, and pursue more conciliatory measures, when his course was thus ended; and it was at the time said that poison had been administered to hasten his death. This report does not appear to have sufficient foundation, though it has been noticed by some historians of character. The account of the reign of Charles II. may be closed with a remark that it presents much that might be instructive both to people and to princes if rightly considered. "Oh that they were wise, that they understood this, that they would consider their latter end."

Men void of wisdom and of grace,
If honour raise them high,
Live like the beast, a thoughtless race,
And like the beast they die.

Laid in the grave, like silly sheep
Death feeds upon them there,
Till the last trumpet break their sleep
In terror and despair.

BIRDS OF SOUTH AMERICA.

Birds in general, with a few exceptions, (says Mr. Waterton,) are not common in the very remote parts of the forest. The sides of rivers, lakes, and creeks, the borders of savannas, the old abandoned habitations of Indians, and wood-cutters, seem to be their favourite haunts.

Though least in size, the glittering mantle of the humming-bird entitles it to the first place in the list of the birds of the new world. It may truly be called the bird of Paradise; and had it existed in the old world, it would have claimed the title, instead of the bird which has now the honour to bear it. See it darting through the air almost as quick as thought!—now it is within a yard of your face!—in an instant gone!—now it flutters from flower to flower, to sip the silver-dew—it is now a ruby—now a topaz—now an emerald—now all burnished gold!

Cayenne and Demerara produce the same humming-birds. Perhaps you would wish to know something of their haunts. Chiefly in the months of July and August, the tree called *bois immortel*, very common in Demerara, bears abundance of red blossom, which stays on the tree for some weeks; then it is that most of the different species of humming-birds are very plentiful. The wild red sage is also their favourite shrub, and they buzz like bees round the blossom of the Wallaba tree. Indeed, there is scarcely a flower in the interior, or on the sea coast, but what receives frequent visits from one or other of the species.

On entering the forests, on the rising land in the interior, the blue and green, the smallest brown, no bigger than the humble-bee, with two long feathers in the tail, and the little forked-tail, purple-throated humming-birds glitter before you in ever-changing attitudes. One species alone never shows his beauty to the sun; and were it not for his lovely shining colours, you might almost be tempted to class him with the goat-sucker, on account of his habits. He is the largest of all the humming-birds, and is all red and changing gold green, except the head, which is black. He has two long feathers in the tail, which cross each other, and these have gained him the name of Karabimite, or Ara humming-bird, from the Indians. You never find him on the sea-coast, or where the river is salt, or in the heart of the forest, unless fresh water be there. He keeps close by the side of woody, fresh-water rivers, and dark and lonely creeks. He leaves his retreat before sunrise, to feed on the insects over the water; he returns to it as soon as the sun's rays cause a glare of light, is sedentary all day long, and comes out again for a short time after sunset. He builds his nest on a twig over the water, in the unfrequented creeks; it looks like tanned cow-leather.

As you advance towards the mountains of Demerara, other species of humming-birds present themselves before you. It seems to be an erroneous opinion, that the humming-bird lives entirely on honey-dew. Almost every flower of the tropical climates contains insects of one kind or other; now, the humming-bird is most busy about the flowers an hour or two after sunrise, and after a shower of rain, and it is just at these times that the insects come out to the edge of the flower, in order that the sun's rays may dry the nocturnal dew and rain which they have received. On opening the stomach of the humming-bird, dead insects are almost always found there.

Next to the humming-birds, the co-

tingas display the gayest plumage. They are of the order of passer, and you number five species betwixt the sea-coast and the rock Jaba. Perhaps the scarlet cotinga is the richest of the five, and is one of those birds which are found in the deepest recesses of the forest. His crown is flaming red; to this abruptly succeeds a dark shining brown, reaching half way down the back; the remainder of the back, the rump, and tail, the extremity of which is edged with black, are a lively red; the belly is a somewhat lighter red; the breast reddish black; the wings brown. He has no song, is solitary, and utters a monotonous whistle, which sounds like "quet." He is fond of the seeds of the hitia tree, and those of the siloabali and bastard siloabali trees, which ripen in December, and continue on the trees for above two months. He is found throughout the year in Demerara; still nothing is known of his incubation. The Indians all agree in telling you that they have never seen his nest.

The purple-breasted cotinga has the throat and breast of a deep purple, the wings and tail black, and all the rest of the body a most lovely shining blue.

The purple-throated cotinga has black wings and tail, and every other part a light and glossy blue, save the throat, which is purple.

The pompadour cotinga is entirely purple, except his wings, which are white, their first four feathers tipped with brown. The great coverts of the wings are stiff, narrow, and pointed, being shaped quite different from those of any other bird. When you are betwixt this bird and the sun, in his flight, he appears uncommonly brilliant. He makes a hoarse noise, which sounds like "wallababa." Hence his name amongst the Indians. None of these three cotingas have a song. They feed on the hitia, siloabali, and bastard siloabali seeds, the wild guava, the fig, and other fruit trees of the forest. They are easily shot in these trees during the months of December, January, and part of February. The greater part of them disappear after this, and probably retire far away to breed. Their nests have never been found in Demerara.

The fifth species is the celebrated campanero of the Spaniards, called dara by the Indians, and bell-bird by the English. He is about the size of the jay. His plumage is white as snow. On his forehead rises a spiral tube nearly three inches long. It is jet black, dotted all over with small white feathers. It has a communication with the palate, and when filled with air, looks like a spire; when empty, it becomes pendulous. His note is loud and clear, like the sound of a bell, and may be heard at the distance of three miles. In the midst of these extensive wilds, generally on the dry top of an aged mora, almost out of gun reach, you will see the campanero. No sound or song from any of the winged inhabitants of the forest, not even the clearly-pronounced "whip-poor-will," from the goat-sucker, cause such astonishment, as the toll of the campanero.

With many of the feathered race, he pays the common tribute of a morning and an evening song; and even when the meridian sun has shut in silence the mouths of almost the whole of animated nature, the campanero still cheers the forest. You hear his toll, and then a pause for a minute, then another toll, and then a pause again, and then a toll, and again a pause. Then he is silent for six or eight minutes, and then another toll, and so on.

OLD HUMPHREY ON ORPHANS.

Were a Christian philanthropist to pass through the world without thinking and acting kindly to the widow and the fatherless, it would deservedly sully his reputation, and show how sadly he had neglected that passage of God's holy word, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world," Jas. i. 27. Some other time I may have a word to say on behalf of the widow; at the present moment my heart is brimful and running over with sympathy for the fatherless.

There are those, and I make not the remark without a grateful acknowledgment of the fact, who indulgently receive my observations, not only when I happen to be happy in my argument, but also when I fail through defect of judgment or want of ability. Some of these will, no doubt, ponder the page on which these remarks will be inscribed. I trust they will go with me to the full in my sympathy for the orphan.

In speaking of orphans, I am not looking with a restricted gaze on the fatherless and motherless of any particular faith, or form of worship, or belonging

to any especial denomination of Christians, but on the parentless offspring of society at large. Far be it from me to propagate or support a laxity of religious opinion; with boldness, tempered with meekness and charity, should we hold fast our Christian profession; but the subject I have in hand is not a question of faith, but a matter of humanity. I trust that the expression, "I have neither father nor mother," if uttered by a heathen, with the directness of an arrow, would find its way to my heart. Before I could pass by the destitute, fatherless son of an Affghan, a Turk, or a Chinese; or the unprotected, motherless daughter of a Jewess, a Hindoo, or an Ojibbeway Indian, without sympathy, I must be other than I am. I plead the cause of the fatherless, of all creeds and of all climes, so far as they are in temporal or spiritual need, and so far as we have the means to relieve them.

You may, perhaps, think that this is a very extended observation, and that having given utterance to a somewhat vague and suspicious, if not egotistical expression of philanthropy, I mean to let the matter die away in one of those heroic flourishes of sentimental humanity which lead to no practical result; but this will not be the case. I mean to come down to the lowliest level, and to companionize with the humblest heart that beats with sympathy for the parentless child of destitution and sorrow. Would that we could all say as Job said of old, "I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy," Job. xxix. 12, 13.

In London, where charity stretches out her long arms to the outcast of all nations, there are various asylums for the orphan, but these need a more general support. There are the British Orphan Asylum, the Female Orphan Asylum, the Sailors' Female Orphan Asylum, the Infant Orphan Asylum, the Catholic Asylum for Female Orphans, the Jewish Orphan Asylum, the Merchant Seamen's Orphan Asylum, the London Orphan Asylum, and the Orphan Working School, and besides these, institutions for the orphans of clergymen, for orphans of the natives of Wiltshire, Westmoreland, Yorkshire, and other places, and for the orphans of bakers, publicans, and freemasons, and probably many more than these. Something could I say about them all, but should I fling the reins on the neck of my uncontrolled inclinations, hardly do I know how far I might be carried. I must try to be satisfied with saying little.

If you have ever visited the Infant Orphan Asylum at Dalston, without your hearts yearning towards the fatherless little fondlings there assembled, I could be ashamed of you. They have brought the tear into an old man's eyes, and I hope they have moistened yours. If you can gaze on the well-ordered orphan throng of boys and girls at Clapton without emotion, you must be made up of strange materials. Their well-clad forms and happy faces have made me glad, and called forth a blessing from my lips.

Some time ago, I stepped into the Orphan Working School in the City-road, where orphans and destitute children between seven and eleven years old are received, clothed, boarded, educated, used to labour and work, and after that apprenticed or put out to service. I saw the young, fatherless inmates at their books, their work, and their play, and if I could have made them as happy as I wished them to be, their orphan hearts would have rejoiced in the love of their heavenly Father. No wonder that I asked a few questions about them.

It appears that some four score years ago, a few feeling hearts met together, thinking that if only a few of the teeming thousands of London could be provided for, it would be an act of true Christian kindness. Well, this seed of benevolence was sown, and, under the Divine blessing, it has brought forth more than a hundred fold, for there are now, I think, a hundred and fifteen children, reckoning boys and girls, under the care of the institution. It is intended, also, looking to public support, to erect a new building, that a much larger number may be received. Thus have the fatherless been provided with a Christian home, and many a widow's heart has leaped with joy. Many more than a thousand have been received into the institution, and more than eight hundred been placed out in suitable situations. I have now told you in few words of the seed-sowing, and something of the gathering in of the harvest.

Those who are in the habit of perusing public documents and statistic accounts, may happen to know that, from returns made to the poor-law commissioners, in two hundred and sixty-four unions or

parish workhouses, there are more than eighteen thousand children—of these almost four thousand are orphans, and almost three thousand deserted by their parents. In a single year, a hundred and twenty thousand orphans received outdoor relief. Think for a moment of the poverty, the distress, the temptations, and the crimes that abound, and then think of nearly a hundred and twenty-four thousand orphans remaining in a state of pauperism, for the want of a home and friends and protectors to provide for their wants, and train them up in industry, virtue, and piety. Does not this fact speak audibly, or rather, Does it not cry aloud for Christian sympathy?

Talk of losses! why, when the whole wealth of a merchant goes down to the bottom of the deep! when a tradesman is burnt out by fire! when a man loses every farthing that he has in the world! what is it compared with the loss that a child sustains when he loses his father and his mother? "We are poor!" "We are sick!" "We are in affliction!" are all affecting appeals, but "We are orphans and fatherless!" is a much more urgent and heart-rending appeal than them all.

I said that I saw the boys and the girls of the Orphan Working School at their books, their work, and their sports. They seemed to be well instructed in Christian and useful knowledge, and replied, with promptitude, to the questions proposed, whether they related to the Holy Scriptures or other departments of instruction. How the boys could reckon up in their heads the amount of five hundred and twenty, twopence halfpennies, or four hundred and thirty, threepence three farthings in so short a space of time as they did, without the assistance of pen or pencil, was to me a complete puzzle. I was asked to put a few questions of this sort to them myself, but I felt a little diffident in doing so; for, thinks I, the young rogues, when they reply, may be asking me if they are right, and I shall no more know whether they are right or wrong than peeping Tom of Coventry.

On asking the girls, after they had sung a hymn, which among them was considered the best singer? I was much pleased with the good-natured readiness of all to admit the pre-eminence of one among them, and not less with the modest way in which she endeavoured to evade the compliment. I love good singing, but I love good nature and modesty still better, and I could not but regard the youthful group with added interest.

I read a very affectionately-worded letter from one of the girls who had just left the school. It appeared that some of her schoolmates had, in her estimation, used her unkindly, and spoken things of her that were not true. The letter expressed her full forgiveness, and her free-hearted desire that they might think as kindly of her as she did of them, directing them to the bright example of the Redeemer, that they might live in love. This was the tenor of her communication. Forgiveness and love are not only creditable to the young people who entertain them, but creditable also to the institution in which such young people have received their Christian instruction.

As I walked through the school, the work-shops, the dormitories, and the playground of the young people, I could not but think how different might have been the destination of the latter, and how few might have been their comforts, had not the fostering aid of such an institution as that in which they were collected been extended to them. I hope and trust they are not unthankful for their advantages, for I am told that among the supporters of the establishment are to be found the names of many who have eaten for years of its bread, and drunk for years of the fountain of its Christian instruction.

The list that I have laid before you of orphan asylums is rather an extended one. Read it over, reflect upon it, think of your own comforts and of the deprivations of the destitute, and may your meditations prove a blessing to many.

You see that I am not pleading the cause of a society, but of the fatherless community at large. I am not the advocate of any particular institution, but the friend of the orphan. Let me then move you to a little sympathy. Look in, when you have an opportunity, at the loveable young creatures at the Infant Orphan Asylum, and if they do not cling round your necks, I hope they will cling round your hearts. Or turn into the Clapton establishment, where the orphans are older; or pass an hour at the Orphan Working School in the City-road. You will meet with attention and respect, and some affections, perhaps now slumbering in your hearts, will be awakened. I am neither asking for your silver nor your gold; willingly will I leave to yourselves,

the disposal of your worldly possessions. I know that where the love of God truly dwells, the love of humanity will also abide. If I can call forth your affections for the fatherless; if I can make your bosoms beat for the orphan, your hand will not need to be directed by Old Humphrey.

Hundreds, nay, thousands of kind-hearted people go through the world listlessly and inactively, though they are willing enough and ready enough to do good when their attention is directed to a good object, and their sympathy excited in its favour. It may be that these few remarks meeting the eye of such may not be uninfluential in leading them on to kindly deeds for the benefit of the orphan.

TABREEZ AND ITS INHABITANTS.

No. II.

The Persians of Azerbijan are regarded as the finest race of men in the empire. They are far more athletic and manly than the inhabitants further south. They furnish the best of the king's troops —most of them, indeed, on whom he places much reliance are collected from this, his native and favourite province. They are also a very fine-looking people, being probably a mixed race, combining, perhaps, Georgian beauty with Tartar size and Persian gracefulness. Like all Persians, they have bright, inquisitive minds, very social dispositions, and affable insinuating manners. The inhabitants of Persia doubtless surpass all other nations in external ease and artificial politeness; and it is with great propriety that they are often styled "the French of Asia." But, sad to tell, Persian politeness is little more than external. Their real character is that of treachery and falsehood in the extreme. The prevalence of lying among them is universal—so much so, that the practice is hardly regarded as a sin, or a disgrace, in the general estimation. It is therefore necessary, however painful, while you listen to their smooth compliments and their loud professions of friendship, to keep in mind that their hearts are pre-eminently deceitful, and "the poison of asps is under their tongues." Almost all the sins forbidden in the decalogue, are fearfully prevalent among them. The general degradation of their morals is appalling. They are, as a people, however, by no means destitute of kindness and hospitality, particularly towards strangers.

Lest I should be suspected of colouring either the bright or the dark shades of Persian character, I ought perhaps to adduce testimony which fortunately is not wanting. Says Kinnier, in a passage that has met my eye since writing this paragraph, "The Persians are a remarkably handsome race of men; brave, hospitable, patient in adversity, affable to strangers, and highly polished in their manners. They are gentle and insinuating in their address, and as companions, agreeable and entertaining; but in return, they are totally devoid of many estimable qualities, and profoundly versed in all the arts of deceit and hypocrisy. They are haughty to their inferiors, obsequious to their superiors, cruel, vindictive, treacherous and avaricious, without faith, friendship, gratitude, or honour."

Abbas Meerza,* the father of the present king, who was long heir apparent, resided at Tabréez; and the management of most of the country being committed to him by his father, he made that city, much of the time while he lived, the residence of the English and Russian embassies. From this circumstance, and from its extensive commerce with Europe, it has become far more civilized than any other city in Persia. Its inhabitants, by coming so much in contact with Europeans, are much less bigoted Mohammedans than the people of other parts of the empire; and the rapid influx of general intelligence and European manners and merchandize has given to the place an air of comfort and security not to be found elsewhere in Persia. This is doubtless by far the most eligible situation for a mission designed exclusively for the Mohammedans, that exists in that country. Every blow struck there will be felt quickly and deeply on all other parts, through the channels of commerce and civilization that emanate thence as from a fountain-head, in all directions: and indirect efforts can be made and influence exerted there, by the Protestant missionary, to enlighten and reform the people with safety to himself and acceptance to them, which would almost anywhere else soon rouse the jealousy and rage of the priesthood, and bring upon him the fury of a mob. There are, however, obvious

* Meerza, when it follows a name, means a prince; when it precedes the name, it means a secretary or scribe.

and important advantages in operating indirectly on the Mohammedans of Persia, through the medium of missions sent expressly to the nominal Christians.

The first in rank, at Tabréez, as in all other parts of Persia, are the shâh zâdéhs, and emeer zâdéhs, that is, those of royal blood—the former princes, and the latter remoter descendants of the king. Though proud of their origin, they are commonly very fond of European society, and entirely accessible to foreigners; but loose in their principles, and still looser in their morals. Next to those of royal blood are the priesthood, who, as a class, are bigoted, haughty, and exclusive; though there are individuals among the moollâhs who are not only free and social in their intercourse with foreigners, but are even downright soofées, (infidel speculators.) The moollâhs usually live in a humble, parsimonious style, regarding this as most befitting a religious order. Their influence is commanding, and often terrific, when developed in the excitement of the mobs, who move like vanes before the wind, at the slightest breath of hierarchal dictation. The king even must promptly yield, when the priesthood are opposed to him. And the chief moollâh is so much revered, that the dust where he treads is sometimes collected, and administered to the sick as a medicine.

Next in grade are the khâns, who are the hereditary nobility of the country, though the rank is also frequently conferred by the throne, on individuals of the lower orders, for distinguished merit or service. The khâns keep large trains of servants, live in luxury and splendour, affecting often more than princely magnificence. Unhappily, they live in a style so much above their means, as to be always embarrassed, and tempted sorely to oppress the peasantry in the villages which they own, or those belonging to government, and committed to them to farm; as a class, they are consequently hated and dreaded. The bêgs (beys) are a rank of nobility, a grade lower than the khâns, and are their humble imitators, in style and equipage, so far as their circumstances and means will allow. The merchants (tâjîr) are the men of business and the depositaries of wealth. They are also more religious, in their way, than either of the other classes, unless it be the moollâhs. Numbers of them make the pilgrimage to Mecca, and acquire the dignity and the sanctity of Hâjées. Their style of living is frugal, never extravagant, and not often beyond their means. The hâjées are proverbially the rich in Persia, whether merchants, landholders, or usurers. Many of them follow the latter profession; and so high is the rate of interest, at least twenty-five per cent., that they soon become rich, however small the capital with which they commence business. As the rate of interest is not limited to any sum by law, they often take advantage of the necessities of the needy, and grind the face of the poor, practising enormous extortion, particularly on the nominal Christians, from whom even one hundred per cent. is sometimes exacted. No wonder that such a class should, in Scripture, be reprobated, and ranked with adulterers and murderers. The meerzas are professional secretaries. They are satellites in character, as well as profession; and their importance is graduated by the compass of their orbits, revolving, as they do, respectively around the king, the princes, moollâhs, khâns, bêgs, merchants, or hâjées. The mechanics and cultivators of the soil, though lowest in rank, are, as in most other countries, the most moral, or, rather, the least immoral, and the worthiest of the whole population; and nowhere are the peasantry more active and laborious, small as are their encouragements to industry, than in Persia. The dervishes are a set of religious vagrants, resembling in character and pretensions the miserable mendicants of another faith on the continent of Europe; and, like them, they are the most worthless dregs of society. They are, however, dreaded as well as detested. The common impression is, that they hold so intimate and mysterious a communion with the Deity, that to offend them would be sure to incur terrible calamity. Their expedients to obtain charity are often curious and amusing. They sometimes seat themselves before the gate of a rich noble, under a small portable awning, which they carry about with them, and no persuasion will induce them to retire for days or weeks even, till the sum of money demanded is given them. They are seldom driven away in such cases, through fear of their imprecations.

The seyêds are the reputed lineal descendants of the prophet. Many of them are found in the priesthood; and in whatever grade or condition they appear, they are always regarded as a sacred class, and treated with great veneration. They are distinguished by a green or blue tur-

ban. Only the religious orders wear a turban. The other classes, from the king (except on state occasions) down to the beggar, wear the black conical cap made from the lambskins of Bokharâ, whose fineness and value are in inverse proportion to the age of the animal, the dam being sometimes killed the earlier, to secure the skin of its young.—*Perkins.*

BENEVOLENCE OF CHRIST.

Benevolence is the principle which harmonized in Jesus the most contrasted qualities. In his mysterious person it had brought into union time and eternity, heaven and earth: and in his character it blended majesty, such as God before had never displayed, with meekness, such as man before had never shown. Dignity, in him, was not terror, for he clothed it with a condescension which had before been thought inconsistent with greatness. Temperance and self-denial, with him, were not darkened with austerity, but came softened and recommended by gentleness and suavity. In him were united an indignant sensibility to sin, with weeping compassion for the sinner—the splendours of more than an angelic nature with the humility of a little child—a resolved perseverance in the path of duty which no array of dangers could deter, with a heart so attuned to compassion that the faintest appeal of misery arrested his progress as with the power of Omnipotence, and made him stand still. While he seemed to do everything for the future, he yet neglected nothing proper to the present; while he held himself ready to embrace the mightiest plans, and evinced a consciousness that he stood related to the whole species, he yet stooped, without trifling, to the smallest circumstance. Like the Almighty Father sustaining the worlds, yet stooping to succour the falling bird, he one moment conversed with celestial visitants, and the next he listened to the lispings of infant praise, or meekly bore the obtuseness of his disciples. He, who received the homage of angels, and had all their legions at command, sees wealth in the tribute of a sinful woman's tears, and finds the sweetest music in the dying thanks of the guilty malefactor. Having driven demons from his presence with an awful rebuke, he takes up little children to his heart; and they feel in his looks the security of home, and in his tones an assurance of love, which makes them reluctant to leave his arms, even for the welcome of a mother's bosom. Having portrayed the judgment of the last day, and clothed himself with thunder as the central object of the awful scene, he follows the first beck of misery, or turns aside to weep over the hardness of human hearts. Having proclaimed himself "the resurrection and the life," how easily does he descend from his dignity to mingle his tears with the bereaved mourners! Universal philanthropy did not impair his sensibility to the pleasures of private friendships and domestic intercourse; nor did the momentous interests which pressed on his soul in the crisis of the world's redemption prevent him from thinking of his filial relation, and tenderly providing for a mother's comfort. Never was there a character at the same time so magnificent and unlaboured; so conscious of greatness, and so unostentatiously simple; so full of inspiration to the good, and so free from terror, so replete with encouragement to the outcast penitent. In his character met the whole constellation of the virtues, each one made brighter by contrast: but one overpowering sentiment softened and subjected them all to itself: one all-pervading law gave unity and harmony to his most opposite actions, interpreting all his words and looks; preventing him, even in the most critical situations, from being at variance with himself, or falling below his professed object;—and that sentiment, that law, was love.

In the history of his miracles, we see almighty power itself consenting to be led by love, and consecrated to its service. Had he only intended to produce impressions of his majesty, or prove the Divinity of his mission, he might perhaps have accomplished this sooner, by appealing to our fears in miracles of terror and destruction. But the object he aimed at, and the truths he taught, were both of a benevolent nature; and the miracles he performed in confirmation of those truths partook of the same character. He refused but one application to his miraculous power,—when his disciples rashly desired that fire might descend from heaven on their enemies; but he reminded them that he came "not to destroy men's lives, but to save them." On the night of his apprehension, he touched the wound of an enemy and healed it: for, with him, power and kindness were the same thing. Wherever he came, disease and suffering

fled from his presence. His path might be traced from place to place in lines of life, and health, and joy. Where he was expected, the public way was thronged with forms of helplessness, disease, and woe. Where he had passed, the restored might be seen making trial of their new-found powers; listeners formed into groups, to hear the tale of healing; and the delighted objects of his compassion rehearsing with earnestness what had passed, imitating his tones, and even trying to convey an idea of his condescending ways. His voice was the first sound which many of them heard; his name the first word they had pronounced; his blessed form the first sight they had ever beheld. And often, at the close of a laborious day, when his wearied frame required repose, the children of affliction besieged his retreat, and implored his help. And did they ever seek in vain? Wearied and worn as he was, "he pleased not himself;" he went forth, and patiently listened to all their tales of woe, tasted their several complaints, raised each suppliant from the dust, nor left them till he had absorbed their sufferings, and healed them all. He went through the land like a current of vital air, an element of life, diffusing health and joy wherever he appeared. Had the spiritual object of his advent permitted the continuance of his abode on earth, he would have become the shrine at which all disease would have knelt, the centre to which all suffering would have tended as by a law; to him the world of the afflicted would have gone as on pilgrimage; and would it not then have been equally true, that "he healed them all?"

Jesus of Nazareth! who can declare thee! thou wast the heart of infinite love, beating and bleeding for human happiness! how didst thou consult our wants, and adapt thyself to our condition! Among the ignorant, thou wast the light of life; when surrounded by the needy, thou wast the fulness of the Godhead. When didst thou disregard the cry of suppliant misery? Thy daily path, like the radiance left by one of the splendours of the firmament in its midnight path, was marked with simple but sublime glory; for, with thee, the close of one act of beneficence was the commencement of another; thou didst dispense thy blessings so profusely, as if thou hadst forgotten thou wert a man upon earth, and didst think thyself still on thy throne. Why did sorrow come to thee to have its tears wiped away! and conscious guilt fall at thy feet with an uplifted eye of hope! Why did unsheltered weakness run, as by instinct, to take sanctuary in thy presence! and penitence lay bare its wounds to catch the balm that fell from thy lips! Blessed Jesus, thou hast a balm for every wound.

Thou hadst come to seek companionship with sorrow: yet didst thou not frown upon the social amenities of life, but didst affably partake of them. Every action of thine was inlaid with grace; even aversion, with thee, was not hatred, but only sorrow heightened into concern. Thy mercy was not proud and imperial in its blessings; thou didst condescend and love to be thanked; and oh, if gratitude melted into penitence, thou didst proclaim a jubilee in heaven, and invite the universe to share thy joy.

And why wast thou thus benignant? It was not because thou hadst been surprised into a career of mercy, and couldst not draw back; for thou hadst looked into the darkest recesses of depravity in the human heart, and sounded the lowest depths of human misery, before thou camest to expiate and relieve; it was not that, as man often will, thou didst compromise with sin, or indulge compassion at the expense of truth; for thou wast a martyr to fidelity, and a sacrifice for sin; nor was it that thy character was all yielding and undistinguishing softness; for while thou wast as an altar at which the lowliest could kneel, like an altar also thou didst check the profane look, and command veneration from the passer-by: nor was it that the world caressed thee, thy injuries might have taught patience itself to blaspheme; yet didst thou remain meek and lowly in heart, and persist in turning the tears of the world into smiles.

Jesus of Nazareth! who can declare thee! In thee wisdom and goodness were in conjunction with holiness and power. All who treated with thee tasted of goodness, of divinity; thine actions, if distributed over the course of time, might have formed its eras: thy virtues were dowries sufficient to enrich a world; thy character was glory set in grace.—*Dr. Harris.*

SCRIPTURE ILLUSTRATION.

SORROWFUL MEAT.

"The things that my soul refused to touch are as my sorrowful meat," Job vi. 7.

While the Chinese are mourning for

the death of a father or mother they eat the meanest and most unsavoury food. This is done in compliance with very ancient rules, which forbid the son or the daughter to taste any pleasure while they are endeavouring to show their esteem for the dead by the outward garbs of mourning. "Sorrowful meat," or "the bread of mourners," means, in Chinese acceptation, any kind of food which has no pleasant taste, and such as is eaten merely to sustain life, without the slightest reference to enjoyment. Bread or rice of the worst kind, meat and vegetables without salt, are sorrowful meat in China, because they only suit a famished appetite, and never affect the taste with any gratification. And it appears from the context, that Job entertained the same idea, for he says at verse 6, "Can that which is unsavoury be eaten without salt? or is there any taste in the white of an egg?" The soul or the appetite refuses such things, they are sorrowful meat to it. The remarks of Eliphaz the Temanite had no taste, no relish at all in the estimation of Job; they lacked the salt of aptitude and sense. They were good of themselves, but they were out of place, and disgusted instead of soothing the mind of the patriarch. In our visits to the dwellings of the afflicted, let us bear this in mind, for our attempts to soothe may be well intended, and our observations good, but they may be so deficient in suitability to the feelings and case of the individual as to appear but as sorrowful meat—flat, tasteless, and unprofitable. If we would make our counsel acceptable, we must change situations with the afflicted, and borrow if possible the very sentiments which are exercising their minds, that we may administer the same consolation to them which we should be glad to have administered to ourselves, were we placed in the same circumstances.

"They shall not offer wine offerings to the Lord, neither shall they be pleasing unto him: their sacrifices shall be unto them as the bread of mourners; all that eat thereof shall be polluted: for their bread for their soul shall not come into the house of the Lord," Hos. ix. 4.

A broken and a contrite heart God does not despise. Godly sorrow worketh life; and it is said, "Blessed are they that mourn:" still there appears to have been times and circumstances when complaint and dejection were esteemed as polluted things. There is a very striking passage to this effect, Mal. ii. 13: "And this have ye done again, covering the altar of the Lord with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth it with good will at your hands." This objection to what was connected with mourning was founded in the circumstances just alluded to, namely, that the mourner clothed himself in the meanest raiment, sat down in the dirt, and fed upon the most tasteless kind of fare. The ancient usage of lamenting for the dead in methods so mean and so unsightly gave a kind of sordidness to everything about that sorrow which was loud and plaintive. Owing to the benign influence of Christianity, we have laid aside the extravagance of self punishment, and we think it enough to honour the departed with the silent tear; hence sorrow has nothing uncomely in our apprehension. Still, in a practical sense, it may be well to remember, that, while it is our bounden duty to mourn over our sins, it is incumbent upon us to serve God with "joyfulness and with gladness of heart for the abundance of all things," Deut. xxviii. 47. G. T. L.

BOOKS AND SOCIETY.

Books may be likened to a glass in which the face of society is minutely reflected. The poet Cowper seems to have entertained a similar idea, when he penned these expressive lines:—

"Books are not seldom talismans and spells
By which the magic art of shrewder wits
Holds an unthinking multitude enthrall'd.
Some to the fascination of a name
Surrender judgment hoodwink'd. Some the style
Infatuates, and through labyrinths and wilds
Of error leads them by a tune entranced.
While sloth seduces more; too weak to bear
The insupportable fatigue of thought,
And swallowing, therefore, without pause or choice,
The total grist, unsifted husks and all."

When we reflect upon this fact of non-thinking on the part of the reading world, and couple with it the multitude of ill books which are continually poured forth from that exhaustless fountain, the press—a fountain which, by a strange anomaly, at once sends forth "sweet waters and bitter"—there can be no wonder that the face of society wears such a sickly hue as it does at the present day. The guileful Romanists issue their dogmas, and with the vain traditions of men aim to set aside gospel truths; others promulgate doctrines, similar in

many important respects, and they are accepted with the like favour; the dreamy moralist inundates the world with his alluring sentiments, and his admirers place their hopes for eternity on the rope of sand he holds out to them; and infidels issue their poison, which is drunk with as much eagerness as though it were the waters of life. By books of this nature, with others of various shades and colours, society has become moulded into that ghastly form in which it appears to the eye of the attentive Christian observer. As he views it, he is compelled to take up the language of the prophet, and exclaim—"The whole head is sick, and the whole heart faint," Isa. i. 5.

Looking at the effect which books have upon society at the passing moment, it is a matter for the lament of the Christian. But the evil is not momentary. An old writer has observed, "An ill book well written, is like poisoning a fountain that runs for ever. A man may do mischief this way, as long as the world lasts. He is a nuisance to future ages, and lays a snare for those who are yet unborn." As the effect which the productions of the press had in days gone by is felt at the present time, so will the effects which it now has upon the multitude be felt in future ages.

Very unlike their forefathers are our modern readers. The Bible, with some few well-worn tomes of divinity and history, constituted their library; but since our immersion in the "great waterfloods" of infidel and "cheap" literature, a change has come over the spirit of the times. Those messengers, which are "swift to do evil," may be found on the drawing-room tables of the rich and the oaken shelves of the poor man, and their influence is seen in the daily conduct of their possessors. They not only cause them to forsake the good old paths in which the prophets, apostles, saints, and martyrs tread; but to curl the lip of scorn at those who still have grace vouchsafed to them sufficient to enable them to walk therein.

And now comes a very important question—"How is this evil to be counteracted?"

The answer is self-evident: as by the press it is produced, so by the press it must be remedied. And perhaps some one may ask, "Is not the stream of religious truths poured forth from thence of equal volume with that of error?" or, in plainer language, "Are there not as many religious books published, as of infidel and cheap publications?" We think not. But, even, supposing there may be as many, there is a weighty consideration which must be taken into account, and which will even greatly diminish their numbers. Not every book deemed religious has its foundation in gospel truth. The streams are turbid, and those who wash in them cannot be made clean. In truth, the evils issuing from thence are scarcely less in degree than those produced by essentially profane publications. And, perhaps, they are more to be feared, because the character of the one is stamped upon the title page, whereas the other insensibly leads the reader into error. The only difference is, that the one acts as a quick, and the other as a slow poison; the end is the same—death to all who take them for their guides through life. Well has it been said by the poet, of his pen—

> "The sacred implement I now employ,
> Might prove a mischief, or, at best, a toy;
> A trifle, if it move but to amuse;
> But if to wrong the judgment and abuse,
> Worse than a poniard in the basest hand,
> It stabs at once the morals of a land."

When we, therefore, find a book, whose wholesome truths are derived from that hallowed source, the Bible, how should we prize it! It should be esteemed as a pearl of great price, and we should not only purchase it ourselves, but present or recommend it to others. And, blessed be God! there is a choice of books in the world of this sacred character. As the press teems with evils, so does it also with blessings. At the present day, indeed, its evils may be said to preponderate, but we trust the day is not far distant, when the truth issuing from thence will, like Aaron's rod, which swallowed up the rods of Pharaoh's magicians, swallow up all error. To this great and glorious end, every one who has "tasted the good word of God, and the powers of the world to come," should unite in exertions thus to disseminate the truth as it is in Jesus. We write it advisedly: the pulpit can do much in the way of counteracting the evils which flow from the press, but the press itself can do more. Worked by Christian liberality, it may prove an antidote against its own poison.

Let the reader reflect upon this, and

act as his conscience may dictate. Of him to whom much is given, much is required. E. F.

THE BIBLE.

Truly, as to my own particular taste, no book of devotion doth constantly affect me so powerfully as the Bible. And whereas I am of so nice a palate, that in my esteem composures of that kind still lose at the second reading; in the inspired volume, familiarity breeds not contempt but reverence, and I like a book acquaintance that still endears. When I first began attentively to read the Scripture, and (according to my custom when I read books, whereof I have a promising expectation, to mark in the margin the passages which seemed to deserve a peculiar notice or reflection,) I marked but here and there some verses in a chapter, but when upon a greater familiarity with the sense and the applicableness of Scripture, I came to re-survey it, I then in some places marked the whole chapter, and in most others left much fewer texts than before unfurnished with some mark of reference. And whereas at my entrance, I took even the choicest part of the Bible to be at best but like some Indian province, wherein though mines and gems were more abundant than in other countries, yet they were but sparingly to be met here and there; after a competent stay, my ensuing perusals presented it me, if not as a royal jewel made up of gold and precious stones, yet (which is more glorious) like Aaron's breastplate, a sacred jewel, the particular instructions for which were given by God himself; and which beside the various number of flaming gems set in fine gold, and placed in a mysterious order, was ennobled by that Urim and Thummim, wherein God vouchsafed to reveal himself to mortals; and was adorned with so much cunning work in gold, blue, purple, scarlet, and fine twined linen, that the contrivance and workmanship lent a lustre to the glittering materials, without being obscured by them. And I must confess, that when sometimes with the apostles on the mount, I contemplate Moses and Elias talking with Christ, I mean the law and the prophets symphonizing with the gospel, I cannot but exclaim with Peter—"It is good for me to be here."—*Hon. Robert Boyle.*

THE TRUE GROUND OF HOPE.

If we consider the inspired writings as exhibiting a full, free, and everlasting salvation by Jesus Christ, for the chief of sinners; if we consider the testimony of God concerning his Son, as a complete warrant for the most ungodly to believe in him: there is a revealed foundation of hope for the vilest of men, even when they have the strongest conviction of that being their proper character. The word of grace, respecting the perfect work of Christ, being viewed in this light, is deservedly, and by way of singular eminence, called The glad tidings. For, be the wants of the sinner ever so many, and his unworthiness ever so great, the all-sufficient Jesus is presented to view as encouraging his immediate dependence, and as rejecting none that apply to him. It is not under the notion of being elected to everlasting life, that sinners must first believe in Jesus, but as transgressors—as in a perishing state; and as having nothing to preserve them from despair, except what the Scripture says concerning Christ, his offices, and his grace.—*Booth.*

GENEVA.

Geneva will not delight the traveller by regular or splendid buildings; indeed, the face of nature is so grand in its vicinity, that the emulation of art would seem wasted and misplaced. It has hilly streets, except two or three which run parallel with the Rhone, whose broad and rapid stream flows through the city immediately on issuing from the lake, beautifully blue and transparent, but encumbered by mills which very much destroy its effect.

The principal trading streets of Geneva have arcades, whose roofs are nearly level with the house tops, being supported on lofty wooden pillars. The covered walks thus obtained without loss of light on the ground floor, would be very convenient, had they not strangely counteracted this advantage by placing mean shops or huts beyond the pillars towards the centre of the street, with narrow passages between them.

Geneva is fortified; but its ramparts, in modern times, serve rather to shut in the citizens than to exclude an enemy. They form also some pleasant walks.—*Sheppard.*

SALT-WORKS OF VIELICZKA.

No. II.

Descending into the mine, (says M. Kohl,) the first upper crust through which we pass, is of clay, mould, and sand. At a depth of fifteen fathoms are found the first traces of salt, consisting of a few little crystals scattered in the clay. Here and there also the clay appears intersected by thin veins of salt, or impregnated with numerous particles of it; but at Vieliczka these little pieces are overlooked in the rich abundance of stores beneath. If the story is true, that a shepherd, named Vielicz, was the first discoverer of these stores of salt, it must probably have been originally found near the surface, for it is not likely that a shepherd should have dug to such a depth to get at a spring, or for any other purpose.

The deeper we descend into the salted clay, the larger become the masses which it contains; their size increases from five, ten, or fifteen feet in diameter, to fifty or one hundred feet. In the upper parts these pieces are dirty, and mixed with earth; but further down, they become clear, dense, and pure. These great fragments lie about in all directions, positions, and shapes; they seem to have once formed huge firm connected masses, which have been broken asunder by some great natural convulsion.

Under the old system the salt was taken wherever it was found, in as great quantities as possible, and no one was thoughtful enough to inquire whether the neighbouring strata of earth were firm enough to bear this undermining and scooping away. Wherever anything was built, it was done in a bad and unsolid manner. A penurious system prevailed in the building of passages, props, and shafts, as well as in the draining and ventilating of the mines. They were sometimes altogether neglected, and sometimes the passages were made so small, that it was necessary to creep through on all-fours. Beside perpetual inconvenience, this niggardly system occasioned many accidents, such as the falling in of roofs and passages, the death of workmen, and occasionally, when the upper crust fell in, whole streets of the town of Vieliczka were destroyed, as by an earthquake. Of late, neither time nor money has been spared in remedying these ancient errors. The passages have been strengthened and widened, and under the roofs props have been placed, mostly taken from the forests of Nicpolomize. A great part of these forests lies at present beneath the earth, in the shape of props and beams.

In the new mine every thing is in the very best order. The passages and staircases are broad and convenient; and wherever the pits and shafts pass through earth and clay, their sides are strengthened either with wood, or with masses of salt; where they pass through salt, this is unnecessary. The building with salt is carried on in this manner; the blocks of salt are simply laid upon one another, and then water is poured over them. The water impregnates itself with salt, and fills the smallest interstices; gradually the water evaporates, and the salt thus deposited in every interstice forms a kind of cement, which binds the whole mass, and renders it extremely strong. In this way walls and ceilings of the greatest solidity are built of salt and water. When the salt is scooped out, and taken away, columns of salt are left at regular intervals, to support the arched roof; these columns give the appearance of long aisles in a Gothic cathedral to some parts of the mines. The number of all the chambers and vaults in the mines is uncertain; there are nearly a hundred of them, which are distinguished by particular names. The entire labyrinth of rooms, vaults, ladders, pits, passages, staircases, stories, aisles, mines, and shafts, in this gigantic subterranean building, has become so enormous during the six hundred years of its constant growth, that there is not one of the superintendents at Vieliczka who now knows every part of it. Each knows his own district; but if he ventures into unknown regions, he requires a guide, as if he were a stranger. There are even parts of the works which have not for years been entered by any human being. This may easily be imagined, when we consider that this concealed labyrinth would, if exposed to the light of day, present a surface of double the extent of the old town of Vienna, and of three times the perpendicular height of the church and spire of St. Stephen's, in that city.

The next morning I descended into the mines, furnished with the knowledge of the above particulars, and with a ticket of admission from the governor. I wore a white linen blouse, for the protection of my clothes. We almost regretted that we were not hung to long sticks, and wound down like so many bunches of

grapes, in the manner old travellers have described; instead of this, we quietly walked down long convenient staircases. These steps, some of which are of wood, and some of salt, were mostly built for the convenience of royal visitors. There is one grand staircase, which was built for Augustus II., and another, the imperial stairs, which was built for the late emperor and some of his family: common visitors descend by side steps. These, however, are very convenient and safe; indeed, at times I wished for a few difficulties to conquer, for at the salt mines of Vieliczka, one may ascend and descend as leisurely as on the staircase of a palace.

The Austrians are very mysterious and reserved with respect to their salt mines. This secrecy is not merely observed in the administrative department, regarding the cost, the prices, the quantities taken, etc., but also with respect to the mining arrangements, the extent of the works, and other circumstances of the kind, for which it is not easy to account; strangers, therefore, are never allowed to remain long in the mines, and are seldom permitted to repeat their visits. The system at Vieliczka is something like that of the Dutch spice establishments in India. For instance, it would be easy to obtain twice or thrice as much salt as at present, but the government will not do this, for fear of lowering the price. Whenever the workmen leave the shafts, they are searched in a suspicious and insulting manner, as if it were a gold or diamond mine in which they had been working. This inquisitorial proceeding is far more likely to destroy, than to preserve honesty; a liberal system, and a simple prohibition against the taking away of salt, would be quite as effectual. The workmen are otherwise well provided with salt, receiving, besides their wages, a regular allowance of fifteen pounds of it annually for each member of their families. Another most offensively grasping proceeding is, the care which is taken that none shall use the water impregnated with salt which flows from the mine, and cannot be used there. This water is conducted through subterranean canals into the Vistula, where, mixing with the river water, it soon becomes useless. In this way, a large quantity of the finest brine, for which, in some countries, it would be thought worth while to establish separate salt-works, is wasted every day.

COMMON SAYINGS.

No. XIII.

COMPARISONS.

Speaking of a worthless person, who was nevertheless very ambitious and desirous of attaining to posts of honour and distinction, and who, through influence, did attain to an office which he was utterly incompetent to fill, my grandfather observed, "He is like an ape; the higher he goes the more he shows his deformity. If he could but have been content to work on the ground floor—which is quite as much as he is capable of doing—he might have passed for a very decent sort of person; but by thrusting himself into a prominent situation, he only exposes himself to universal contempt and ridicule.

> Pigmies are pigmies still, though placed on Alps;
> And pyramids are pyramids in vales.

So says the poet: but it would be to the pigmies a piece of wisdom, as desirable as it is rare, to know their own stature and capabilities, and content themselves in the vale of obscurity, and render themselves respectable and useful by doing what they can, instead of making themselves ridiculous by attempting what they are wholly unfit for, and by coveting conspicuous situations, by which to draw general attention to their deficiencies."

When he saw people trifling with their health or their reputation, and attempting to excuse their conduct by saying they had done so, many times, and no harm followed, my grandfather would say to them, "Don't deceive yourself; 'though the cat winks, she is not blind.' She may let the mouse run round the room several times, and seem to take no notice of it; but presently she springs upon it unawares, and destroys it in a moment. You eat and drink improper things, and because you are not immediately seized with alarming illness, you fancy they have done you no harm; or you do foolish and unbecoming things, and because you are not immediately scouted out of society, you flatter yourself that your character is uninjured. But no such thing. All your imprudences are laid up in store; they weaken your constitution or your character, and form a sort of combustible magazine which a small spark may ignite in a moment, and bring on sudden and total ruin. 'The last straw breaks the camel's

back;' yet it would not have hurt him but for the accumulation that had been heaped on before. So, we often hear of a person getting his death by only doing so and so, or losing his character by some trifling act of indiscretion, which, after all, could hardly be proved against him; when the fact is, that the constitution had been impaired, or the character rendered questionable, by a long course of previous imprudence, which that one trifling circumstance brought to a point. It is a great mistake to suppose that we ever do wrong with impunity. And as it is with lesser things, so also with greater. 'Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil;' but 'though a sinner do evil an hundred times, and his days be prolonged,' yet, sooner or later, his sins will 'find him out,'" Ecc. viii. 11, 12; Numb. xxxii. 23; 2 Pet. iii. 4—9.

"Old sparrows are ill to tame," was a saying often brought to mind by the awkward attempt of people in mature life, to do things which are perfectly easy to those who have been accustomed to them from their childhood; and especially, by the difficulty of breaking off old habits and forming new and better ones. Hence, my grandfather often pressed upon parents, the importance of bringing their children into proper training and virtuous habits betimes. "It is good," in every respect, "for a man that he bear the yoke in his youth," and renders easy many things that in later years would become difficult, if not impossible. I remember a little Sunday scholar, who was much delighted at having learned to read, being told that the best recompense she could make for the trouble her teachers had taken with her, would be to try to teach some other person who could not have the opportunity of coming to school. Not long afterwards she was asked if she had made the attempt. She replied, "Why, ma'am, I believe my mother will soon learn; but the worst is with my grandfather: I can't make him remember the letters at all." "No wonder, no wonder," replied grandfather Griffith; "'old sparrows are ill to tame.' However, try on, my little maid: don't be discouraged at difficulties. The harder the task, the greater the pleasure of success; and you have begun with such right good will that I think you will succeed at last." The encouraging prediction was happily fulfilled; and the perseverance of the little teacher was crowned with success. Her aged pupil acquired the ability and enjoyed the privilege of reading for himself the holy book that makes wise unto salvation. This fact, my grandfather often afterwards mentioned by way of encouragement, even to old people, to aim at improvement. "It may be hard," he would say, "but it is not impossible. If old John Atkinson, who did not know his letters at sixty, could learn to read his Bible, surely you might do—this or that—if you would but set about it in right earnest."

"'The crow is never the whiter for washing.' No, nor even for white-washing: put what you will upon her, it all runs off, and she is a black crow still. And so it is with the corruption of human nature in general, and with inveterate habits of sin in particular. No outward observances can wash them away—no profession of religion can effect a real change. The Ethiopian will still be black, and the leopard will still be spotted; and they that are accustomed to do evil, will not be turned away from the love of iniquity by any human means alone—by anything short of the power of Divine grace. But when this takes possession of the heart, the man becomes a new creature; old things pass away, and all things become new. That which outward forms, and human instructions and laws, persuasions and arguments, could not do, 'the law of the spirit of life in Christ Jesus' effects;

His doctrine is almighty love,
There's virtue in his name;
To change the raven to a dove,
The lion to a lamb.'

"'He has a slippery grip that has an eel by the tail;' and such is our hold on worldly possessions. When we think we hold them most securely, by some sudden turn we find ourselves in a moment deprived of them. And yet, though we have so often experienced how soon they escape from our grasp, how apt we are still to set our eyes and hearts and confidence upon them! Many, many bitter disappointments must we have before we are weaned from our worldly dependences; and, even then, we continue to return to them again and again, unless our hearts are truly sanctified by the power of the Holy Spirit, and our affections set on things above. When we have a firm and conscious hold of heaven, then, and not till then, we are enabled to let go

this slippery world, and find that it is not essential to our happiness." It was thus that my grandfather applied the saying to one who had experienced the world and all its possessions and promises to be deceptive and fleeting—"vanity and vexation of spirit." I have heard him apply it in another sense. A little cousin of mine was staying with my grandfather. He had been guilty of some petty act of mischief—I forget what—and my grandfather questioned him about it. Instead of replying, he fixed an inquiring eye, and said, "Grandpapa, do greyhounds ever bark?" This ingeniously timed question completely diverted the attention of all present from little George's mischief, and engaged them in remarks on the infrequency of those animals being heard to bark, and discussions on the reasons of some species of dogs being so much more apt to bark than others. Several instances of this kind occurred, in which master George exercised his ready wit in starting a fresh subject with a view to divert attention from one which was not agreeable. He did not always do it with equal success; but his attempt led my grandfather to repeat the saying, "He has a slippery grip who has an eel by the tail." There was another person, whose conduct was often very reprehensible, and who discovered equal ingenuity in warding off direct reproof, or the application of offensive truth. Sometimes he would do it by starting a question as to the etymology of a word; sometimes by relating an anecdote, or several anecdotes in succession—not one of which had any connexion with the business in hand, and served only to throw dust in the eyes of the administrator, or to blunt the edge of the weapon, of reproof. "Ah," said my grandfather speaking of this man, "he is as slippery as an eel. 'The rat that has but one hole will soon be caught;' but he has holes in every direction. No matter to him how or where he escapes; but escape he will by some turn or shift or another. But it is a sad sign to hate reproof; and those who do so will, sooner or later, be convicted by their own consciences, and overtaken by the just anger of One whose omniscience they cannot evade," Prov. xii. 1.; xxix. 1; Psa. cxxxix. 1—12, l. 21.

To those who endeavoured to conceal their misconduct, my grandfather would say, "'You can't hide an eel in a sack:' it will be sure to discover itself by its wrigglings; and you will find it quite as difficult a matter effectually to hide what is wrong. Some trifling circumstance which you had overlooked, or some consequence which you cannot avoid, will be sure to betray you. Or, if neither of these happen, the writhings of conscience will so agitate and distress you, that you will not be able to keep your own secret. Depend upon it, sin is a thing that can't be always hid; and the only way to maintain peace within, and an unblemished character in the world, is to have always 'a conscience void of offence toward God and toward men,'" Acts xxiv. 16.

When people spent unnecessary labour on little things, he would say, "You remind me of a clever man who was so destitute of common sense, that having a hole in his study door to admit the free ingress and egress of a favourite cat, when the same cat brought him a kitten, he sent for a carpenter to cut a small hole for the kitten to pass through, forgetting that 'the hole that would do for the cat would do for the kitten.'" The same saying I have heard him apply to persons who took one step in vice, but affected to feel—or, perhaps, really felt—a horror at being supposed capable of taking the succeeding steps, which that one, as it were, rendered necessary. When once the rule of right is broken—when once a gap is made in the conscience—it serves to admit all other crimes that follow, be they seemingly greater or less than the one that first gained admission.

To lazy people, and especially to sulky people, who went about their work with grumbling ill-will, he would say, "You go 'a snail's gallop'—make little speed, and may be traced as you go along by the slime of discontent and mischief that marks your progress."

There was a treacherous man who made himself the go-between of two parties in a dispute, and whose interests clashed. He pretended to be the warm friend of the present party, whichever it might be; then, having wormed himself into his confidence, away he went to the other, pretending equal friendship, and communicating all he had heard, with such aggravations and misrepresentations as failed not to widen the breach, and render reconciliation almost impracticable. My grandfather, however, was induced to attempt the arduous office of a peacemaker, and he happily succeeded: but he made it a preliminary

requisition that this double-tongued friend should be entirely discarded from the counsels of both; "for," said he, "it is impossible to act with one who 'hunts with the hounds, and runs with the hare,' or, like the waterman, 'looks one way, and rows the other.'"

Some people are very unguarded in their charges against others. Perhaps a book or some other article is mislaid by their own carelessness, and as soon as they miss it they begin blustering at an innocent person, and say, "You have taken my book; you must have borrowed it without leave:" or, perhaps, "That wicked servant has robbed me." To such people my grandfather used to say, "Now do take it coolly; give yourself time to 'put the saddle on the right horse,' and 'tis likely you'll find it on your own back." Some circumstance had called forth this saying when a gentleman who was visiting at the farm, related the following laughable illustration of it. This gentleman, when a youth at school, formed one of a party invited by a classmate to partake of a pigeon-pie and some other delicacies sent by a fond mother in honour of the birth-day of her son. The feast was held in the private apartment of the youth; and for lack of better accommodation, the dressing table, which also served as a washing stand, was, on that occasion, converted into a supper board. The party were just seated, and the master of the feast had made an incision in the pigeon-pie, when, in an instant, the room was filled with the fume of assafœtida, and the company well nigh suffocated. Some one present asserted that the nauseous drug found its way in through the key-hole of the door, and that some person from without must have propelled it. The indignant host, a youth of a hasty disposition, instantly snatched up a hand-basin full of dirty water, (which having been displaced from the table, stood by the door,) and, rushing out, dashed its contents on a schoolfellow who happened at the moment to be quietly passing by. This youth was as much distinguished by sedateness and self-possession as the other was by haste and rashness. He must needs have been surprised at so unlooked for a salutation: he did not, however, lose his temper, but while wiping his dripping locks, simply asked the reason of his being thus dealt with. It was plain that he was not the aggressor; indeed, a moment's consideration would have suggested to the hasty avenger that it was exceedingly unlikely that the offending party, having done his deed of mischief, would wait at the door to be caught and punished. But he lacked that "discretion" which "defers anger," Prov. xix. 11, and could, with difficulty, be persuaded to compose himself and hear reason, or be convinced that he had wreaked his vengeance on an innocent person. When somewhat cooled, he was not backward in apologizing for his conduct. Those who have not themselves offended find it easy to forgive others. The injured youth freely shook hands with his hasty schoolmate, and simply advised him to take care that in future he "put the saddle on the right horse." The real author of the mischief was soon detected—a syringe, and paper which had contained assafœtida, being found in his possession. He was duly punished by the proper authorities, and generally despised by his companions, as his mischievous trick appeared to have originated in a mean resentment at not having been invited to join the party. The adventure, however, proved the commencement of an intimate friendship between two worthy youths, though of different tempers and habits—a friendship which became mutually beneficial, and lasted as long as life.

My grandfather liked to encourage, among his work-people, a spirit of generous and thoughtful concern for their partners and families. It grieved and disgusted him when any of them discovered a greedy, selfish, engrossing disposition. If he gave the men an extra meal, he would sometimes say, "Now you have had your supper; but don't forget that your wife has not had hers; and a good meal is 'as fit for the goose as it is for the gander.'" Or, if he saw a man quietly, not ostentatiously, putting aside what was given to him, in order that he might take it home and enjoy it with his family, he would say, "Ah, take it home by all means, and let your wife have a share;" and then he would whisper to my aunt to give him an extra bit or drop, that there might be enough "for the goose as well as the gander."

He would sometimes warn my aunt and others against affectedly demure-looking people, as generally selfish and artful, often the very reverse of what they appeared and pretended to be. "They look," he said, "as if 'butter would not melt in their mouth;' but don't trust them. Remember, 'The still sow sucks the broth.'"

I have but one more saying on this list. It is that with which my grandfather used to comfort persons who had, without any neglect of their own, lost an opportunity which they thought might have been advantageous. Especially he would apply it to steady young people when disappointed and deserted by the fickle and selfish. "Never mind," he would say: "those who are won and lost as interest or caprice may dictate, are much better lost than kept; and depend upon it, 'There are as good fish in the sea as ever were caught out of it.' Have a little patience, and one will come to your net all in good time." I never heard him speak thus, but the result turned out accordingly. On the other hand, I have seen many instances where, in the particular referred to, 'the hasty hand catches frogs for fish;' and that which was done 'in haste, has been repented of at leisure.'" C.

A JAMAICA SKETCH.

The following graphic sketch will not be unacceptable to readers who take an interest in the welfare of their fellow-beings, brought up in the house of bondage, but now set at liberty. It is written by a Christian settler, who has recently left the land of her birth, the land of liberty, of Bibles, and of Christian institutions, to pitch, with her husband and children, her tent in the isle of Jamaica, where the sultry sun and the wild tornado often remind her of the milder clime and the happier home she has for a season abandoned. The lovers of economy and the friends of Sunday-schools will, while smiling at the vivid delineation of West Indian manners, find much in the observations given that will supply them with salutary reflection.

Now then for a little chat about our sable neighbours. Had we been situated in Kingston or Falmouth, we should have remained ignorant of their primitive simplicity. Here they, indeed, fully verify the poet's assertion—

> "Man wants but little here below,
> Nor wants that little long."

Nature supplies a great part of their wants. Should you know of any one who intends to come out here without a purse, a little information how to live cheap may not be unacceptable. I have not yet been able to find out all their economical ways, but the few that I have I commit to paper.

Bedstead—Young trees laid close together, supported by props. *Mattress*—Soft stems of our long leaves. *Bed*—Cow's skin. *Pillow*—A bundle of cotton from the cotton plant. *Cradle*—A net of twisted bark slung to the roof. *Washing-bowl*—The root of a tree hollowed out. *Towels*—Pumpkin leaves. *Tooth-brush*—A peculiar kind of withe. *Tooth-powder*—Wood ashes and salt. *Night-light*—A few fire-flies in a vial. *Fuel*—Any, or all the trees of the wood. *Matches*—A piece of lighted charcoal under hot wood ashes, with a large stone over it, until light is wanted. *Scouring dust for tins*—Burnt wood ashes. *Oven*—Hot ashes, the cocoas, cakes, etc. placed under. *Coffee-strainer*—A curious plant, about half a yard long. *Pans and bowls*—Calabashes. *Bottles*—Gourds. *Corks*—Indian corn-stems. *Plates*—Thick leaves. *Forks*—Pointed sticks. *Dish-cloths*—Soft leaves. *Pudding-cloths* (for boiling or baking)—Plantain leaves. *String*—Bark. *Shoe-blacking*—Lemon juice, with the black off an iron pot. *Brush* — Unripe cocoa-nut shell. *Washing-tub*—Root of cotton-tree scooped out; or river, if near enough. *Broom*—Shrubs tied in a bundle. *Soap*—A hard berry, quite black, and very smooth. *Pig-trough and Water-pipes*—Split Bamboos. *Umbrella or Parasol*—A cocoa-plant leaf. *Torches to travel through the woods*—A bundle of candle-wood, split like laths. *Whips and cords, from packthread to the cable*—Twisted bark. *Poultices*—Cow's dung. *Plaister for burns or scalds*—Plantain leaves. *Cure for Ear-ache*—Negro's woolly hair. *Whitewash-brush*—Plantain sucker.

Having now completed my economical catalogue, let us take a peep into our sabbath-school. I think it surpasses all the grotesque groups I ever met. Just fancy that you see our scholars assembling. Here comes a grey-headed old man, with a face and pair of skin-gloves as black and as shining as your boot, with a family Bible under one arm, and a chair under the other, for they bring their own seats. He has his Bible, though very likely unable to read a word of it.

Next runs along a little fellow who has just learned to use his legs, with nothing on but his little white shirt.

Now comes a fine, noble young man, tall enough to be a grenadier, fancying

himself very much like an Englishman, because he has taken to wear shoes.

Look! for the ladies are entering, nearly all differing in complexion, from black to the shade nearest white: the fairest is most in danger of pride. The flatness of the nose and the width of the mouth must not be regarded as of consequence.

Just observe the one yonder: not quite black, she has three wedding rings, though never married, two necklaces, and a pair of long ear-drops, a handkerchief, almost large enough for a table cover, formed into a fanciful turban, with a man's hat on the top of that. She has pinched herself up to-day with a pair of stays. Her dress sits very light, yet it looks queer; the skirt is an open robe, and the body a low neck with short sleeves. She has left her shoes at home this morning, because it is rather muddy, her naked feet she can wash in any puddle before she goes into church.

Glance at the next in a good satin striped flounced petticoat, with an old woman's short night-jacket over her shoulders. The woman by her side, or rather behind her, is less particular; she has actually come out with nothing on but her under garment and petticoat, her shoulders and arms are quite naked. There are two with dresses almost long enough for trains, while those in the rear have tied theirs up round their waists so as just to reach their knees.

Here comes a tall thin damsel, with a lace dress, English bonnet, and a plume of white feathers: she has been to her sister's wedding.

Only look at the young lady yonder; she has been home, a distance of two miles, and has returned in her lavender silk dress, no shoes, no stockings, no bonnet, and she carries her boots in her hand, hanging by the laces, like two reticules. Rowland's oil has been plentifully bestowed, otherwise those ringlets would not look so smooth. She will now go into my bed-room and finish dressing for church.

Do you see on the left of the church door an old woman sitting on the ground? She does not know a straight stroke from a crooked *s*, yet she has brought her family Bible and Prayer Book, and, as many books have a learned look, she has brought her son's copy-book also! She is the very woman that came the other day with a present of sweet potatoes to us, acknowledging, with a low courtesy, that our physic had nearly pulled all the big pain out of her!

See, see! here comes a whole group of our English young ones, with their little cousin Kitty taking the lead; here they come, all full scamper. Look at the young rogues, with their large round hats, tassels, short full surtouts and white trousers, by the side of their sable companions in their bits of white and check shirts, all as happy as if arrayed in royal robes. Glance at the girls, too, dressed like their whimsical-looking mothers. If there be more pride in one than in another, it is in the tall girl yonder, who has plastered her almost woolly-hair smoother than her companions.

Yonder are seven young things, all in a group. You perceive they are of various shades; their fathers being dead, they are under the care of their mothers.

Now fancy that you see young men, women, and children marching round and round, chaunting a piece composed by our ministers for the purpose. Some as upright as our kitchen poker; others rocking to and fro with such vehemence that you appear almost compelled to think they are bound at every step to leave the impression of their heels behind them.

If in fancying this grotesque group you have kept a serious face, you have done more than I can do, while really gazing on them, though I strive my best to be grave. In my description I have not in the slightest degree exaggerated.

At one of our meetings an attempt was made to impress them with the propriety of becoming a little more civilized in their appearance. On the following sabbath one of the sable ladies who attended, to convince us I suppose that she had profited by what had been said, brought a pair of new stockings with her. Little Joseph observing her and her female attendant walking at the back of our cottage as if looking for water, quickly comprehended their wants, supplied them with a bowl, and then offered to wash their feet. This pleased the lady much, and calling to her husband she said, "Look, look, little Massa Buckra offer wash lady's feet."

When the purification was ended, the poor girl, unused to such genteel work as that of putting stockings on her mistress's feet, knew not what part was to come in the front, the heel or the instep. After

the maid had twisted and pulled for near five minutes, the lady's husband, a little man, rather better than half her height, with uncommonly large eyes, adorned with his striped night-cap, offered his assistance, and both maid and master tugged and pulled for near twenty minutes. When they had performed their grand achievement, they placed on the lady's feet her husband's wedding shoes, which, being used to go without, made her walk exactly as if her feet had been thickly plastered over with clay.

Hardly have I time to dwell on the general character of these kind, generous, and forgiving creatures. Oh, if you could but see on their seared, nay furrowed backs, records of their former bondage, and hear their tales of those of their relations who died before the allotted number of stripes could be given, I think that the notes of praise that arise at your family altar would be loftier than usual, that the voice of liberty should have issued from your own land. Allow me to beg of you to unite with us in earnestly imploring the eternal salvation of these neglected immortals, and likewise the temporal salvation of those poor creatures elsewhere who still remain in the horrifying chains of slavery.

THE BANANA AND COCOA-NUT TREES.

The banana is bountiful to myriads in the East. It is calculated that one thousand square feet of banana plants will produce 4,000 lbs. of its nutritive fruit; while the same space would only grow 33 lbs. of wheat, and 99 lbs. of potatoes. The fruit may be collected eleven months after the sucker is planted; and when the fruit is cut off, its stalk will put forth a sprout, which bears again in three months. Of the banana tribe, the gigantic leaves of some species are applied to many domestic purposes. They thatch the Indian cottages; and are a natural table-cloth, and material for basket-making; and yield a most valuable flax, from which some of the finest Indian muslins are prepared. The juice of one kind is used for dyeing.

Still more serviceable is the cocoa-nut tree for the convenience as well as food it yields to the natives of many islands. Of its trunk, their best spears are made, the rafters, wall-plates, and pillars for their houses, their fences, and various instruments. It is also their fuel. Of its leaves they form screens, and several kinds of baskets, and plait them for bonnets. Of its fibrous parts, attached to the bark, they work jackets, coats, and bags, and even shirts. Besides milk, and abundant edible food, the tree also supplies a copious oil. The large shells of the nut, holding a quart, are used for bottles, and the smaller for cups and drinking vessels, and the fibres of its husks are made into cordage. The cocoa palm has this useful peculiarity, that it vegetates in sandy and stony, as well as in the richest earth. Hence it so soon springs up in coral and newly-risen islands.

HOREB—SINAI.

The attentive reader of Scripture will have observed that Horeb is nowhere spoken of as a distinct mountain, but rather as a mountainous district, in which Sinai—the mountain of God—is situate, and of which it is really a part. The recollection of this suggests the true answer to be given to infidel writers, who have endeavoured to throw suspicion on the Divine records, by alleging a discrepancy in reference to those transactions which took place on Sinai and in Horeb. Compare Exod. xix. and xx. with Deut. v. 2, from which we find the giving the law on Sinai is spoken of as having taken place in Horeb. Compare Exod. xxii., which certainly proves that the people were encamped at the base of Sinai; with Deut. ix. 8, 9, and Psa. cvi. 19, which speak of Horeb as the scene of their idolatry. The seeming discrepancy at once disappears, on a reference to Exod. iii. and xix., in which the author of that book plainly uses the terms Horeb and Sinai indifferently, to designate the same place. That the Jews were accustomed to this, is evident from Josephus' "Antiquities of the Jews," book i. chap. xii. Sinai is 7,440 above the level of the sea.—*Pastor's Visit to the Holy Land.*

THE GLORY OF SCRIPTURE.

This is the glory of the Scripture, that it is the great, yea, the only outward means of representing unto us the glory of Christ; and he is the sun in the firmament of it, which only hath light in itself, and communicates it unto all who receive its beams.

The Camera Obscura.

THE CAMERA OBSCURA.

The camera obscura is an optical instrument which will afford high gratification to those who make use of it. The earliest description of it is in a work of John Baptista Porta. He directs that a small aperture should be made in the shutter of a perfectly dark room, and the light should be let fall on a light screen or wall. In this way inverted images will be obtained, the magnitude of which will depend on the distance of the screen from the aperture. Porta also states, as a secret, which he had concealed till then, and had always intended to conceal, that if a convex glass be applied to the aperture, all external objects will be seen as clearly as to a bystander, "with so much pleasure that those who see it can never enough admire it."

Portable cameras are now common, one of which is represented in the engraving, and by which an advance has been made on the design of Porta. The box has a tubular opening furnished with a convex lens. The rays of light passing through the lens from near or distant objects, are prevented from converging by a mirror inclined at an angle of forty-five degrees to the bottom of the box, and are thus made to converge at or very near to a glass plate, one side of which is ground, placed above the mirror. A shade over the glass-plate excludes direct light from falling on it, and the scene that therefore appears on the glass, with objects and persons, is exceedingly interesting. The tube in which the lens is placed is made to slide, so that it can be adjusted to objects remote or at hand. The instrument being duly regulated, the landscape directly in front of the lens will be painted on the glass, not inverted, but only the right side or the left, and vice versa.

The cameras to be seen at different parts of the coast are constructed on the same principle. The lens is placed in a little tower at top, and the scene is reflected on a white table beneath. As the former is turned towards different objects, for which there is a simple and ingenious contrivance, a pleasing change is produced. The sight afforded is worth enjoying

when an opportunity for so doing occurs, and a few shillings will purchase an instrument not likely to get out of order, which will open a source of much pleasure to a family circle, whether at home or abroad. The camera obscura forms a very important part of the apparatus for daguerrotypes.

THE HE CHAOU;

OR, JOYFUL PROCLAMATION OF THE PRESENT EMPEROR OF CHINA, WHEN HE ASCENDED THE IMPERIAL THRONE.

SINCE the time when the empire of China became a subject of increasing interest to Great Britain, the pages of the *Visitor* have not failed to supply, from time to time, information drawn from authentic sources of the history of that extended country, and of the manners and customs of its singular people. There are few Christians, who are not of opinion that the occurrences of late years will be so overruled by Divine wisdom, as to bring about to China a knowledge of the word of God, and this circumstance, of itself, is of so vast and important a nature, that it seems to impart an additional interest to all that appertains to that ancient and mighty empire. The following is a copy of the proclamation used by the present emperor of China on ascending the throne:—

PROCLAMATION.

"On the 17th of the 8th moon, (Sept. 23rd, 1820,) the great emperor, who has received from Heaven and revolving nature, the government of the world, issued the following proclamation:—

"Our Ta-tsing dynasty has received the most substantial indications of Heaven's kind care.

"Our ancestors Tae-tsoo and Tae-tsung began to lay the vast foundation of our empire, and She-tsoo became the sole monarch of China.

"Our second ancestor Kang-he; the emperor Yung-ching, the glory of his age; and Keen-lung, the eminent in honour, all abounded in virtue; were divine in martial prowess; consolidated the glory of the empire, and moulded the whole to peaceful harmony.

"His late majesty, who has now gone the great journey, governed all under heaven's canopy twenty-five years, exercising the utmost caution and industry. Nor evening nor morning was he ever idle. He assiduously aimed at the best possible rule, and hence his government was excellent and illustrious; the court and the country felt the deepest reverence, and the stillness of profound awe. A benevolent heart, and a benevolent administration, were universally diffused; in China Proper, as well as beyond it, order and tranquillity prevailed, and the tens of thousands of common people were all happy.

"But in the midst of a hope that this glorious reign would be long protracted, and the help of Heaven would be received many days, unexpectedly, on descending to bless, by his majesty's presence, Lwan-Yang, the dragon charioteer, the holy emperor became a guest on high.

"My sacred and indulgent father had, in the year that he began to rule alone, silently settled that the divine utensil, the throne, should devolve on my contemptible person. I, knowing the feebleness of my virtue, at first felt much afraid I should not be competent to the office; but on reflecting that the sages, my ancestors, have left to posterity their plans; that his late majesty has laid the duty on me—and Heaven's throne should not be long vacant—I have done violence to my feelings, and forced myself to intermit awhile my heartfelt grief, that I may with reverence obey the unalterable decree; and on the 27th of the 8th moon, I purpose devoutly to announce the event to heaven, to earth, to my ancestors, and to the gods of the land and of the grain, and shall then sit down on the imperial throne.

"Let the next year be the first of Taon-Kwang (reason's glory.)

"I look upwards and hope to be able to continue former excellences. I lay my hand on my heart with feelings of respect and cautious awe. When a new monarch addresses himself to the empire, he ought to confer benefits on his kindred; and extensively to bestow gracious favours: whatever is proper to be done on this occasion is stated below.

"First. On all persons at court, and those also who are at a distance from it, having the title of Wang, (a king,) and downwards; and those of or above the rank of a Kung, (a duke,) let gracious gifts be conferred.

"Secondly. On all the nobles below the rank of Kung, down to that of Kih-kih, let gracious gifts be conferred.

"Thirdly. Whether at court, or abroad

in the provinces, Man-chow and Chinese officers, great and small, civil and military, shall all be promoted one step.

"Fourthly. Those officers whose deceased parents have received posthumous titles of honour, shall have those titles increased, to correspond with the promotion of their sons.

"Fifthly. Officers at court of the fourth degree of rank, and in the provinces those of the third, shall have the privilege of sending one son to the national college Kwo-tsze-këen.

"Sixthly. Officers who have been deprived of their rank, but retained in office, and whose pay has been stopped or forfeited, shall have their rank and pay restored.

"Seventhly. Let the number of candidates to be accepted at the literary examinations, in each province, be increased from ten to thirty persons.

"Eighthly. Let the required time of residence in the Kwo-tsze-këen college be diminished one month on this occasion.

"Ninthly. Let all the Keu-jin graduates be permitted, as a mark of honour, to wear a button of the sixth degree of rank.

"Tenthly. Let officers be despatched to sacrifice at the tombs of departed emperors and kings, of every past dynasty; at the grave of Confucius, and at the five great mountains, and the four great rivers of China.

"Eleventh. Excepting rebels, murderers, and other unpardonable offenders, let all those who may have committed crimes before day-break of the 27th of the 8th moon, (the day of ascending the throne) be forgiven. If any person again accuse them with the crimes already forgiven, punish the accuser according to the crime alleged.

"Twelfth. All convicts in the several provinces who have been transported for crimes committed; but who have conducted themselves quietly for a given time, shall be permitted to return to their homes.

"Thirteenth. Tartars, under the different banners, and persons of the imperial household, convicted of the embezzlement of property, and punished by forfeits, if it can be proved that they really possess no property, let them be all forgiven.

"Fourteenth. Let all officers of government, whose sons or grandsons were charged with fines or forfeits on account of their father's crimes, be forgiven.

"Fifteenth. Let officers and privates in the Tartar army, to whom government may have advanced money, not be required to repay it.

"Sixteenth. Let all old soldiers of the Tartar and Chinese armies, who have seen service, and are now invalided, have their cases examined into, and have some favour conferred on them in addition to the legal compassion they already receive.

"Seventeenth. Let there be an inquiry made in all the provinces, for those families in which there are alive five generations; and those who have seen seven generations; and rewards be conferred in addition to the usual honorary tablet conferred by law.

"Eighteenth. Agriculture is of the first importance to the empire: let the officers of government every where, and always, laud those who are diligent in ploughing and sowing.

"Nineteenth. Old men have in every age been treated with great respect: let a report be made of all above seventy, both of Tartars and Chinese, with the exception of domestic slaves, and people who already possess rank.

"Twentieth. Let one month's pay be given to certain of the Man-chow and Mung-koo Tartar soldiers, and also to the Chinese troops who joined the Tartar standard at the conquest.

"Twenty-first. Let men who belonged to the Tartar army, and who are now above seventy years of age, have a man allowed to attend upon them, and excuse them from all service. To those above eighty, give a piece of silk, a catty of cotton, a shih measure of rice, and ten catties of flesh meat; and to those above ninety, double these largesses.

"Twenty-second. Let all overseers of asylums for widows, and orphans, and sick people, be always attentive, and prevent any one being destitute.

"Lo! now, on succeeding to the throne, I shall exercise myself, to give repose to the millions of my people. Assist me to sustain the burden laid on my shoulders!

"With veneration I receive charge of Heaven's great concerns. Ye kings and statesmen, great and small, civil and military, every one be faithful and devoted; and aid in supporting the vast affair; that our family dominion may be preserved hundreds and tens of thousands of years, in never ending tranquillity and glory! Promulge this to all under heaven—cause every one to hear it!"—*Indo-Chinese Gleaner.*

ON THE DEVOTIONAL TEMPERS PROPER TO CONVALESCENCE.

Not only is the human frame, in some instances, so constituted, as greatly to resist or exclude the painful and debilitating sensations, but it also appears that there are minds possessing so happy a degree of independence on the body, as to be far less affected than others are by equal measures of its fatigue or weakness, its disorder or pain. Whether this privilege be the effect of a mental and moral strength intrinsically greater, able to withdraw or control itself away from mere sensation—or whether it arises from a less strict and sympathetic connexion between thought, or those organs which develop it, and the other organs, no earthly physiologist can tell. The question cannot even be stated with precision; it turns on that close secret within us, which the acutest reasoner should be humbled by his incapacity to unlock—the subsistence of a thinking power in a material structure.

But many minds—and not among the least perspicacious—so far from enjoying that peculiar independence, are exceedingly influenced by diversities of bodily feeling. Slight ailments produce in them such indisposedness for thought, as nothing but the strong sense of duty or impulse of circumstances can overcome. When the sensations are heightened into positive pain or unequivocal debility, then intellectual vigour (except by some special counteraction which cannot be ordinarily looked for) is proportionately broken or relaxed.

There is beauty in that simple scriptural figure, as applied to the moral and religious constancy of a patriarch, "his bow abode in strength;"* but it would be no unapt image of that bodily vigour, without which devotional energy is often found to languish. Perhaps this sense is included in the figure as used by Job, "My glory was fresh in me, and my bow was renewed in my hand." The bow is a delicate, though a primitive weapon. Too much tension makes it unelastic; and the field of Cressy may remind us, that let but a thunder shower relax the string, and it will abide in strength no longer.

How painful to the Christian, if in seasons when he is most admonished of dependence on the Sovereign of life, and when mortal disease, though not perhaps imminent, is far more feelingly anticipated than in days of health, he thus finds a diminished power and readiness to commune with his Divine Supporter; with Him who, when "flesh" shall irrecoverably "fail," can alone be "the strength of his heart, and his portion for ever."

Yet, although the tone of health which conduces to mental animation be rightly termed a privilege, we can conceive that to some minds its partial absence may be always salutary; and that its heavier occasional interruptions are to all Christians a means of spiritual good; if only to disturb that "temple-haunting" pride, which, even amidst the warmth of real devotion, "hath found a nest for herself." The snares of false worship are remote from our eyes and from our thoughts; even if our birth-place did not preclude temptation to gross and palpable idolatries, few could "set up a golden image in the plain:" but many may resemble the Assyrian in the dreams of pride, setting up a visionary image in the heart. Not that these dreams are sent of God, but He permits our vanity to raise them, and would teach us the lowliness of wisdom by their fall. When the faculties are well tuned, and the expansion of thought and exuberance of feeling in prayer or contemplation elate the soul, then, amidst all our humiliating tenets and fluent confessions, the personal idol shines unseen, a "form" not indeed "terrible," but full of grace, whose "brightness is excellent;" and while the lips and even the heart yield homage to Him that formed them, there is a covert sacrifice, a by-offering, to this purloining "Mercurius" within. But let sickness assail the body; let a distempered languor overspread the mind; and where is our household god of talent and elocution now? His showy attributes have vanished; his wand and his wings are "broken together;" he is become "like the chaff of the summer threshing-floors." Thus are we taught, like the men of Lystra, to "turn from these vanities," (which, though in our case latent, are not unreal,) and to bow in fainting humility before the living God; "cast down" into the conviction that self is nothing, and that He is All.

But there is a further good tendency in the disabilities and depression which sickness creates; whether as they respect the duties of active life or those of worship.

Even were it certain that the servants of God on earth, taken collectively,

* Genesis xlix. 24.

honour him more as agents than as sufferers, still might each intermission of bodily and mental strength eminently promote his service on the whole, did we always rise or emerge with a chastened ardour, with a purer, steadier zeal, to improve the precious intervals, which may each be brief, and all must terminate ere long.

Some of the Canadian rivers have their course suspended in successive lakes. The stream which was rapid before, but tinged with earthly mixtures from many rills, is here become passive. Lately, it could bear forward the laden barge with swiftness; now, the lightest canoe scarcely drifts upon the outstretched waters. But this inaction is purifying. All that was turbid subsides. And, when liberated from their bed of supineness, these clear smooth waves rush with accumulated strength down new and longer rapids, gliding amidst all obstacles, strong for every burden, hastening to the sea.

Will it not be thus, in some measure, with the convalescent Christian? When mercy first "opened his heart," as it "clave the rocks in the wilderness," and waters of devotion and benevolence gushed forth, they flowed it may be with a degree of turbulence; their course was not quite noiseless, they were not unstained by the passions or unswoln by pride; but He whose word created and called forth the stream, "He turneth it whithersoever He will." He has brought it into a wide and lengthened valley "of the shadow of death:" He has said, "Be still, and know that I am God;" He has made it languish, but not to stagnate, only to be quieted and defecated there. And now when he is pleased to give it egress, and bids it renew its full career in a channel prepared for its accelerated force, will it not flow forth, not merely more swift and strong, but more deep, and pure, and silent, than as if it had never been "poured out" in that unwelcome suspension?

Surely thus at least it behoves the Christian to resume his course after a season of restraint and inactivity. Besides having been incapacitated for other accustomed pursuits, he has perhaps found it often impracticable to lift up his soul continuously to God; by reading or even hearing the Scriptures, his weakened and susceptible frame has been quickly exhausted; the alleviation of pain, or present repose, has been more thirsted for than that sovereign good, which he accounts his treasure—more consciously valued than those promises which suffering ought to endear. As yet he cannot have forgotten these mortifying accompaniments of disease. The healthful should not willingly forget them; rather ought they by express effort sometimes to recall or anticipate feelings which (except by a most unusual immunity) must be shared by themselves in days or years that "draw nigh." But to the convalescent this is no effort. Those recent feelings are still vividly depicted in his mind. If, then, he be yet in doubt as to his genuine participation of revealed blessing, what recollection can more strongly prompt the "diligence" which would "make his calling and election sure;"—sure in the secret scrutiny of conscience, and by the faithful tests of Scripture? What can stimulate to this augmented diligence, if not the uneffaced perception that some hours of sickness might suffice to enervate the mind, perhaps irretrievably till death? If, on the contrary, an enlightened and cheering hope had been attained, and was not obscured during bodily illness, or is already brightened with reviving health, this happy state can never make pointless the striking admonitions which are addressed by such changes to the heart of a true servant of God. He who only assumed "the form of a servant," that Beloved Son who is the Father's "sole complacence," asked, with reference to his own course, "Are there not twelve hours in the day?" He spoke with intentness of "the works which the Father had given him to finish:" and he said in prayer, with holy joy, at the retrospect of his labours, and the foresight of that decease which he was just accomplishing —"I have glorified Thee on earth, I have finished the work which thou gavest me to do."

The distance from the moral perfection and effective greatness of his works, to the adulteration and littleness of ours, is here no way forgotten: it does but give strength to our inference, that the fullest certainty of already possessing the Divine approbation can be no plea for slighting one precious and precarious opportunity "to do God service." What an unfilial contrast would such a plea present, not only to the temper of God's "own Son," but to that of his faithful missionary;

who made the sure and swift approach of full felicity his chosen argument for new devotedness!—"Now is it high time to awake out of sleep, for now is our salvation nearer."*

Be the period of bodily convalescence that of spiritual confidence and gladness, or otherwise—it must in either case be a season for peculiar gratitude; in the one, that time and strength are given for attainments yet unsecured; in both, that what was "grievous" is removed, and that new means are imparted of serving our Divine Deliverer. These will now be far the more justly appreciated. The Christian may become, to the thoughtless visitors of that chamber which he is about to quit, like the prophetic watchman in the oracle of Dumah.† They ask him—"What of the night?—How have you passed these hours of wearisome seclusion!" He answers—"The morning cometh: and also the night! If ye will inquire, inquire ye. Return,—come."‡ The prophecy, as such, is among the most obscure; but this moral use of it would be no enigma. You ask me, "What of the night?"—it were fruitless to describe the sensations of this constrained retirement, which you could not realise. Rather let me say, with grateful acknowledgment, "The morning cometh." I hope to use what may remain of this life's brief and changeful day, with far more fervour of spirit and oneness of purpose. For now I am struck with the homefelt conviction, that, there cometh "also the night;"—that night, which, for these mortal eyes, shall be followed by no day-break, till they are unsealed to the awful splendour of "new heavens and a new earth." Oh, could I transfuse into your mind the sentiments which now fill my own, and perpetuate their impressiveness in both! "If you will inquire" into the will of the Supreme—into the moral state, the real wants, the vast capabilities of your spirit—into the crisis and the prospects of an illimitable being; "inquire" now—while health remains unbroken, and your powers are unoppressed! "Return" from the wanderings of fancy, from the day-dream of sublunary hope, and muse awhile on those unimaginable visions which the night of death will bring! "Come," now, before your day declines, "and the shadows of evening are stretched out," and accept from redeeming mercy the pledges of admission to that heavenly dwelling, of which it is predicted, "There shall be no night there."

"Behold the Lamb of God!"—he is "the light thereof;" he must be the light to guide you thither: his ransom your sole title, his Spirit your sole meetness, for that inheritance.

Thus might a convalescent Christian, imbued with the deepened sense of revealed truths, be led to address others, and in part to admonish himself: at least that ancient warning from a royal pen cannot fail to be, from recent experience, more deeply graven in his heart, "Whatsoever thy hand findeth to do, do it with thy might, for there is no work nor device in the grave," nor, probably, in the nearer and darker paths which lead to it.

Not that we can infer with certainty, from a past degree of inability for devout exercises in sickness, that this will be augmented in the closing scene, or even that it will not be greatly removed. The waters which are spread powerless and passive in the valley (to resume our former figure) may there be made the mirror of a glowing sunset, and "airs from heaven" may waft the bark on their calm surface, which itself seems motionless.

While Doddridge, emaciated by deep consumption, was on his voyage to a grave at Lisbon, he several times said to his beloved wife—"I cannot express to you what a morning I have had; such delightful and transporting views of the heavenly world is my Father now indulging me with as no words can express."* Before his embarkation, he said to a friend—"My soul is vigorous and healthy, notwithstanding the hastening decay of this frail and tottering body. The most distressing nights to this frail body have been as the beginning of heaven to my soul. God hath, as it were, let heaven down upon me in those nights of weakness and waking."†

Still more instructing and consolatory, because more copious, are the dying conversations of Halyburton,‡ who has himself recorded his previous severe and fre-

* Rom. xiii. 11. † Isa. xxi. 11. *Lowth.* ‡ Isa. xxi. 12.

* Orton's Life of Doddridge, p. 345.

† *Ibid.*, pp. 333, 334.

‡ A learned and pious minister in the Scotch church, professor of divinity at St. Andrew's, who died September 23, 1712, æt. 37. In the year preceding his death, was born his philosophic countryman, who found it "as clear as any purpose of nature can be, that the whole scope and intention of man's creation is limited to the present life; and that those who inculcate the doctrine of a future state have no other motive than to gain a livelihood, and to acquire power and riches in this life."

quent conflicts, through many years, with speculative unbelief and various temptation. While enduring extreme debility and pain, he said to his physician—"Verily there is a reality in religion. Few have the lively impressions of it. The little acquaintance I have had with God within these two days has been better than ten thousand times the pains I have all my life been at about religion."* At another time—"These fourteen or fifteen years I have been studying the promises; but I have seen more of the book of God this night than all that time."† To one of his students—"If I had you lads all about me now, I would give you a lesson of divinity: however, this will be a standing witness of the reality, solidity, power, and efficacy of these truths I taught you; for, by the power of that grace revealed in these truths, here I lie pained without pain, without strength and yet strong. I think it would not be a lost session this, though you were all here."‡ On the sabbath, two days before his decease, he said, "This night my skin has burnt, my heart has panted, my body has been bruised on the bed with weakness, and there is a sore upon me that is racking my spirit, and my heart has been sometimes like to fail; and yet I cannot say but the Lord, after all this trouble, holds me in health in the midst of all. If the Lord should give such support, and continue me years in this case, I have no reason to complain."§ On the next day he observed to a minister, "I think, brother, my case is a pretty fair demonstration of the immortality of the soul." And afterwards, "Indeed I am patient, yet 'not I, but the grace of God in me.' Not I, should aye be at hand. Could I have believed that I could have had this pleasure and patience in this condition! If ever I was distinct in my judgment and memory in my life, it was since He laid his hand on me. Glory to Him, what shall I render to him? My bones are cutting through my skin; yet all my bones* are praising him."† After taking refreshment, he said, "I listened to unbelief since I came to this bed, and it had almost killed me; but God rebuked it. I sought the victory by prayer, and God has given it. He is the hearer of prayer. I have not much more to do with death. Another messenger comes for me—a cough. Oh, I am kindly dealt with. Hezekiah said, I am cut off 'from the residue of my years;' but I will not say so. God is giving me this to make up the residue of my years. The Lord is even washing away my body, to let see that my spirit can live without it."‡ "My body is wasting," he remarked soon after, "like a piece of brae by a mighty current; and yet the power of God keeps me up."§ "How have I formerly fretted and repined at the hundredth part of the trouble I have on my body now! Here you see a man dying a monument of the glorious power of admirable astonishing grace!" "Study the power of religion. It is the power, and not a name, that will give the comfort I find."‖ He repeated to some ministers a former remark, "What a demonstration has God given you and me of the immortality of the soul, by the vigour of my intellectuals, and the lively actings of my spirit after God and the things of God, now when my body is low and also pained!"¶ Very little before his departure, he said, "Though my body be sufficiently teased, yet my spirit is untouched."**

This is but a small selection of the many striking declarations uttered and repeated in various forms by him through the last week of life; and in his dying moments, when an attendant said, "I hope you are encouraging yourself in the Lord," he "lifted up his hands, and clapped them," as a token of his joy, when the power of speech was gone.††

Had there been a temporary restoration of the frame inhabited by a spirit such as this, could it be rightly named convalescence? Or should we better describe it by the phrase which this dying believer twice used, when partial symptoms of recovery were felt—a being "shipwrecked into health again?"‡‡ Is it not in truth, and sensibly, the convalescence of the spirit, to be thus casting

—See "Monthly Review" for June, 1784, vol. 70, p. 428.—A brother philosopher has invited the world to admire the satisfied and facetious exit of Hume; but simple people will still prefer the last thoughts and prospects of Halyburton. It may be that some refined reader will have a degree of involuntary distaste for the mode of expression, in part, of the following quotations; (and it would be increased by reading the whole memoir;) but, besides that this was the language of Scotland, and of the seventeenth century, what sort of taste do we detect in ourselves, except a taste for fiction, when we would have research of words and elegance of style from the dying?

* Memoirs, p. 179, edit. 1821. † *Ibid.* p. 201. ‡ *Ibid.* p. 215. § *Ibid.* p. 221.

* In allusion, probably, to Psalm xxxv. 10.
† Memoirs, p. 228. ‡ *Ibid.* pp. 229, 230.
§ *Ibid.* p. 233. ‖ *Ibid.* p. 232.
¶ *Ibid.* p. 234. ** *Ibid.* p. 236.
†† *Ibid.* p. 236. ‡‡ *Ibid.* p. 214 and p. 235.

off with triumph the death-struck form that encumbers it, "renovated day by day," while the "outward man" is "perishing," and the earthly "tabernacle dissolving" into dust? What is it but the earnest and the beginning of that immortal vigour, which no "fierce diseases" will assault, and no hidden decay can undermine? If, with submission to the Great Disposer, a Christian cannot but devoutly long for so blessed a departure, offering to beloved mourners some bright disclosures of "endless life," (like morning twilight before a vernal sunrise,) while they gaze upon the image of ruin, then is it too much for him to be more "fervent in prayers," "in labours more abundant," through the short term of bodily health, or its uncertain renewal, "if by any means he might attain unto" that farewell blessedness; if the soul may be made perceptibly convalescent, while the body sinks in its last anguish, and give promise even in dissolution of a glorious and unfading health, "when Christ who is our life shall appear?"—*From "Thoughts on Private Devotion," by John Sheppard, Esq., published by the Religious Tract Society.*

COMMON SAYINGS.

No. XIV.

TEMPER AND ANGER, AND THEIR OPPOSITES.

My grandfather was a man of peace. His countenance was the index of a tranquil and benevolent spirit within; and he shared, in no ordinary degree, the blessedness of a peacemaker, Matt. v. 9. When a feeling of irritation or unkindness creeps over me, I am sometimes enabled to put it to flight by picturing before my mind's eye the placid countenance of my good grandfather, or by recollecting some of the sayings by which he was wont to reprove such faults of temper in others, and to check them in himself.

There was a testy little man who was continually getting himself into trouble with some of his neighbours. He had a great opinion of my grandfather's wisdom; and, as is commonly the case, thinking himself on the right side of the quarrel, always expected my grandfather to take his part; but was almost sure to be set quarrelling with himself. He generally came on these errands with a quick step, a rolling eye, and a flushed cheek — seemed very impatient if my grandfather was not in the way to attend to him, and said that his business was of the utmost importance. On getting sight of my grandfather, he began his story with—"Mr. Griffiths, can you spare me a few minutes? I want to speak to you. I have been very ill-used."

"You are soon made uneasy. What's the matter now?"

"Why, I have 'got myself into hot water' with Thomson the oilman. But it really was no fault of mine; and you will say so when you have heard it out. You know his nephew married my sister Fanny, and — a reckless, extravagant young rascal as he is—he has neglected his business, followed his pleasures, and 'brought his noble to ninepence.' Now, after having done what I could to help my sister, and thinking she was well-married to a young man with a little property of his own, it is vexatious to have her turned back upon my hands, with a young child into the bargain."

"Very much so: but what has Thomson to do with that?—except, indeed, sharing the vexation and loss, which ought to bind you together in fellow sympathy, instead of setting you to quarrel. Thomson was not to blame for his nephew's misconduct."

"No; but when we got talking the matter over, he spoke as if the mischief had been partly owing to the pride and extravagance of my sister. He had got hold of a story about her teazing her husband to buy her a set of furs which cost twenty guineas. Perhaps this might be true: I am afraid it was. But twenty guineas did not ruin him. If he had been prudent and careful, he might have spared that matter."

"Twenty guineas is a large sum, though, to spend on furs for the wife of a tradesman, scarcely established in business, and with a young family coming on. Besides, if he was inclined to be extravagant himself, it is likely he made this an excuse for it."

"Well, it was a pity: I should not have liked to spend the money myself; and yet I did not like to hear my sister called proud and extravagant; it put me on my mettle. You know a 'little pot is soon hot;' so 'I gave him as good as he sent;' and we were at it ding dong last night for two hours or more."

"And what is the upshot of it?"

"Why, when he provoked me, I said something disrespectful of his sister—the mother-in-law of Fanny; for I suspect she is the mischief-maker. It is not likely Thomson would have found out about the furs himself. Well, this put him in a rage; he took me up short, and declared he would make me either prove my words or eat them; and I really believe he is resolved to do so. And, what is worse, our conversation began about doing something to set the young people going again: but it ended by old Thomson declaring that he would have nothing more to do with them."

"Well, neighbour, as you say, I think you have been very ill-used——"

"That is a satisfaction, Mr. Griffiths. I am glad you do not blame me in it."

"Nay, I said no such thing as that. You have used yourself ill by 'pulling a house over your own head;' and you know by experience that 'hasty men want not woe.'"

"True enough: I have scarcely had a wink of sleep all night for thinking about it: and I do not see which way I can get out of the mess. But, after all, it was not my fault. I should not have said what I did if he had not provoked me; and I only gave him 'tit for tat'—'a Rowland for his Oliver.'"

"Perhaps you were both in fault—most likely you were. But as I did not hear what passed, I cannot say for that matter. Neither would it do away the sin, or prevent the mischief, if we could settle ever so accurately who was most to blame. A quarrel begun is like a house on fire: it is of more importance to put it out, than to speculate upon how it began."

"Put it out! Yes. I should be glad to put it out; I do not wish to be at variance with any one—especially such a man as Thomson, who has it in his power to spite me again. He has been a good customer of mine, and may be again. Besides, he had better be the friend than the enemy of my poor sister."

"It is a pity that you had not thought of all these things beforehand. That is a wise maxim, 'Before you give way to anger, try to find a reason for not being angry.' You might have found several reasons in this case, you see, even though you went no further than mere policy. But 'a passionate man rides a horse that often runs away with him;' and 'passion and folly are but two names for one thing,' for 'passion makes fools of the wise, and shows the folly of the foolish.'"

"I know it by experience. I am a fool; and I do not mind owning it to you. I wish my temper was not so hasty; but 'a worm that's trodden upon will turn.' I had much better have 'kept my tongue within my teeth:' but 'what is done cannot be helped;' and the only thing is to get out of it as well as I can—without degrading myself."

The last clause of the sentence was spoken somewhat hesitatingly, and in an inward tone. My grandfather perceived the state of feeling which it indicated. "Do you mean by that," he asked, "without humbling yourself? for that is what must be done. It is wise and honourable to keep out of mischief; but if we have transgressed that first rule of wisdom, the second is, to humble ourselves, and endeavour to retrace our steps. There is no other way of getting out of it, and there is no real degradation in this. 'For a man to own himself wrong, is but saying, in other words, that he is wiser to-day than he was yesterday,' and that he wishes and intends to be a better man too. So the wisest of men advises us, and he was not only endued with extraordinary wisdom, but his words are given us with the authority of inspiration: 'If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, lay thine hand upon thy mouth,' Prov. xxx. 32."

"Well, Mr. Griffiths, what am I to do?"

"Why, in the first place, you must think of your hasty and angry temper in its true light, as sin against God. This will humble you in his sight, and make you concerned to obtain pardoning mercy and renewing grace. You will sincerely desire to be conformed to the image of Christ in meekness and gentleness; and you will earnestly implore the aid of the Holy Spirit to correct and root out your evil tempers, and to implant and strengthen in you those of an opposite kind. When your heart is thus brought into a proper state of feeling before God, you will find it comparatively easy to acknowledge your faults to those whom you have offended, and to seek reconciliation."

"Why, you would not surely have me go and ask pardon of Thomson, as if the blame were all my own? Now, I thought, Mr. Griffiths, if you would be so kind as to step down with me, we could have it

all out in your presence. Would not that be better?"

"I think not. It is one of my maxims to 'keep aloof from quarrels, and be neither a witness of them nor a party to them.' At the same time, if any good were likely to result, I would readily accompany you. But it seems to me to be the sort of thing that to go about 'defending and proving'—especially in the presence of a third person—would only tend to irritate the feelings of both parties, and widen the breach. The likeliest way to peace, and to set aside any unpleasant consequences to yourself or others, would be to go frankly to Mr. Thomson—say to him that you feel conscious of having felt improperly and spoken unguardedly—that you are sorry you did so—and that it is your wish that all uncomfortable feelings between you should be laid aside and forgotten."

"What! and require no concession on his part?"

"Certainly not require it. Your business is with yourself. If you sincerely put away all bad feelings, and tell him you have done so, and are sorry that any ever existed, you will have done your part; and it is likely your frankness and candour may win him to exercise like good feeling; and he may be ready to take quite as large a share of the blame as your conscience can allow belongs to him. But, you cannot make conditions without bringing your own sincerity into question. Besides, concession is no humiliation; nor is confession of error a disgrace."

"Well, Mr. Griffiths, I think you may be right; but I shall have a very hard battle to bring myself to do as you have said."

"Well, fight away; it is the only sort of battle that becomes a Christian—to strive for the mastery over himself. 'He who masters his passions, conquers his worst enemy;' and 'the most glorious victory to be obtained over another is when, though the injury began on his part, the reconciliation and kindness begin on ours.'"

I believe my grandfather's advice was not altogether thrown away; but that the contending parties were happily reconciled, and, as far as I know, continue good friends to the present day. But it was not the last time of the testy little man getting into trouble through his hasty temper.

C.

THE GOSPEL NEWS.

The message which our Saviour brought down to us from heaven, is called, in the New Testament, the gospel, or the good news, of Jesus Christ: and the words spoken by the angel to the shepherds were much to the same purpose: "Behold, I bring you good tidings of great joy." Now, what are these good tidings? what is this good news, which our Lord took so long and so toilsome a journey to bring us? this good news, the light of which brightened his feet as he trod over the tops of the mountains, when he came to declare it to those who were sitting in the valley of the shadow of death? Those among you who are old enough to remember the late war, will be best able to answer this question. For they will know what good news in time of war means. In those days, if one heard the words Good news, one immediately asked: "What? have we gained a great victory by sea? or a great victory by land? Have our sailors taken the French fleet? or our soldiers beaten the French army? And is the victory so complete a one as to give any hopes of peace?" These are the questions which everybody was wont to ask twenty years ago, when mention was made of good news. Now if, in answer to these questions, we had been told, "The good news just received is not solely about a victory by land, nor solely about a victory by sea, nor solely about peace, but about all three together: for we have beaten all our enemies in every possible way: we have beaten them both by sea and by land, and so thoroughly, that we are sure of making a safe and glorious peace to-morrow, provided we do not throw away the opportunity"—if, I say, we had heard an answer of this sort to our questions about the good news, how happy, how proud, how well satisfied should we have been! We should have said, "This surely is the very best news that was ever brought to England."

Now, the good news which our Lord brought us from heaven, is just news of this kind. He came on purpose to help us in our warfare; because he saw we were getting the worst. I need not remind you in what warfare the children of Adam were engaged at his coming: for the same warfare is going on now. Nor is there any necessity that I should tell you who our enemies were: for they were the same against whom we are still enlisted, against whom we are still to

wage battle. Sin and death were in those days, as they are still, the great enemies of mankind; and there seemed to be no possible end of the war, short of our utter discomfiture and destruction. Sin and death were fighting side by side against us: the devil, like a mighty warrior, who had never found his match, was raging fiercely: and all whom he caught and seized, the grave, opening its wide mouth, swallowed up: so that there seemed to be no hope left for man. It was in this sad state of the war, when things were thus going against us, that Jesus, the Captain of our salvation, came down to our help and rescue. Have you ever thought of David delivering the lamb out of the lion's mouth, and smiting the lion and the bear, that had come to attack his father's flock? You will then have a lively image of our helplessness in the clutches of sin and death, until Jesus vouchsafed to come and deliver us from those iron clutches. For we are God's flock; and out of that flock, Satan, that roaring lion, was not merely taking a single lamb: he was carrying off the whole flock, one by one, to tear, and mangle, and devour, when the glorious Son of David, seeing and pitying our wretchedness, came to our aid, and fought and conquered for us, and delivered us from the jaws of our destroyer, and therewith from the power and fear of death. This is the good news—news of a victory over sin—news of a victory over death—news, lastly, of a reconciliation with our God and Father, against whom we had been lured by our enemy sin, to be guilty of treachery and rebellion. And is not this the best of all news? Is it not a good thing to know that we can now resist sin through the grace of Christ, who makes us more than conquerors? Is it not a good thing to know that we have no more to fear death, now that Christ has brought life and immortality to light, and set it clearly before our eyes? Above all, is it not a blessed thing to be assured that God will receive us into favour, notwithstanding our manifold offences, if we will turn to him, and trust in his promises, and believe that he can, and will, forgive us, and act as becomes the penitent who has been pardoned?

Is not this, I say, the very best of news? Now this is the very news that Jesus brought us. He has not put an end to the war as yet; but he has set it quite on a new footing. Sin is still abiding in the world, notwithstanding the victories of Jesus, just as a remnant of the Canaanites was left on the borders of the promised land, notwithstanding the victories of Joshua. Those Canaanites, the Bible tells us, were left to try the children of Israel, and to teach them war, Judges iii. 1, 2; and it is perhaps for a like reason that sin is still left on earth, in order that we may be put to the test, to prove whether we choose to obey God or no, and that we may be trained to our duties as Christ's soldiers, by a course of hard service against God's enemies. These seem to be among the reasons why sin is still permitted to carry on war against us, and why death, which is inseparable from sin, still goes on prowling about the world.—*Rev. A. W. Hare.*

THE MYLODON.

In the Museum of the Royal College of Surgeons is preserved the recently-discovered fossil skeleton of an extinct animal, termed, by professor Owen, the mylodon. This skeleton, as the learned professor informs us, in a valuable memoir, entitled, "Description of the skeleton of an extinct gigantic sloth, mylodon robustus," etc., "was discovered in the year 1841, by M. Pedro de Angelis, seven leagues north of the city of Buenos Ayres, in the fluviatile deposits constituting the extensive plain intersected by the great Rio Plata, and its tributaries, which has been raised during a recent geological epoch above the level of the sea." Gigantic in stature, and massive in proportion, as the mylodon was, there is proof positive, from the characters afforded by the skeleton, that it was closely allied to the sloths, an arboreal group of quadrupeds peculiar to South America, the feeble representatives of a race of gigantic relatives, which, probably, at no very remote period, tenanted the districts where their mighty relics have been discovered.

Speaking of the mylodon robustus, the massive proportions of the skeleton of which arrest the attention of every observer, professor Owen says, "A trunk shorter than that of the hippopotamus is terminated behind by a pelvis equalling in breadth, and exceeding in depth that of the elephant. This capacious, bony basin rests on two massive, but short hind extremities, terminated by feet as long as the thigh-bones, set at right angles to the leg, as in the plantigrade

animals, but with the sole slightly turned inwards. A tail equalling the hind legs in length, and proportionally as thick and strong, assists in supporting, rather than depends, from the broad sacral termination of the pelvis," and with the hind legs forms a tripod, on which the capacious trunk was elevated. The bones of the fore limbs are of enormous thickness and solidity, and the bold projections and ridges which characterize them prove that the volume and force of the muscles must have been tremendous. All the feet were armed with five huge claws. The skull, compared with the bulk of the body, is small, measuring in length only one foot six inches and a half, and the teeth indicate soft vegetables, as leaves, twigs, etc., to have been the food.

The total length of the skeleton, including the tail, is eleven feet, and the circumference of the chest eight feet two inches. The two tables of the bones forming the top of the skull are widely separated by intervening cells, so as to form, as it were, a double case for the protection of the brain; and it is remarkable, that in the skull of the individual in question, are two extensive fractures of the outer table, while the inner table immediately protecting the brain has remained uninjured. With respect to one of these fractures, "the blow has depressed the outer table of the skull, but the fracture is entirely healed, as is indicated by the furrows, along which the bone sinks below its natural level into the large frontal sinuses. The second fracture is more extensive, the outer table having been smashed for an extent of five inches in length, and three in breadth; but after this, the animal lived sufficiently long to allow of considerable progress in the usual processes. In the sloth the brain is also defended by a double case. But the reader will perhaps start and exclaim, Surely you do not mean to say that the mylodon, an animal more massive and pondrous than the elephant, but with shorter and thicker legs, was accustomed to climb trees like the sloths? What branches could have sustained its enormous weight, and how could it have traversed, as the sloth does, the trees of the dense forest, passing from one to another, without descending to the ground?

"No, the mylodon was not an arboreal animal, it was a sloth of terrestrial habits; and the whole of its osseous structure gives the clue to its manners, economy, and instincts."

This gigantic leaf-eater slowly wandered through the depths of the forest, and tore down the lower branches, or levelled the very trees themselves to the ground, in order to obtain subsistence.

After a minute analysis of the skeleton, and of the inferences to be drawn from the many structural peculiarities it presents, leading to the conclusion that elevated on its firm unyielding tripod, formed by the tail and hinder limbs, it grappled the tree with its fore limbs, and brought the whole muscular power of its frame to bear upon it, professor Owen proceeds as follows:—

"If the foregoing physiological interpretation of the osseous framework of the gigantic extinct sloths be the true one, they may be supposed to have commenced the process of prostrating the chosen tree, by scratching away the soil from the roots, for which office we find in the mylodon the fore foot modified after the type of the partially fossorial, or digging, anteater. The compressed form of the claws, which detracts from their power as burrowing instruments, adds to their fitness for penetrating the interspaces of roots, and liberating them from the attached soil. This operation having been duly effected by the alternate action of the fore feet, aided probably by the hind feet, the long and curved fore claws, which are fettered in the movements of extension, would now be applied to the opposite sides of the loosened trunk of the tree." "The tree being thus partly undermined, and firmly grappled with, the muscles of the trunk, the pelvis, and hind limbs, animated by the influence of the unusually large spinal cord, would combine their forces with those of the anterior members, in the efforts at prostration. And now let us picture the massive frame of the mylodon, convulsed with the mighty wrestling, every fibre reacting upon its bony attachment, with a force which the strong, sharp crests and prominences loudly bespeak—extraordinary must have been the strength and proportions of that tree which, rocked to and fro, right and left, in such an embrace, could long withstand the efforts of its ponderous assailant." The same observations equally apply to that extinct animal the megatherium, which was one of the same group, and of which the skeleton measures eighteen feet in length.

"A principle, characteristic of organic mechanism, and beautifully set forth by the poet, is nowhere, perhaps, (says the

professor,) more strikingly exemplified than in the fore feet of these extinct quadrupeds. The very same arrangement of the bones which permits the coexistence of hoofs and claws in the same foot, in a great degree expressly provides for the efficiency of the clawed digits in their application to the violent exertions which the whole skeleton of the mylodon indicates to have been habitual to the living animal."

"In human works, though labour'd on with pain,
A thousand movements scarce one purpose gain;
In God's, one single can its end produce,
Yet serve to second, too, some other use." POPE.

That an animal passing the greater portion of existence in wrestling with the trees of the forest should be liable to injury from the falling of trunks, is very obvious, and hence the necessity of that double protection of the brain, alluded to, and which, in the individual in question, had actually been the means of saving its life; and that the blows which produced those fractures, were the result of such an accident, many considerations render most probable. If produced by the blow of some more powerful and ferocious beast, the stunned animal would have fallen an easy and unresisting prey, and been destroyed, the victor following up his advantage; and assuming that the American forest, in the days of its existence, were tenanted by a race of human beings, "the same difficulty presents itself to the supposition of the recovery and escape of a stunned mylodon from their deadly assaults with clubs and other weapons, as from the claws and teeth of a beast of prey, for the flesh of the leaf-eating mylodon would doubtless be as much prized for food by a human destroyer, as that of the sloth is by the Indians of the present day." Besides, the form and character of the fractures accord better with a blow from a branch or trunk, than from one inflicted by the print of a large claw, or even the end of a massive club, which, to have produced fractures in such a skull, must have been wielded by superhuman might. The fissures diverge from a longitudinal depression.

In the case of the sloth, which is liable to falls, in consequence of the branch to which it clings giving way, the same arrangement of the tables of the skull, as already noticed, exists; and, moreover, it is clad in deep, curling, harsh hair, well calculated to break the force of a fall.

There is nothing to lead to the supposition that the mylodon, or more colossal megatherium, were at enmity; all the animals belonging to the same order, (Edentata,) namely, sloths, anteaters, etc., are quiet and peaceful; they seek to do no injury, they fight not among themselves, and from analogy, we may conclude that their stupendous representatives of other days exhibited the same inoffensive disposition.

In conclusion, we would recommend our readers to visit the Museum of the Royal College of Surgeons, assuring them that the skeleton of the mylodon alone, irrespective of anything else, will amply repay them for their trouble.

TRUE HAPPINESS.

WE are not competent to appreciate the effect, were the knowledge of God blotted out of the universe. There was a moment when the only created mind fully capable of comprehending the fearful thought, seemed to feel it as an insupportable reality. And who can tell the feelings of that mighty mind at that awful moment, when God hid his face from him, and the suffering Son looked up in vain, and exclaimed, "My God, my God, why hast thou forsaken me!" Nearly such would be the condition of this world without the Bible. The Bible alone points the exile to his native land. It conducts the wandering, thirsty traveller to the very fountain of life. It leads the long-lost spirit back to God.

But beside the support and hope which the knowledge of God procures, unspeakably greater is the pleasure we derive from loving him. What greater blessing has Heaven bestowed upon the human race than pure and amiable affections? Of all men he is the most miserable who has nothing to love. His heart is cold, and his bosom like the desolate heath. Nor is there anything that can revive and refresh his withered mind until he has found an object on which to bestow his affections. No small portion of our happiness in this world arises from the love we feel toward those who are dear to us. We may indeed have affections that are not virtuous; but the pleasures we derive from them do not deserve the name. We may love what is unworthy, inconstant, and changeful; and then our expectations are defeated. We may love what is transient and dying; and then our joys are turned into grief. And yet, with all its fickleness and uncertainty, earth

furnishes no such happiness as where heart yearns towards its fellow-heart. In so far as their characters are faulty, the pleasure of our love, it is true, is in proportion diminished; and yet with all their blemishes the loss of their affections could not be easily repaired. But suppose those we love are exalted beyond their fellow-men, endowed with an amiable and generous mind, gifted with a strength of intellect and purpose that are softened by benevolence and condescension, and over all these qualities a winning manner throws its attractive charms; what delight do we experience in affectionate intercourse with them! We feel, as it were, almost raised to their level, and enjoy a pride and gratification that we are esteemed worthy of their love. And this thought elevates us indeed, and keeps us above the level of the common world. And how careful are we to do nothing to forfeit their confidence, and what grief and self-reproach do we feel if we have forfeited it; for conscience tells us that the folly, the error is all our own. What, then, must be the happiness of fixing the heart on God, where there is nothing unlovely, nothing fickle, nothing false or dying! From our best affections towards creatures up to the love of God, there is a height as lofty as his ways and attributes are above the attributes and ways of mortals. No fear can haunt the mind, that he may change in his character, or in his love. He is above the reach of accident, or mutation, perfect in benevolence and power, and to those who trust in him is a sure and perpetually increasing source of joy. Men no longer grasp at shadows, when they fix their hearts on God. They think of him, and are happy; they contemplate his nature, and their best affections and purest happiness become more exalted and more pure, the greater their love. Solicitude subsides into tranquillity, peace is invigorated to confidence, love awakes to joy, and not unfrequently joy to transport, at a view of the Divine excellence and glory. And then to receive love for love; to lean on the bosom of Divine faithfulness; to make the eternal God our refuge and portion—this is the blessedness for which the spiritual nature of man is formed. This is that great law of moral attraction, by which the soul enjoys even a sort of sympathy with the Divine nature, and participates in his blessedness. —*Dr. Spring.*

HUMANITAS.

A SKETCH FROM LIFE.

"BLESSED are the merciful," saith the Saviour of mankind, "for they shall obtain mercy."

This glorious language recurs to memory as often as I see Humanitas pass from cottage to cottage, to administer relief and consolation to the children of want and misery. Blessedness is, indeed, stamped upon his countenance: his face serves as an index to a heart replete with happiness.

Humanitas is an "old sea captain." Many a storm has he weathered, during life, on the mighty waters. He has been raised aloft on the mountainous billows, and then suddenly engulfed in the valleys beneath. And during that period he was by no means conspicuous for humane conduct. He was, in truth, a commander of the old school. Many a free-born Briton has he caused to be tied up to the mast, to receive the fearful lash of the cat-o'-nine tails. I have heard him characterize his disposition in those days, as being rough and stern as that of the bear of the forest.

Such was the nature of Humanitas when he first left his sea-faring life, and came to settle in our village. I remember his being talked of, when I was a boy, as the "rough old captain;" and my boyish fancy long looked upon him as an object of terror, and when I have met him in our green lanes, I have slunk by on the opposite side, lest I should feel the weight of the knobbed oaken staff with which he walked. But rugged as was the nature of Humanitas, it was not invincible. Grace triumphed over it, and he became meek and gentle as the lamb of the meads.

The conduct of Humanitas contains evident traces of the change which has been effected in his nature. From morning to night he is seeking to do good to all around him. He dries the orphan's tears, and makes the widow's heart sing for joy. "That good Christian," said dame Hudson to me the other day, with reference to Humanitas, "that good Christian, what should I have done, or where should I have been, if it had not been for his aid? When my old man died, I was left friendless; and you know, sir, what a dread I have always had of applying to the parish for relief. I had only the prospect of the union before me, and my heart was bowed down with griefs. I wept while the sun shone around me, and my pillow was

wet with my tears. But thanks to Humanitas, he has provided for me, so that I can still keep a cottage over my head; still attend to my pinks and my roses; and above all, read my Bible without interruption. Sir, I look upon him as a servant of God sent to bind up the wounds which affliction had traced in my heart."

As I write, Humanitas is walking up the churchyard path, still having his blue bag in his hand. He is going to the churchyard school, and there is not a boy there whose face will not be lit up with joy when he enters. Even if either should have been just receiving punishment, I will venture to assert he will smile through his tears.

On two occasions I have had an opportunity of witnessing the conduct of Humanitas in our parish school, and it was very pleasing. It appears from thence that it is his usual wont to give them a short address, which may be useful to them in after life: seconding it by some act of kindness.

On the first of these occasions Humanitas addressed them on the advantages they might derive, through life, from good conduct. "You know, boys," said he, "that I am called a captain. Well, so I am; but you must know, also, that I was not born a captain. I went to sea a poor half-friendless cabin-boy. Well, then, how was it, you ask, that you became a captain? I will tell you. It was by good conduct. Whenever I was told to do anything, I obeyed, and for that reason my superiors looked upon me with favour, and I rose by degrees to become a captain, and a man of some wealth. Perhaps none of you may become cabin-boys, and therefore will not have the opportunity I had of gaining honour in naval affairs. But, depend upon it, let you be placed in whatever situation you may in the world, good conduct will always ensure you happiness, if not advancement in life. Good conduct is a jewel, which will always turn to a good account. It is held in high estimation, both in the farm and the shop, as well as in the service of your country. Be sure then you practise it, and you will one day remember your friend, the old captain. You will say that his words were wise, and you will rejoice that you have followed his counsel. But I will tell you a secret of which I was then ignorant, or heedless. You must look upwards for guidance, defence, and a blessing, or you may soon be turned aside from the path of holiness and peace. It is not in man to guide his course aright. The paths of sin are flowery, and if you resolve to tread in them, then you will lose happiness here and hereafter."

The second address of Humanitas was on the sin of lying, and it was elicited by one of the group being seriously punished for this fault. "The sin of lying," said he, "is one of the greatest to which a child or man can be addicted. I was taught its evils by my father, when very young, in a way that may seem strange to children now-a-days. Having been detected in telling a lie, he took hold of my right hand, and thrust it near the fire, and while I roared with terror, he exclaimed, 'Think of hell-fire: such is the portion of liars.' I have never forgotten that event, and from that time I avoided the sin of lying. And I would have you do the same. For only think of enduring a long eternity of pain, infinitely more terrible than that which I endured at the hands of my father. How fearful a thing would that be, for who can dwell with everlasting burnings? Besides, a liar can never succeed in this world. When he is known as such, he is shunned by all as a pest to society; as one in whom no confidence can be placed. God and man have each set a mark upon him, and he may be said to wander over the face of the earth, like another Cain."

Humanitas is, in truth, a zealous Christian. He has his weekly meetings in every part of our parish, and it is pleasing to see the widows and the aged resort to hear him read the word of God, or some books emanating from that hallowed source. He is, as I heard one of them observe, "Doing a world of good," in this way, for he opens their hearts to receive the truth by acts of charity. There is an irresistible charm in his disinterested kindness. His gold and his silver are theirs, according to their need, and they, experiencing his kindness, are, in many instances, led to think highly of the source from whence it springs. I will not say that some of them do not sit at his feet for what they can obtain—for poverty sometimes makes men hypocrites—but of this I am sure, that many of them are helped onward in their Christian course by his zealous exertions. His conversation cannot fail to benefit them, for it is replete with wisdom and instruction. Oh, I wish that every parish was blessed with its Humanitas! for I verily believe that such a one as he is, does more good

among the poor, than many stated ministers of the gospel; for unhappily these are too often looked upon, by the multitude, as men who have their own self-interest at heart, more than the good of others. Even if they are charitable and zealous, it is considered as no more than a part of their duty. I have heard it said by some ungracious souls respecting such, "They are paid for what they do!" Nor could any arguments of mine alter their loose and dogged sentiment.

But it is not alone among the poor that Humanitas is doing good. "His conversation is in heaven," and no one can converse with him without being benefited by his discourse. I met him the other day near the margin of the stream that washes the foot of our village, and was pleased to linger with him for a brief period. After the usual greetings, he observed that he had been thinking, that, as the waters of the stream, by our side, flowed into the sea, so do the streams of human life flow into eternity.

The thought was a happy one, and while I joined in the sentiment, I replied, "How careful then ought we to be, so to live as to be prepared for that consummation!"

"You are right," rejoined Humanitas, "and I would that all mankind were of your opinion. But, alas! how different is the case. Men live like the beasts that perish, regardless of aught else, but that which concerns this transitory life. Wealth, honours, pleasures—these are the objects of which they are in busy search, to the utter neglect of 'the one thing needful.' Even the aged who, like myself, are stepping into the grave, 'that bourn from whence no traveller returns,' although they feel that they must soon leave the world, cling to it with a pertinacity that is perfectly astounding to a thinking and enlightened mind. But it is poor human nature, and while I deplore the evil, I would rejoice that I am led to lay up treasures in heaven, in common with the children of God.

'There is my house and portion fair;
My treasure and my heart are there,
And my abiding home;
For me my elder brethren stay,
And angels beckon me away,
And Jesus bids me come.'"

Humanitas paused, and while I was inly musing on his happy frame of mind, he thus resumed: "But although mankind are thus, as they have been since the fall of Adam, wandering in error, and pursuing shadows like silly childhood, no attentive observer of passing events can fail to observe, that a great change is coming over the world. It casts its ample shadow before it. All things are tending to that happy consummation, when all nations shall become the kingdoms of our God and of his Christ; when all mankind shall not only know, but fear, and serve, and love the Lord. My head which is silvered over with age, and yours over which but half the allotted years of man have rolled, may be pillowed in the grave before that day; but it is manifest that not many ages will elapse before that glorious era arrives. Turn we our eyes to whatever quarter of the globe we may, there are evidences of the approaching change, and I rejoice that our own beloved country is a chosen instrument, in the hands of an all-wise God, to bring it to pass. She holds the 'sword of the Spirit,' which is the 'word of God.' Her societies are appointed means to spread knowledge over the earth, as the waters cover the sea, and it is an unspeakable privilege to aid in their support. I would not be debarred that privilege, for all the thrones of this world: it conveys a sense of happiness to my heart such as I cannot derive from any earthly enjoyment, great as those are which God has poured around my hearth."

As Humanitas ceased, I involuntarily grasped his hand, and exclaimed, "You are a happy man; and in you is fulfilled the promise, that the merciful shall be blessed."

"True happiness," replied Humanitas, "consists in the enjoyment of the favour of God, through the blood of a crucified Redeemer. Adieu."

Such is Humanitas. Reader, copy his example, and you shall share his happiness. E. F.

DOING GOOD.

It was remarked by Crabbe, "How often do we sigh for opportunities of doing good, whilst we neglect the openings of Providence in little things, which would frequently lead to the accomplishment of most important usefulness!" Dr. Johnson used to say, "He who waits to do a great deal of good at once will never do any." Good is done by degrees. However small in proportion the benefit which follows individual attempts to do good, a great deal may thus be accomplished by perseverance, even in the midst of discouragements and disappointments.

Capture of Monmouth.

ENGLISH HISTORY.

JAMES II.

All opposition to the succession of the duke of York to the crown of England had been subdued before his brother was called to give account of his reign to the King of kings. The council assembled immediately on the decease of Charles II., when James addressed them in terms declaratory of a desire to conciliate, and assuring them that it should be his "endeavour to preserve the government, both in church and state, as it is now by law established:" terms which it will be found that he failed to observe. Hitherto he had been found scrupulous in keeping his word; the people therefore believed his promises.

In some respects the beginning of the reign of James II. promised improvement. No change was made in the officers or proceedings of the government, while, to use the words of Evelyn, an eye-witness, "The face of the whole court was exceedingly changed into a more solemn and moral behaviour, the new king affecting neither profaneness nor buffoonery;" but in less than two years, he bestowed titles on one mistress, and on the progeny of another.

The late monarch was buried on the night of February 14th, 1685, with very little ceremony, and he was soon forgotten. His successor soon began to show forgetfulness of his early pledges. On the following Sunday he proceeded in state to the Romish service, and caused the doors to be set wide open during the ceremonial of mass. On the first occasion, the sword of state was carried by lord Powis, a papist, who entered; on another, by the duke of Norfolk, who stopped at the entrance. "Your father would have gone further," said the king. "Your majesty's father would not have gone so far," replied the duke.

James soon showed his bigoted attachment to the popish religion by his zeal in seeking to make proselytes; among other things, he had two papers printed, containing the common-place arguments in defence of Popery, which were found in his brother's cabinet. These were probably documents given to the late king, which had been influential upon his mind. An agent was sent to Rome to signify his intention to reconcile England to the pope. The pontiff, however, recommended him not to hurry matters.

Another proceeding showed that he adopted the family determination to consider the royal authority paramount to law. The customs, and part of the excise, had been granted to the late king only for his life. Under this difficulty it was

advised, either to take bonds from the importers, or to keep the amount received separate till Parliament had directed the disposal; but James at once issued a proclamation commanding that the duties should be paid and applied as usual. This was a step directly opposed to the constitution of the realm.

Another measure, in itself desirable, though founded also on the dispensing power, was liberating numbers of papists and nonconformists from prison. The coronation was performed in April; but some of the rites, including the administration of the Lord's supper, were omitted.

The dealings with France continued; the earl of Rochester did not scruple to tell the French ambassador that James must be made independent of his parliament, and Louis sent about 20,000*l.*, which James received with grateful acknowledgments. It is evident that the main object of the French king was to prevent the English monarch from interfering with the affairs of the Continent: therefore, while pensioning the king, the French ambassador was secretly engaged in fomenting jealousies and opposition to the royal proceedings.

Oates was one of the first who felt the king's severity. He was convicted of perjury, heavily fined, sentenced to be pilloried twice, and whipped from Aldgate to Tyburn, and subsequently to be pilloried five days in every year. This unmerciful sentence was executed, but the sufferer survived, and it had the effect of turning the abhorrence he deserved into something like pity. Dangerfield suffered in like manner, but died from the thrust of a cane. A barrister who struck him was tried and executed; the popular feeling being violently against him.

The degree of liberty dissenters were to expect was shown by the persecution of the excellent Baxter, who was accused of having published sedition in some of the passages in his paraphrase of the New Testament. Judge Jeffreys behaved with his usual disregard of justice, at the very commencement of the proceedings calling Baxter a rogue and rascal, and comparing him to Oates, at that time standing in the pillory. At the trial, on May 30th, the judge raged with his accustomed violence, silencing the counsel, and stopping the attempts of Baxter to explain or defend his writings, and to show there was no ground for the allegations against him. The judge rested not till, after the mere mockery of a trial, he had done what he was charged by the court to effect; the venerable minister was found guilty, fined 500 marks, to be imprisoned till it was paid, and bound to good behaviour for seven years. Evelyn, speaking of Jeffreys as chief justice, says, "He went thorough stitch in that tribunal."

The parliament assembled on May 22nd, when James repeated the terms of his declaration to the council, but could not refrain from some expressions which indicated his arbitrary intentions. This was followed in a few days by his interference to prevent an address directly opposed to Popery.

While the parliament was sitting, two invasions or partial insurrections took place. The earl of Argyle landed in Scotland with some refugees; he was joined by a few others, but was soon deserted, and taken while endeavouring to escape in disguise. On June 30th, he was executed upon his former sentence. Rumbold and Ayliffe, who had accompanied him, were also executed: the latter was brought to London, where he was questioned by the king, who sought to draw from him information relative to what was called the Rye-house plot. "You know it is in my power to pardon you," said the king. "But it is not in your nature," was the answer of the prisoner, who well knew the obdurate temper of the monarch. Cochrane was also condemned, but pardoned on payment of 5,000*l.* to the king's priests. Others in Scotland suffered, and the western shires were ravaged by an armed force, as on former occasions.

Monmouth was to have landed in England at the same time, but it was a month before he reached the coast of Dorsetshire. He landed at Lyme on June 11th, with between 200 and 300 followers. He declared his object was to secure the Protestant religion, and to root out Popery, issuing a violent Declaration against James. He was well received; many of the middle and lower classes joined his standard, but few of any note came forward. A quarrel deprived him of his two most active supporters; while lord Grey, a leader, whom he dared not dismiss, was a noted coward. In a few days he marched from Lyme to Taunton, with about 4,000 men; there the inhabitants welcomed him, and twenty-six young females of the best families in the place presented him with a standard and a Bible; and on June 20th, contrary to the advice of

his best friends, Monmouth assumed the title of king, which act set many men of influence against him. He was obliged to dismiss crowds who flocked to him, for want of supplies and means to organize them, and was advised to push forward to the more central counties; but after an ineffectual attempt on Bristol and Bath, he turned aside towards Wiltshire. Hearing of the defeat of Argyle, he despaired of success, and retired to Bridgwater. By this time the earl of Feversham and the royal army reached Sedgemoor. As a last resource, a night attack upon the king's forces was resolved upon. This failed, partly through the misconduct of lord Grey. The insurgents were routed. Monmouth fled, leaving his adherents, of whom 1,500 were slain, and 500 taken prisoners, after a severe resistance.

The duke was discovered in a ditch near Woodyates, two days after the battle. Thoroughly humbled, he wrote to the king, entreating his life, and promising important disclosures if permitted to see his uncle. James assented, and saw him on July 13th, but on the following day wrote to the prince of Orange, that Monmouth's chief desire seemed to be to live; that the disclosures did not answer expectation, and that he had signed the warrant for execution of the duke. On the 15th he was executed, after having begged for his life on any terms. Grey was spared on paying large sums to some in authority, but the royal command went forth for the exercise of the utmost severity on the mass of Monmouth's followers.

Narratives of the atrocities that followed are related by contemporary authorities, and to them the reader must be referred for details unexampled in English history. First, colonel Kirk, who had served in Africa, was let loose with his hardened soldiery, whom he ironically called his "lambs;" the people were tortured and hung by scores, without even the form of a trial: a few indeed were allowed to purchase their lives.

The horrors of martial law were soon exceeded by the atrocities perpetrated by Jeffreys under the forms of law. He was sent with a special commission on what the king unfeelingly called "Jeffreys' western campaign," accompanied by a body of troops placed under his immediate command. It was truly named by the nation, "the bloody assize." The first person tried at Winchester, on August 27th, was an aged widow, the lady Lisle, who had harboured two fugitives from Sedgemoor, though ignorant that they had been in arms. The jury were bullied till they found her guilty, and she was sentenced to be burned. The clergy of Winchester interceded, and much interest was testified in her favour; but, after a short respite, she was beheaded on September 2nd. On the 5th, the lord chancellor North died; Jeffreys was immediately raised to the office, but proceeded on his bloody career. We need not follow him. The prisoners were ordered for immediate execution if they did not save him the trouble of a trial by confessing their guilt; and as any evidence against them was deemed sufficient, many obeyed the threats of the judge, and thus added a few days to their lives.

At Taunton nearly 1,100 were arraigned; of these 1,040 pleaded guilty. Only six stood their trials, and at least 239 were executed in a few days in that town and more than thirty surrounding villages. The heads and limbs of the sufferers were fixed up in every part of those districts. The travellers turned with disgust from the highways, to avoid these spectacles of horror. Thousands were sentenced to transportation, which at that time was selling them as slaves to the West Indies, at from 10*l.* to 15*l.* each. Large sums were thus received by some of the courtiers and favourites, to whom the prisoners were assigned by hundreds. The twenty-six young ladies of Taunton were pardoned on payment of about 100*l.* each, which was given to the queen's maids of honour as a present.

Nor were these proceedings confined to those who had been engaged in the insurrection. Hampden, though in prison, was compelled to pay 6,000*l.*, which was divided between the new lord chancellor and father Petre, the king's confessor. Jeffreys also was allowed to exact 15,000*l.* from a person named Prideaux, whose friends found that endeavours were making to suborn evidence against him. A female named Gaunt was burned alive in London for harbouring one of the accused, who himself gave evidence against her! It only remains to be stated, that James thanked Jeffreys for his proceedings, and often at the levees related the particulars from his letters. Several hundreds were executed in the western counties. Romanists have compared these severe proceedings with those in the early part of the reign of Elizabeth, after the rising in the north: but the cases widely differ, in addition to the important

circumstance that more than a century of advance in civilization had taken place. Nor do the cases admit of comparison when the greater extent and longer continuance of the northern insurrection is considered; neither did Elizabeth encourage or allow any horrid levity, corrupt judicial proceedings, or sanguinary thirst for blood, like that displayed by the minions of James, and encouraged by that monarch. At the time, all this might awe the people, but it left a dreadful impression of abhorrence at the arbitrary and cruel measures to which this popish king evidently had no dislike. Whatever might be the appearance at the moment, these measures undoubtedly hastened the downfal of James. Had such scenes been often repeated, our country would have been destitute of those blessings for which it is most justly celebrated: as Cowper truly says—

"Religion, richest favour of the skies,
Stands most reveal'd before the freeman's eyes:
No shades of superstition blot the day—
Liberty chases all that gloom away:
The soul emancipated, unoppress'd,
Free to prove all things, and hold fast the best,
Learns much, and to a thousand listening minds
Communicates with joy the good she finds."

But the Scripture tells us not to marvel (or be troubled) at the violent perverting of judgment and justice, for He that is higher than the highest regardeth, and there be higher than they. And we cannot wonder that a king who was taught to disregard the word of God, and make it void by traditions, should not attend to the admonition, Prov. xx. 28:

"Mercy and truth preserve the king:
And his throne is upholden by mercy."

The government of James had hitherto been conducted by Halifax, Sunderland, Rochester, and Godolphin; but James dictated his own measures, and was much influenced by a father Petre, or Peters, as he was usually called. His instruments also were such characters as Jeffreys and Kirk. James now resolved to get rid of Halifax, who was not likely to further his desires to remove the Test and Habeas Corpus acts, designed as barriers against Popery. Halifax was dismissed, and this strengthened the feeling in parliament against James. An address was voted, requesting the king to discharge all military officers who would not take the test. The object was clear: during the late insurrection, a considerable number of Romanist officers had been employed to levy troops, and the king was resolved to keep up a standing army, though contrary to law, to support his views in favour of Popery and arbitrary power. The result was, that the parliament was prorogued on June 15th, and was not assembled again during this unhappy reign. Sunderland, who was now prime minister, secretly embraced the popish religion. The influence of Rochester also declined.

The failure of the attempts of Monmouth and Argyle strengthened James, but his proceedings left a deep and bitter feeling in the minds of all Protestants. This was increased by the unscrupulous efforts of Louis XIV. to root out the Protestant faith in his dominions, by the revocation of the edict of Nantes, which had assured the French Protestants of the free observance of their religion. Thousands of refugees took shelter in England, and told of the persecutions in France. Evelyn, who was favourably disposed to James, and therefore not ready to take alarm, notes, "Unheard-of cruelties to the persecuted Protestants of France, such as hardly any age has seen the like, even among the pagans." He makes many similar remarks, and in one place observes: "Such examples of Christian behaviour have not been seen since the primitive persecutions, and doubtless God will do some signal work in the end, if we can with patience and resignation hold out, and depend on his providence."

The blind determination of James led him next to claim a dispensing power, by which he assumed the right to put aside all acts of parliament, or other legal restraints. This was promoted by the subserviency of the chief justice Herbert: other judges did not hesitate to declare against the existence of such authority, for which they were displaced. As all appeared secure, the coachman of sir Edward Hales was directed to bring an action against his master for 500*l.* penalty for holding a commission in the army, he being a papist. His master pleaded the king's dispensation. Only one judge opposed this; and the chief justice declared that it was part of the royal prerogative, for the king to dispense with penal laws when he saw fit. The next, and an easy step, would be, that the same power had authority to make laws.

In Ireland, Tyrconnel was allowed to interfere with the lord deputy. Measures to favour Popery and discourage Protestants were there hurried forward still more openly than in England. Protestant officers and soldiers were, under various

pretences, discharged; many of them proceeded to Holland, to enlist in the service of the States.

At the commencement of 1687, Evelyn says there was much discourse that so many "should be dismissed from their offices, for adhering to their religion: popish justices of the peace established in all counties, of the meanest of the people; judges ignorant of the law and perverting it. So furiously do the Jesuits drive, and even compel princes to violent courses." Controversies went forward: and the same writer states that the Papists "were exceedingly put to the worst by the preaching and writing of the Protestants in many excellent treatises: evincing the doctrine and discipline of the reformed religion to the manifest disadvantage of their popish adversaries."

It has ever been thus, in the words of the prophet: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them," Isa. viii. 20.

THE SCHOOL OF DESIGN.

Although the School of Design has been in existence during the last six years, comparatively few persons are aware of the locale, the arrangements, and the advantages of that interesting national establishment.

The schools of design (for there are two distinct schools, one for males and the other for females,) occupy several of the rooms formerly allotted to the Royal Academy exhibitions in Somerset House. The old council room is formed into a museum; and among its objects of art are specimens of fresco painting, to which the attention of several of the students is now being directed, and three exquisite pieces of encaustic work, brought by the director from Munich. Here also are copies of the fresco arabesques, from the Loggie di Raffaelo, in the Vatican. They are executed in distemper on canvass screens, and, having each four sides, form an encasement to each of the eight pillars by which the roof of this room is supported. They are of the size of the celebrated originals, in excellent preservation, and are said to be the best, if not the only, copies extant. The sum of 510*l.* was paid for them at one of Mr. Christie's sales. This room is about to be enriched with numerous specimens of ornamental art from France and Germany, including the most beautiful examples that can be obtained of stained glass, carving, modelling, metal, silk, cotton, porcelain, and paper-hanging. The large room, a noble and spacious apartment, is appropriated to elementary drawing and modelling. The lower part is furnished with large tables and the various drawing and modelling apparatus of the students, while the walls are well covered with plaster casts from valuable originals of various ages. Here are some recently-executed pieces of fresco, which, considering that they are not the work of professed artists, but of ornamentists, are highly creditable and promising. Surrounding this room is a gallery, the front of which is furnished with copies of the celebrated scriptural subjects, known as Raffaele's Bible. The gallery itself is enriched with a valuable collection of casts, upwards of eight hundred in number, exhibiting, in chronological order, the various styles of ornament used in the Greek, Roman, Byzantine, Gothic, and Renaissance ages of art. These valuable casts have been obtained chiefly from Paris. In this room is also a lending library of works on decorative art and its history, from which the students obtain books for a trifling sum.

The figure room is an apartment containing casts of Theseus, Ilyssus, a few of the Elgin marbles, the Apollo Belvedere, Venus of Milo, the Fighting Gladiator, Apollo of the Tribune, together with a fine collection of bas-reliefs, of busts, hands, feet, etc. Two casts of knockers, lately brought from Venice, are exquisite, too beautiful, we fear, for imitation in a country where [self-called] gentlemen do not think it beneath their dignity to wrench articles of that description from their neighbours' doors. Among the contents of this room are several very beautiful Gothic statues, and some particularly interesting specimens of Italian-Gothic from Venice, together with a number of architectural casts, in which figures are combined with ornaments of various periods. There are also casts of some magnificent fragments, as capitals of the columns of the temple of Mars Ultor, and the Pantheon. A skeleton and a valuable coloured anatomical figure are in this collection. The class for figures is superintended by J. Herbert, esq., A.R.A.

The school is readily accessible on the payment of very small fees for admission. It is open both morning and evening every day, except Saturday, Sunday, and certain intervals of vacation. The numbers at

present enjoying the advantage of the school are about two hundred in the male, and forty in the female branch, which numbers have generally been in attendance since the school was opened. The male department is under the direction of C. H. Wilson, esq., A.R.S.A., who exercises a general superintendence and control in every matter relative to the duties of all who are engaged in giving instruction in the schools, and under whose able guidance the institution promises to secure all the ends for which it has been established. The female school is under the tuition of Mrs. M'Ian, the progress of whose pupils is most satisfactory. A class for wood-engraving has been lately established, under Miss Waterhouse.

A branch school of design has been opened in Spitalfields, for the advantage of the silk-weavers, and carvers, who, as well as the weavers, are very numerous in that neighbourhood; more than two hundred attend this school, to which they are admitted on the payment of sixpence per week, and respecting whom the most satisfactory progress is reported. Branch schools are extending gradually over the country, and are now formed at York, Nottingham, Manchester, Sheffield, and Birmingham. In these towns the instructions are varied, so as to benefit the particular art for which the locality is distinguished.—*Gentleman's Magazine.*

VEGETABLE CHEMISTRY.

No. VI.

VEGETABLE ALKALOIDS AND ANALOGOUS PRINCIPLES.

The discovery of the alkaloids of bark and opium was speedily followed, as we have already hinted, by that of a large class of bodies similarly constituted, forming the active ingredient of a considerable number of vegetable bodies more or less used in medicine. The processes by which the preparation of some of them is attended, are tedious and difficult, nor are the uses very important to which they have hitherto been applied, with the exception of a few. But here again we have an unlimited field open to our research; for our knowledge of such bodies is continually augmenting, the cultivation of which may hereafter be rewarded by many beneficial results of which we are at present ignorant. The estimate which we are apt to form of the uses of the works of creation is, however, after all, but too often an exceedingly mistaken one. It is well worthy of observation, that when the almighty Creator himself, "spake out of the whirlwind," in order to reveal his all-glorious attributes to his servant Job, he made an especial reference to the wisdom and care evinced by the structure, and bestowed on the preservation of that part of his lower works, the most removed from human observation, and the intent of which, to the comprehension of man, is the most mysterious of all. This may well stimulate our research throughout all created things, to know a little of that, which, in its full extent, passeth knowledge; since the whole universe, throughout even its minutest arrangements, tends in some way or other to illustrate the power and wisdom and goodness of God; and in whatever department we may occupy ourselves, we can never tell how near we may approach to some discovery of value and importance. It is unnecessary here to enter at length into the nature and properties of these bodies, but we will glance at a few of the more remarkable of them.

Brucia and Strychnia.—The peculiar and virulently poisonous properties of the seeds of the strychnos nux vomica have been discovered to result from these two principles, usually found in combination with strychnic acid. The former exists in the bark of this plant likewise, in combination with gallic acid. To obtain brucia, the bark of the strychnos nux vomica—false Angustura bark, as it has been called—must be carefully powdered and digested in sulphuric ether, then treated with alcohol, and evaporated. The residuum must now be dissolved in water saturated with oxalic acid, and again evaporated. Alcohol digested upon this second residuum dissolves all colouring matter, and leaves pure oxalate of brucia, which may be decomposed by lime, and the brucia dissolved out by alcohol, and set aside to crystallize by slow evaporation. Strychnia is thus obtained: —The seeds of the strychnos must first be repeatedly boiled in rectified spirit, and to the precipitate dissolved in cold water, and then evaporated by heat, magnesia is to be added. This decomposes the strychnate of strychnia, and when again digested in spirit, the strychnia is dissolved, and by subsequent maceration in dilute sulphuric acid, a sulphate of strychnia is formed. It only now remains to add ammonia, which will be seized by the sulphuric acid, and the strychnia will

be thrown down. This must be dissolved in boiling alcohol, and set aside, that pure crystals may form. Brucia has a very bitter taste, is soluble in 850 parts of cold, and 500 of boiling water. In alcohol it is very soluble, but not at all so in ether and the fixed oils. The salts of brucia are readily formed by saturating dilute acids with it. Strychnia is a colourless, intensely bitter, crystalline substance, fusible, but not volatile, and though so intensely bitter is almost insoluble in water; one grain requires nearly 14 ounces of water to hold it in solution. The elementary composition of these bodies is as follows:

Brucia.		Strychnia.	
Carb.	70.88	Carb.	76.43
Hydr.	6.66	Hydr.	6.70
Nitr.	5.07	Nitr.	5.81
Oxyg.	17.39	Oxyg.	11.06
	100.		100.

The effects of both upon man and animals seem precisely the same, those, namely, of nux vomica, only in a greater degree. As ordinarily met with, they may be regarded as about six times more active than the alcoholic solution of nux vomica. In doses of half a grain, strychnia has occasioned serious symptoms; in larger doses it is an active poison, occasioning tetanic convulsions, insensibility to external impressions, asphyxia, and death. Majendie states that he has killed a dog with one-eighth of a grain. It is to this principle that the celebrated Java poison owes its activity. It has been used with some success to stimulate muscular contraction in cases of paralysis; but it requires the greatest caution, and should never be administered at first in larger doses than one-sixteenth of a grain.

Veratria has been detected in the white hellebore, (veratrum album,) the cevadilla, (helonias officinalis,) and the meadow saffron, (colchicum autumnale.) It may be readily obtained from cevadilla by the following process. The cevadilla must be first repeatedly boiled in alcohol, which yields gallate of veratria, colouring matter, and some other compounds. The residue is repeatedly boiled in water, to which sulphuric acid is added, and evaporated to the consistence of syrup. By this means a sulphate of veratria is formed, which, when cold, is mixed with magnesia, which unites with the sulphuric acid, and sets the veratria free. This by solution and digestion in spirit is separated from much of the matter wherewith it is mixed. The spirit being removed by distillation, the residue is again boiled in water, to which sulphuric acid and animal charcoal are added. The sulphate of veratria is thus decolourised, and ammonia being then added to it, sulphate of ammonia is formed, and the veratria, on account of its insolubility, precipitated.

This must be finally boiled in alcohol, and set aside to crystallise by cooling and spontaneous evaporation. Its composition is, carb. 70.83 + hyd. 7.64 + nitr. 4.86 + oxyg. 16.67 = 100. It may be recognised by the following characteristics. Its alkalinity, combustibility, solidity at ordinary temperatures, ready solubility in alcohol, almost insolubility in water, and by the intense red colour it assumes when mixed with strong liquid sulphuric acid. When applied externally to the skin, it acts as an irritant. It has been used thus, in the form of an ointment, rubbed on the part affected, in cases of neuralgia, by Dr. Turnbull and others; and it is said with some success, if the friction be continued until the heat and tingling it occasions have acquired a considerable degree of intensity; but its efficacy as a remedy in this distressing malady is far inferior to that of another alkaloid, to which we must next refer. It is probably to this principle that the curative power of colchicum in gout and rheumatism is referable. It was many years ago suspected that the active ingredient in the celebrated French specific for gout, the *eau médicinale d'husson*, and which is a vinous infusion of colchicum, was obtained from hellebore. We now know that the active principle of both colchicum and hellebore is the same.

Aconita is the active principle of the aconitum napellus, aconite, or wolfsbane, and is obtained nearly in the same manner as veratria. The dried and bruised root must first be repeatedly boiled in rectified spirit. Sulphuric acid is subsequently added, in order to form a sulphate of aconita, and this is decomposed by the addition of ammonia. The precipitate is again dissolved in dilute sulphuric acid, the colouring matter removed by animal charcoal, and the aconita again precipitated by ammonia. It is a white, odourless, solid substance, the most virulent of any known poison, prussic acid not excepted. It cannot be administered internally in the smallest quantity. In one case a fiftieth part of a grain had nearly proved fatal. But as an external application, its use has been in many

cases attended with success in the relief of rheumatic, and especially neuralgic pain. In some instances the effect is said to have appeared almost magical. The preparations employed by Dr. Turnbull for this purpose are a tincture and an ointment, which are to be rubbed upon the part affected, care being taken that the cuticle is not abraded. The proportion of aconita in the ointment is 16 gr. to an ounce of lard; in the tincture, 8 gr. to two ounces of rectified spirit.

Conia is obtained from the conium maculatum, (hemlock.) It exists probably in all parts of the plant, but abundantly in its seeds and leaves. By distilling the alcoholic extract of the seeds, with its own weight of water and a little caustic potass, it may be obtained free from all impurity but water. The conia passes over readily and floats on the surface of the water. When pure, it is an oily-looking, transparent liquid, of a rich dark green colour, strong and penetrating odour, and acid taste. It is sparingly soluble in water, but entirely so in alcohol and ether. The composition of conia is carb. 66.67 + hyd. 12.96 + nitr. 12.96. + ox. 7.41 = 100. It is characterised by liquidity at ordinary temperature, by its volatility, its vapour forming white fumes with the vapour of hydrochloric acid, and its not being reddened by either nitric or iodic acids. It is a local irritant, occasioning pain to whatever texture or part it is applied, but speedily overwhelmed by the paralysis which it subsequently induces. The internal administration of it proves fatal to every order of animals. Two grains injected into the femoral vein of a dog will produce almost instantaneous death.

Atropia. The atropa belladonna (deadly nightshade) contains another somewhat similar principle. In order to obtain it, the plant must be first digested in alcohol, to which slaked lime is added. Sulphuric acid is then dropped in, in slight excess, and the sulphate of lime separated by filtration. Half the filtered liquid must now be distilled off, six parts of water added to the residue, and the remaining alcohol driven off by heat. The solution is then concentrated carefully to one-third of its bulk, and if a strong solution of carbonate of potass be dropped into it when cold, the atropia will be precipitated in a gelatinous form. This must be again dissolved in alcohol, the mixture filtered and diluted with water, the alcohol again evaporated, and the remaining solution set aside, when the atropia will be obtained in yellowish crystals. It is partially soluble in water, to a greater extent in anhydrous alcohol and in ether. The solution is bitter, and has the property when dropped into the eye in a very minute proportion of causing dilatation of the pupil. Administered internally it is powerfully poisonous. The elementary composition of atropia is carb. 71.34 + hyd. 8.11 + nitr. 7.57 + oxygen 12.98 = 100.

Nicotina exists in the root, leaves, and seeds of different species of the tobacco plant. It is obtained by infusing the leaves in water acidulated with sulphuric acid, and evaporating to dryness. The sulphate of nicotina is then to be dissolved by ether, and decomposed by hydrochlorate of barytes, and the nicotina is obtained by spontaneous evaporation. It is a colourless liquid, volatile alkaloid, with the odour of tobacco, and an acrid burning taste. It is soluble in water, alcohol, ether, and the oils.

By similar processes, into the details of which it is scarcely necessary to enter, a number of similar principles are separated from other vegetables, as hyoscyamia from henbane, (hyoscyamus niger;) datura, from the datura stramonium, digitalia, from the digitalis purpurea, etc.

Besides these, another class of bodies have been discovered in other vegetables, not salifiable and not alkaline, but yet so much resembling the alkaloids in other respects, that they may almost be classed with them. These are salicin, piperin, elatin, gentianin, caffein, thein, etc.

Salacin is obtained by adding subacetate of lead to a decoction of willow bark, as long as a precipitate falls, filtering, boiling with chalk, filtering again, and evaporating the solution, when the salicin crystallises. It forms white prismatic crystals of a bitter taste, very soluble in warm water and alcohol. *Piperin* is obtained by first digesting coarsely powdered pepper repeatedly in water, pressing out the insoluble portion, drying it, and digesting for three days in alcohol. If this solution be pressed out, filtered, and evaporated, crystals will be deposited. Piperin is thus a crystallisable substance, generally of a pale straw colour, slightly soluble in hot water, more so in alcohol. *Caffein* may be obtained by making a strong aqueous infusion of ground raw coffee, adding to it a solution of acetate of lead, which occasions a green precipi-

tate, and leaves the supernatant liquor colourless. The excess of the salt of lead in this liquor is then precipitated by sulphuretted hydrogen. It is filtered and evaporated, and the caffein remains, which must be treated by animal charcoal to remove colouring matter, and then recrystallised. It forms white, silky crystals, soluble in boiling water and alcohol. It has no alkaline reaction, and does not saturate acids, and is therefore again not an alkaloid, although it resembles these bodies in its ultimate composition, which is stated to be carb. 49.5 + hyd. 5.1 ox. 16.5 nitr. 28.9. *Thein* is obtained by infusing twelve parts of tea in two hundred parts of cold water, in which three parts of common salt are dissolved. The infusion is then evaporated to dryness, and the residue dissolved in water, digested with magnesia, and filtered. On evaporating the filtered liquor, crystals of thein will remain, and the magnesian residue digested in alcohol will be found to yield a farther portion. Thein requires 50 parts of water at 50 Fahr. for solution, and crystallises irregularly.

Lignin. This term has been applied to the basis of woody fibre, as it exists in the ligneous parts of trees and plants, after all other principles have been extracted by various solvents; hence, insolubility in water, alcohol, acids, and alkalies, is one of its obvious characteristics. It is manifestly the most durable part of vegetables, as witnessed by the extreme perfection in which it is occasionally found in buildings which have survived the lapse of ages, and even in submerged forests. When long exposed, however, to the united agency of air and moisture, it becomes pulverulent, and is still more liable to decay and disintegration when exposed to the influence of parasitic plants, especially in a damp place, as is seen in what is termed dry rot. In its ordinary state, lignin would seem to be indigestible, yet it is easily modified by heat and other agents, so as to be converted into gum and sugar; and in a highly attenuated state, it forms an esculent, and probably a nutritive part of many fruits and vegetables. Under proper management, it may even be converted into a palatable and nutritious bread, a fact of no small importance, as opening a resource in periods of scarcity and famine. Something of this kind is said to be used by the peasants of Norway and Sweden. Professor Autenrieth, of Tubingen, prepared a bread of this kind from beech and similar woods destitute of turpentine. "In the first place, every thing that was soluble in water was removed by macerating and boiling. The wood was then reduced to a state of minute division, that is to say, not merely into fine fibres, but actual powder, and after being repeatedly subjected to the heat of an oven, was ground in the usual manner of corn. Wood thus prepared, according to the author, acquires the smell and taste of corn flour. It is, however, never quite white, but of a yellowish colour. It also agrees with corn flour in this respect, that it does not ferment without the addition of leaven, and in this case sour leaven of corn flour is found to answer best. With this it makes a perfectly uniform and spongy bread; and when it is thoroughly baked, and has much crust, it has a much better taste of bread than what in time of scarcity is prepared from the bran and husks of corn. Wood flour, as boiled in water, forms a thick tough trembling jelly, like that of white starch, and which is very nutritious." *

The best means of obtaining pure lignin is to treat the sawings of wood, or the fibre of lint, or cotton, or paper, successively with ether, alcohol, a diluted acid, and a diluted caustic alkali, to dissolve out all the matters soluble in these menstrua. About 85 per cent. of lignin is the average product of the common woods. It may be gradually converted into a modification of gum by the action of concentrated sulphuric acid, care being taken to keep it cold; and when diluted and boiled, sugar will likewise be formed. The mineral acids generally gelatinise lignin. With alumina, sulphate of copper, sulphate of iron, and several other salts, it forms various combinations. It is upon these attractions that the arts of dyeing and calico printing mainly depend, for linen and cotton are, as already hinted, mere modifications of lignin. Paper, too, is made of linen and cotton rags; and hay, straw, leaves, and shavings of wood, may, by proper means, be reduced to a pulp, capable of being formed into paper. It is likewise by combination with several of the neutral salts, such as chloride of mercury, sulphate of copper, and acetate of iron, especially the first, that wood may be preserved from dry rot. Dr. Boucherie has discovered that wood may be completely charged with solutions of salts, for its preservation by aspiration from the root or base of the trunk of the

* See Philosoph. Trans., 1827, paper by Dr. Prout.

tree shortly after it is cut down.* The ultimate composition of lignin has been estimated as follows: carb. 49.80 + hyd. 5.58 + oxyg. 44.62 = 100.

Amygdalin. This curious substance was discovered by Robiquet. To the singular results of its decomposition, the investigation of which has furnished much novel information to vegetable chemists, we shall have occasion hereafter to refer. It is obtained as follows: bitter almonds are powdered, and subjected to powerful pressure to remove the fixed oil. The residuary cake is then powdered, and repeatedly boiled in alcohol, which is subsequently driven off by distillation. The viscid liquor is then diluted with water, and, by the addition of a ferment, fermentation ensues. This is done to remove a quantity of sugar which prevents the amygdalin from crystallising. When this has ceased, the liquid is filtered, evaporated to the consistence of syrup, and mixed with alcohol, by which amygdalin is thrown down in the form of a white crystallisable powder, inodorous, and slightly tasting of bitter almonds.

All the substances we have hitherto noticed are found either free or in combination with other matters in the various tribes of the vegetable kingdom. But there is another entirely distinct and very important class of bodies, which do not thus exist, but are produced, either spontaneously, under favouring circumstances of air and moisture; or artificially, by the decomposition of these proximate principles, and consequently the different arrangement of their elementary particles. To these we must next refer.

D. W.

* See Annales de Chimie, lxxiv. 113.

OLD HUMPHREY ON FAVOURITE AUTHORS.

It is said, that a man is known by the company he keeps; and I suppose, too, that a knowledge of the books a man is in the habit of reading would afford us some considerable insight into his character; but this is a subject that I have no inclination at present to pursue.

Neither have I any intention to point out which are the best authors, nor to dwell on the difference between the books of modern writers, and the works of those who wrote at a period more remote from our own. I merely mean to indulge in a homely remark or two, either general or particular, as the case may be, on a few of the many highly-gifted servants of God who, by their warm-hearted and holy-minded productions, have largely ministered to the profit and delight of mankind.

But let me not leave with you the impression that I have always, or generally, been occupied in pondering over the pages of religious books, for this would be inconsistent with truth. Too often have I eaten husks when I might have banqueted on the fatted calf. My mental appetite ever has been, and is now, for a Christian man, too keen after character, and talent, and novelty; and, therefore, I will not seek to hide my infirmity; but while I admit how much of interest I have taken in books of an ephemeral kind, let not my sincerity be doubted when I describe the dear delight that works of an opposite description have afforded me; it is of the authors of such works that I am about to speak.

We have so many good books now, that we underrate their value; had we but few, we should prize them above rubies. It is a glorious thing to be able to live and converse with the wise and good, who have so long been dead;—to hold communion, yea, familiarly to companionize with the mighty minds that diffused a glory o'er departed ages; to ponder their works; to approve their designs; to mark their errors; to profit by their wisdom; to reverence their piety; to love their benevolence; to pay homage to their talents; and unfeignedly to preserve and honour their memory.

To say nothing of the Book of books, the fountain of all others that are spiritually-minded, there are numberless tomes that bring us at once, as it were, into the presence of those who wrote them. I cannot tell you what I sometimes feel when in the company of Bunyan and Baxter; of Herbert; of Brown, of Haddington; of Meikle, of Flavel, and Fletcher; of Hall and Hopkins, and Leighton and Usher: of Whitefield, Wesley, and Watts; of Henry and Scott, of Boston and Toplady and Brooks. I seek no more than my neighbours the favour and the friendship of the ungodly great, but I do hold it an honour to touch the hem of a good man's garment. Some of these had lawn sleeves, and other some, for ought I know, might have linsey; but however this might be, they all loved and served their heavenly Master, and their hearts were renewed by his grace. Is it nothing, think you, to be able to walk

with Luther and Calvin, to talk with Wickliffe, and to take by the hand Cranmer and Ridley, and old father Latimer, bidding them God speed, and a prosperous journey as they enter their flaming chariots that are waiting to bear them to the skies!

How much have we all been moulded by the pursuits of our earlier years! In the days of my youth I was fond of olden ballads, and tales of chivalry, and these called forth a love of enterprise and adventure, which clings to me still. Spenser was my delight, and to pore over old father Chaucer's antiquated volumes afforded me much gratification.

And did the magic of romantic lays
Seduce the leisure of my earlier days?
Did fancy spread her varied charms around,
And lead me wandering o'er enchanted ground?
Oh yes, and oft these transitory toys
Have flung a sunbeam on my passing joys.
And has the midnight taper wasted been
In pondering legend hoar, and fairy scene?
Have idle fictions o'er my fancy stole
And superstition's tale beguiled my soul?
They have, and spell'd by their mysterious power
Has roll'd away full many a rosy hour.
Farewell, ye tales of terror, that control
In mystic bonds the passions of the soul!
Ye fabled haunts, where fays and genii dwell,
And all ye legendary themes, farewell!
Your fleeting joys I freely now resign
For ever:—let the Book of Truth be mine.

There is an ardent interest awakened in the mind when reading a favourite author, that, at times, amounts to extreme impatience. I remember noticing something of this in the demeanour of a politician, who was reading the newspaper of the day; it seemed dangerous to approach him; he could not brook interruption.

Some read none but modern authors, while others go back to the ancient Greeks and Romans, and to Josephus, Joseph Ben Gorion, and Geoffrey of Monmouth, with delight. Some read nothing but prose, while others dote on the rugged poetry of Robert of Gloucester, John Gower, and Andrew of Wyntown, or ponder the pages of sir David Lindsay, sir Philip Sidney, and sir Walter Raleigh. I knew one Bible reader, who refused either to read worldly books, or to enter into worldly pleasure. His observation invariably was, "No, no! I have had quite enough of Madam Bubble!"

Few writers have had more complete control over their readers than Foxe. His black letter "Acts and Monuments," partly arising from the interest of the subject treated on, partly from the style of the author, and partly from the arresting, old-fashioned illustrations of the burning of the martyrs, absolutely spells the attention of the reader. I have hung over the book with mysterious awe and pleasure till more than midnight, and, after all, closed it with strong reluctance. When the trumpet of the archangel shall summon all to judgment, how will the black hearts of the martyr-burning bigots tremble! How will their blood-red hands be lifted up in hopeless supplication, when the multiplied murders recorded in this book are laid to their charge!

The Reformers are favourite authors with Christian people, and the works of Wickliffe, Knox, Bradford, and Hooper, with those of Latimer, Ridley, and Cranmer, who suffered in the flame at Oxford, are held in much estimation. If you really love the orthodox doctrines of the gospel, set forth in clearness and simplicity, you cannot choose but highly value these works, and highly honour their authors.

Francis Quarles has been the delight of many; his "Shepherd's Oracles," and his "Divine Fancies," have their admirers; but his "Book of Emblems" has been much more popular. It has given pleasure to my boyhood, my youth, and my years. Never, surely, were stranger pictures introduced into any volume since the art of engraving on wood was discovered than those in the "Emblems;" which he adopted from a mystical work, written by a Romanist named Hugo: they form a necessary part of the work. I do not ask you whether you have read Quarles, but take it for granted that you must have read, and have heartily enjoyed him.

Beveridge is deservedly a favourite, and Richard Baxter, who declined a bishopric, still more so; the "Private Thoughts upon Religion" of the one, and the "Call to the Unconverted" and "Saint's Everlasting Rest," of the other, have been a means, under a heavenly influence, of showing to many the rags of their own fancied merit, and directing them to the robes of the all-sufficient righteousness of Christ. Neither Beveridge, nor Baxter, however, has had half so many readers or admirers as John Bunyan. His "Holy War" is full of interest; but his "Pilgrim's Progress" is irresistible. Readers are becoming somewhat more reconciled than they were to the new and beautiful pictures which decorate the latter editions of this work, but at first it was a sad trouble to many. Old Humphrey was one of those who would

not hear of the change. He had read the work, man and boy, with the old-fashioned pictures in it, and they, with all their uncouthness, had become dear to him. Well! well! he has lived long enough to give up many opinions that he once held, and to hold many humbly that he is not at all likely to change.

It would, perhaps, be difficult to find a young, or an old reader, who knows nothing of "Pilgrim's Progress." Christian, and Christiana, Hopeful, Mr. Great-heart, Faithful, Prudence, and Mercy, are names well known, and the city of destruction, the slough of despond, the wicket-gate, the interpreter's house, doubting castle, and vanity fair, together with the valley of the shadow of death, and the gate of the celestial city, are familiar to most people. In this country the influence of "Pilgrim's Progress," is, perhaps, greater than that of any other book, with the exception of the Bible.

Dr. Johnson playfully pushed away a little girl, who had not read the "Pilgrim's Progress," saying, "Then I'll not give a farthing for you." This was not intended in unkindness, but would excite the child's attention to the book.

Flavel is another favourite: his book on "Providence," and his "Husbandry Spiritualized," are influential works. Then there is Hopkins, who wrote an Exposition on the Commandments and Lord's Prayer; and Hall, often called the British Seneca. The great variety of talent that the Father of mercies has bestowed on man is wonderful; would that it were always devoted to the glory of its Almighty Giver.

Most likely you are as intimate with James Meikle as I am; but if not, the sooner you get possession of his "Solitude Sweetened" the better. Read it; dwell upon, enjoy it, and get good from it; for if you can read it carefully without getting good from it, yours must be rather a peculiar case. Leighton, who wrote on Peter; and Horne, the author of the "Commentary on the Psalms," were no common men, nor were they possessed of common minds. Boston was an admirable writer; and where could you put your hands on sweeter books than those of Brooks' "Precious Remedies," and his "Mute Christian under the smarting Rod?" Talk of a book being worth its weight in gold! What is gold, heaped up high, in point of real value, compared with works like these?

Thus have I glanced at a few of the many Christian authors who have been favourites with the Christian public; but were all of them to be enumerated, the list would indeed be a long one. I have said nothing of living authors, though many of them live in my warmest affections. Whoever your favourite authors may be, you will find some advantage in observing this rule in reading them,—Let your object be to get good from them, rather than to detect evil in them. It is well that there are Christian readers, with keen eyes, sharp intellects, and burning zeal for orthodoxy, otherwise religious books would be much more lax and faulty than they are: but it belongs not to the general reader to enter into a crusade against fine points, doubtful opinions, and disputed positions. Better, as I say, to try to get good from your author, than to detect evil in him.

The mistakes that Christian-hearted men make are, no doubt, many, even when they possess the very best of intentions. Some good men seem to me to make it a point in their books to say as little about faith, and as much about works, as possible, when all the while you read them you have no doubt at all that their works have sprung from a lively faith in the Redeemer. Other good men, on the contrary, speak of nothing else but faith, when it is equally clear that such faith as theirs must have abounded in good works. The truth is, that good men, like worldly-minded men, have their hobbies, and they will ride them. When you fall in with a good man of this kind, booted and spurred, and ready mounted, let him have his ride. Never you mind either his boots, his spurs, or the nag in which he so much delighteth; keep your eye and your heart on his better qualities—his humility, his faith, his patience, his love for his brother sinners, and his zeal for the Redeemer's glory.

The other day I was commenting, to my shame be it spoken, a little more garrulously than I ought to have done on the peculiarities and infirmities of a good man, when a Christian friend at my elbow, whose eyes were as steadily fixed on his good qualities as mine were on his bad ones, said to me, placing his hand soothingly on my arm, "Never mind, Mr. Humphrey, never mind; Samson had his weakness, and Solomon had his folly, but Samson was a strong man, and Solomon was a wise man, for all that." I felt, indeed, reproved; for it occurred to me, if I could say so much on the failings of so

good a man, what might not he say on the failings of Old Humphrey?

I have been looking over the works of two or three of the favourite authors of my boyish days, and find them so poor and meagre, in comparison with the estimate I formed of them in my youth, that I marvel how I could ever have valued them so highly. The change, however, must be in myself; that which gives pleasure to boyhood, is often little calculated to afford satisfaction to the man. While, then, we enjoy our favourite authors, it will be well if we grow more sober as we sink into years, gradually diminishing our lighter volumes, and clinging closer to those which are more spiritually minded; and, above all, to that blessed book which has brought light and immortality to light, and from whence the excellences of all other religious books are derived.

RUSSIAN CAVIAR.

Ikri, or caviar, is an article of much importance in Russia. Of this singular dainty great quantities are consumed all over the empire. It is fortunate for the Russians that, with their great predilection for every thing of the fish kind, their seas are stored with an unexampled profusion of fish. The sea of Azoff is, perhaps, the most abundant in fish of all the seas or lakes of the known world. The Caspian and Volga, as formerly stated, are also munificently stocked; while the mouth of the Don literally swarms with the small sirga, of which many were in the market here, hard and dry as a piece of fir-bark. This is the fish of the poor; just as costly fishes are those of the rich: to the latter, also, must exclusively belong the ikri, now spoken of. It is of consequence, also, as an export; for though there is an article nearly similar, well known on the shores of the Mediterranean under the name of "botargo," and made much in the same way, from the roes of a species of mullet, yet the Russian article is often sent to Italy. Germany and France take considerable quantities, and England a little, but so little, that, for the information of some of our readers, it may be necessary to state, that caviar is a shining brown substance, in small grains, exactly like those of bramble berries nearly ripe. In order to make it, first catch your sturgeons; it is a long way to go, but in the month of March they are to be found in millions, on their spawning beds, in the mouth of the Danube, the Dnieper, the Don, or the Volga, where both nets and hooks are employed against them. Then open your sturgeon, and, if a good one, you will find in her probably three millions of eggs. Having removed all the membranes of the roe, wash the grains with vinegar, or with what, as travellers can tell, to their cost, is not unlike vinegar, the cheap white wines of the country. Next spread them to dry in the open air; after which, you must rub in salt enough to burn a Russian mouth, then put them in a bag, and press the juice out. Finally, pack them into wide-mouthed casks, bring them to the fair here at Kharkoff, and you will make a fortune by them; for the profits are said to be very great. After all, it is not worth the money; it is a bitter, cucumber-tasted stuff. It is eaten raw with oil and lemon juice, and tastes worse than the Hamburgh herrings, or Swedish salmon. It is one of the most valuable articles of Russian trade, however; the sales, external and internal, being probably rather above than below the annual value of two millions sterling. An inferior kind is made from the roes of other large fish.—*Bremner.*

ON THE PLUMAGE OF BIRDS.

"The commendation which the general aspect of the feathered world seldom fails of exciting will be increased by further examination. It is one of those cases in which the philosopher has more to admire than the common observer. Every *feather* is a mechanical wonder."—*Paley.*

The curious peculiarities to which Paley here refers, are among those incidents which ordinarily excite little or no attention, from the very circumstance of their occurring in an instrument with which we are perfectly familiar. To unite opposite qualities is, in human workmanship, a most difficult thing, and usually unattainable; baffling the utmost efforts of ingenuity and contrivance. In the hollow horny cylinder of a quill, terminating in a tough but light and porous substance, to which are attached delicate filaments, or laminæ, we have at once the strength and the levity, most admirably adapted to sustain the "tenants of the air" in opposition to the many mechanical difficulties which interfere with their lofty, arduous, and often prolonged flights. But a magnifying power reveals some farther adaptations of no small interest. The laminæ, which compose the beard or vane of a

feather are not flat but semi-tubular, and have on the outward edge a series of bristles set in pairs opposite to one another, which clasp with the bristles of the approximate laminæ. This causes that adhesiveness observable between the laminæ. By thus catching and clasping among themselves, a closeness and compactness of texture is given to the whole feather. If we draw our finger from the top of it towards the bottom, we separate the junction of these contiguous filaments; but if we draw our finger up again, all is restored to their original condition. It is likewise worthy of notice, that the bristles are not of the same form on each side of an individual laminæ. The lower tier form a simple and slight curve, while the upper terminate with three or four little hooks, which serve to catch the simple corresponding bristle of the next lamina. By this admirable structure the feather is perfectly adapted to the use for which it was designed. The flat under surface, opposed to the air, becomes altogether impervious to it, and thus supports the sailing body. It is by the adjustment of these interlacing fibres that birds plume themselves for flight. By drawing the partially separated laminæ through their bill, they are soon restored to the necessary contiguity, and still further secured by an oily secretion, with which the bill is charged. Birds of passage are observed to do this carefully, previous to starting on their long periodical flights. And this general arrangement we find to be varied in detail, according to the wants of each particular species. Thus, in the small and light species, the laminæ and bristles are proportionably larger, compared with the feathers, than they are in larger and heavier birds. In the ostrich, such an apparatus is altogether wanting, and the filaments hang loose and separate from one another, because it is designed for running, and not for flight. By the microscope we also discover what it is that communicates to feathers that peculiar lightness by which they are characterised. The prevalence of a cellular texture throughout the whole corporeal organization of birds is very observable. Besides their comparatively immense lungs, and aerial sacs attached to them, all parts of the body admit more or less air into their interstices, so that their whole organization is penetrated by it, as a sponge imbibes water. It is in consequence of this, that the blood is more completely oxygenated and the temperature higher, in birds than in any other class of animals. But this texture prevails likewise especially throughout their plumage, even to the minutest parts of it. In the smallest bristles, a series of cells may be observed throughout their entire length, if a sufficiently strong magnifying power be used. By this means the whole substance of the feather is rendered as light as possible — a quality, we need scarcely say, of the very first importance to the end for which it is designed.

By feathers of such a conformation, and united to the body by a curious apparatus of muscle and bone, adapted to supply all that is wanting in strength and firmness, the bird is in possession of a mechanism, contrived with such consummate skill, and resting upon such powerful resources, that it can shoot with the greatest agility over land or sea, mountain or plain—soar high into the region of storm and tempest, or take immensely distant excursions without weariness. According to Buffon, a bird can traverse more than a space of 4,500 feet in a minute, and can proceed twenty leagues in an hour. "Swallows and other birds of passage may thus proceed from our climate to the line in less than seven or eight days. M. Adanson has seen and caught, on the coast of Senegal, swallows which arrived there the 9th of October, that is nine or ten days after their departure from Europe. The story of the falcon of Henry II. is well known, which, pursuing with eagerness a smaller bustard at Fontainbleau, was taken the following day at Malta, and recognised by the ring which she bore. A falcon from the Canary islands, sent to the duke of Lerma, returned from Andalusia to the isle of Teneriffe in sixteen hours, which is a passage of 250 leagues. Sir Hans Sloane assures us, that at Barbadoes the sea-gulls proceed in flocks to a distance of more than 200 miles, and return again the same day.

The process of the flight of birds is, after all, one which we can with difficulty analyse so as to bring it within the scope of our limited notions of mechanics, although, no doubt, both the simple and compound motions, could we fully comprehend them, are in strict accordance with mechanical principles. It is evident, from the structure of the feathers and the manner in which they are laid upon the bird, that everything is contrived to facilitate their ascent upwards and forwards, whilst the opposite direction of the feathers offers a corresponding increase of

resistance. The wings are always more or less hollow on the under sides, and they take hold on the air by millions of fibres; so that a bird with its flying feathers on the stretch would fall much more slowly than one would suppose, from the difference between its specific gravity and that of the air. And the resistance which all the feathers on the body offer to motion backwards is yet greater and increases with the force which tends to move the animal in that direction; the points of the feathers rising in all directions the instant a current against the body is produced. The flapping of the wings in flight is no mere alternate motion upward and downward. If so, the strokes would neutralize each other. If that on the under side of the wing carried the bird up, the stroke on the upper side when he raised the wing again would bring him down. The surface of the wing as measured on the same plane is contracted, whilst it is drawn up, so that it strikes the air with its expanded flat side, but rises from the stroke in an oblique direction. To accomplish this alternate adjustment of shape and dimensions, the form, convexity, and disposition of the larger feathers of the wing, the action of the muscles, and the joints of the bones on which they are placed, are all beautifully adapted.

The feathers we have already noticed, are those destined for flight only; but there are others of a different character, and constructed for a very different purpose. They are set in a quincunx form, thus,

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. . —over the whole body, and are designed for clothing. First of all, the skin is immediately covered with extremely soft and delicate fibres of differing sizes, called down. In these we have no parallel laminæ closely adhering again if temporarily separated. The shaft of the down is furnished with rays which absolutely will not unite. They do not even lie together, but are scattered in all directions, and furnished with knots. They are at the same time applied closely to the skin, thus forming a general covering calculated to retain and equalise the heat wherever they are situated. Over these is another tier of feathers of a twofold structure: the upper side somewhat similar in laminous formation to the flying feather; the under side furnished with down, which unites with that immediately covering the skin, and confines it in its place. Thus we have, as it were, a regularly spread under garment, braced and wrapped round the body. Lastly, over these compound feathers, lie the coverts, placed in an imbricated manner, each feather taking a curve adapted to the part of the body it protects, and thus is constituted an admirably devised upper garment—perfectly waterproof in some birds, and not very easily wetted in any—protecting the animal from the otherwise injurious influence to which it would be exposed in rapidly passing through such various temperatures. The adaptation of the downy part of their clothing to the several climates and elements in which birds move, as well as to their habits, is not a little remarkable: many of the swimming birds can remain for days in water very little above freezing, and yet suffer no inconvenience from the action either of the cold or of the water. In the smaller birds which winter in this climate, the down is universally black—the warmest colour—let that of the external feathers be what it may.

The provision made for the renewal of feathers by the process ordinarily termed moulting is well worthy of notice. The extremity of the tube of a feather is penetrated by a blood-vessel, somewhat as a tooth is: the dry and slender pellicle of the interior of the tube is at first a gross fleshy canal, receiving vessels filled with lymph, and very multifariously ramified in young birds. These lymphatico-sanguineous fluids serve for the nutriment of the feathers. Its barbs are at first nothing but a sort of pap, and are rolled cornetwise under long membranous tubes. This sort of case for the growing feathers, which is analogous to the laminæ of the bud which envelopes the growing leaf of the tree, soon drops off in plates. The feather, like the leaf, is more rapidly developed than the other parts, nutriment being carried to it in abundance. When the feather has reached its full complement of size and nutriment, it ends, like every other living substance, by drying up. Its saturated canals can admit no further aliment, and it becomes a dead part. It must, therefore, fall; at the same time the nourishment supplied by the body of the animal is conveyed to the germs of feathers yet in embryo under the epidermis, and thus a new plumage succeeds to the old.

Such is a very brief outline of a structure and configuration, which, like all others—even the lower works of the infinite Creator, will well repay a minute

investigation — exhibiting boundless resources of wisdom, power, and beneficence —adapted beyond our utmost conception to the end for which it was designed, and at the same time invested, more or less, with such glowing tints of ornamental beauty, that to the "birds of the air" no less than to the "lilies of the field," is the language of our Saviour applicable:—"Even Solomon in all his glory was not arrayed like one of these." "Let us suppose," as Paley says in his Natural Theology, in his usual impressive style, "what is possible only in supposition—a person who had never seen a bird, to be presented with a plucked pheasant, and bid to set his wits to work how to contrive for it a covering which shall unite the qualities of warmth, levity, and least resistance to the air, and the highest degree of each; giving it also as much of beauty and ornament as he could afford. He is the person to behold the work of the Deity, in this part of his creation, with the sentiments which are due to it." D.

THE PALACE OF DIOCLETIAN.

We were anxious, says Dr. Walsh, to see the traces of Diocletian's palace, from whence issued those terrible decrees which were to extirpate Christianity, and we were shown what tradition pointed out as the site. Diocletian was persuaded by his ferocious colleague Galerius to summon a council of the most distinguished civil and military officers, and submit to them the question whether Christians should be suffered to live. The council met, and the Christians waited in fear and anxious expectation for the terrible result, which was to put to death every man who professed the religion of the gospel. The council agreed that Christianity ought to be extirpated; and Diocletian sent forth those tremendous decrees which have stigmatized his memory with having sanctioned the most cruel and atrocious acts in the records of mankind. Orders were first given to burn the books of the Christians, shut up their churches, punish all who observed the Lord's day, and put to death all who frequented secret assemblies. The time fixed was the feast of the Terminalia, which historians remark was to put a period to the religion of Christ, and at the dawn of the morning the officers of the prætorian guard commenced the persecution by entering the principal Christian church of the town, first burning the Scriptures, and then regularly sacking and destroying the edifice. This commencement was the signal, and the massacre followed which deluged the whole empire with blood.

INFLUENCE OF FAITH.

Faith begets superlative love to Christ. And Christ, as considered in the glory and comeliness of his person, the graces and perfections of his nature, and the great offices to which he was anointed, namely, of a King, above all kings, in order, power, and authority—of a Priest, above all priests, in nature, compassion, sacrifice, and merit—of a Prophet, above all prophets, in primacy, infallibility, and efficacy, is beyond compare. There is nothing in him but what is lovely; nor anything lovely, but what is eminently in him. He is fairer than the children of men; yea, than all the angels and saints in the highest heavens. He is more resplendent in beauty than the sun or morning-star; for he is "the brightness of his Father's glory"—his first and best beloved; the joy and delight of the saints in heaven, and on earth; the wonder of angels, and the centre of excellences. They that do not know Christ, cannot love him—they that believe not in him, do not know him ("the god of this world has blinded the eyes of them that believe not")—to such he is a disallowed stone, not worth the owning. This Beloved is to them no more than any other beloved, for he is without form or comeliness, or anything to attract their love; but to those that believe, he is the Head of the corner, the Chiefest of ten thousand, and altogether lovely—so in himself, and so to them, as loved by them above their souls and happiness. They see not only a need of him, but an excellency in him —excellency, and nothing but excellency —a superlative excellency, eclipsing the glory of all created excellency, more than the sun does the light of the stars—enough to beget wonder and astonishment, as one that is as far above their praise as he is of their love. From this apprehension of his glory and dignity arises their sincere obedience to him, the effect of a constraining Divine power; and their incessant desires after him, the sparks of that holy flame which are ever ascending to him. Knowledge precedes faith — faith produces love—love evidences faith; it shows it to be true—it is not the cause of faith, but the sign of it, as breath is of life, and a full tide of a full moon.—*Fuller.*

TRUTHFULNESS.

There are few sins with which men will less patiently allow themselves to be accused than that of habitual falsehood. Meanness and cowardliness are so intimately associated in the mind with the practice of this sin, it strikes so deadly a blow at the interests and even existence of society, that there are few indeed who will not repel the slightest imputation against their veracity with scorn and indignation.

Jealous, however, as most are, of their reputation in this particular, they are too apt to forget that the spoken falsehood is only one form of untruthfulness; and that it is possible for one, who seldom positively utters a lie, to live, nevertheless, a life of habitual deception. Many have very confined and conventional notions of the nature and requirements of truth, and while they may be nearly guiltless of violating it as to their words, they are lamentably deficient in truthfulness in their actions and mode of life. Actions may deceive as well as words; there may be the lie of the life as well as the lie of the lip; and in a land like our own, where the prevalence of religious truth has happily banished many of the grosser forms of evil, the former more subtle form of falsehood is far more likely to prevail than the latter.

A very mischievous untruthfulness is generally manifested by those who indulge in the evil habit of slandering others. Indeed, exaggeration and misrepresentation invariably characterize the conversation of those who maliciously or thoughtlessly carry to and fro unguarded expressions; for without such additions and adornments the fire they seek to kindle could not be sustained. Even if positive untruths are not uttered in word, yet how much less innocent are those misrepresentations and exaggerations which form the peddling wares of such despicable traffickers! A peculiar tone, an ill construction, an undue emphasis, may extract poison from that which before was sweet as honey, or unoffending as charity. Such persons, who scatter the firebrands of strife about them, may escape the stigma of the liar among men, but they will certainly have to account to God for their untruthfulness.

How frequently is the want of truthfulness manifest in the dress, style of living, and expenditure of persons and families in many respects estimable and exemplary! How often is an expensive dress, quite unsuited to the condition in life, obtained by some at the sacrifice of substantial comforts, and with no immediate prospect of paying for it, for the purpose of hiding from others what they are, or passing for what they are not! How often does the servant forget the plain attire becoming her situation, and ape the manners and decorate herself with the adornments of her mistress, in order to deceive those who are ignorant of her real position in life! How often does the apprentice, in his endeavour to dress like his master, contract debts which he cannot discharge, resort in desperation to the gaming table to pay them, and, involved still deeper, adopt dishonest means to extricate himself from difficulties into which deceitful vanity has led him! How often does the professional man indulge in an ostentation and extravagance, the support of which is rather contingent upon future prosperity than justified by present profits, but which he dare not curtail lest his neighbours should attribute his retrenchments to deficiency of talent and success! How many, who might have raised themselves to circumstances of comfort and prosperity, have by such extravagance brought upon themselves wretchedness and ruin, and have at length manifested to their neighbours that destitution the reality of which it was the absorbing study of their life to conceal and deny!

Truthfulness is frequently violated in conversing about family and connexions, especially among strangers. How often, on such occasions, will men exaggerate and misrepresent! How egregiously little distinctions are magnified; how carefully poor relations are excluded from view, if not disowned! How often on such occasions will many persons boast of the acquaintance and intimacy of some distinguished person whom, in reality, they have perhaps scarcely ever seen! With what ingenuity will they keep out of sight all that might tend to lower them in the sight of others, and drag out into prominence any little incident, magnified and distorted, that may add to their importance! On such occasions truthfulness is too often unheeded, or sacrificed at the shrine of vanity and ostentation.

Seldom, perhaps, are the inflexible claims of truthfulness less regarded than by young persons of either sex, in the formation of associations of the most solemn and intimate nature; and in few instances is its violation attended by such unhappy

results. How often does the veil of dissimulation hide from each other the unsuitableness of their tastes and circumstances, and soon dropping it after marriage, each is disappointed in the other; thus indifference, if not worse, succeeds, and the whole future life is passed in bitter regret! How often, during the formation of such connexions, are a taste and refinement assumed, in order to please and captivate, a congeniality of sentiment expressed, which is really hollow and untruthful! How frequently does the husband find after marriage that she whose opinions and tastes he fondly thought vibrated in unison with his own, is insensible and indifferent to his favourite pursuits! How often is the wife disappointed by the representations of the husband, and taught by bitter experience that the competence and elegance which he once promised were founded on falsehood! How often is the husband roused by the stern voice of reality from his cherished dreams of legacies and estates, and compelled to harbour the bitter feeling that she in whom he had implicitly confided has deceived him by her misrepresentations! Still more serious and unhappy is untruthfulness respecting religious subjects. Many a wife has discovered too late that he who once, as her lover, went with her to the house of God, and assumed an interest in religion, now, as her husband, cares little for the sanctities of the sabbath or religious observances. Many a pious female has not only, on such occasions, been sorely disappointed and her life embittered, but her religious character has become depreciated, and she has been rendered, by the untruthfulness of her husband, worldly, unhappy, and useless.

In all our intercourse with each other let us cultivate firm and thorough truthfulness. Let us say what we mean, and be what we seem. In all our conversation and habits of life let us display a candour and transparency, which will give others full confidence in us. Such a course will often be opposed to our immediate interest, but it will in the end be found the truest gain: we shall thereby secure the peace of our own conscience, and the confidence of those who have intercourse with us. Let us cultivate conscientiousness, and never sacrifice truth to expediency, or allow self-interest to blind us to duty. The act will soon grow into a habit, and cloud the perceptions of the mind as to the nature of truth. Even God's truth, if our hearts are untruthful, will be difficult and incomprehensible to us: all will be confused, truth will become as error to us, and error as truth. Let us be truthful at all hazards, and leave the issue with God; if we see to duty, he will see to consequences. Expediency may tolerate deception, but the God of truth demands from us the most entire truthfulness of both words and action; and in this particular, as in every other, we shall find the path of duty the path of safety, and profit, and honour. S. W. P.

SIR JAMES THORNHILL.

At a time when our public edifices are visited by multitudes, an account of a British artist, whose productions may often be observed, will not be without interest. It is abridged from a work "On the Origin, Progress, and Present State of the Fine Arts," by Mr. Taylor.

Sir James Thornhill, eminent in his day in the decorative style of art, and employed in the interiors of palaces and great mansions, was the son of Walter Thornhill, Esq., who was the head of a very ancient family in Dorsetshire.

As he was a native of England, he had to contend against the patronized foreigners, Sebastian and Marco Ricci, Laquerre and La Fosse, besides a swarm of their followers; and also what was still more difficult to combat with success—we mean the unjust and unnatural prejudice which then reigned paramount in England, chiefly among the higher, and, of course, more influential classes of society, namely, that the British people were mentally disqualified by nature and their climate from producing works of even ordinary merit in the arts, and wholly incapable, from intellectual inferiority, to succeed in representing any of the grander and loftier movements of the historic or poetic muse. Here was a barrier for English genius to climb over. Now, to a great proportion of our readers, it must appear most strange and unaccountable, that such a monstrous absurdity could have existed to so late a period as a century ago; that such was the fact, however, we shall clearly demonstrate, and also that it had not lost much of its force half a century later; prejudice was kept alive by a certain class of foreign picture dealers, and traffickers in cargoes of pseudo "old masters," who enriched themselves by the credulity of the wealthy, and the discou-

ragement, and often ruin, of our rising artists, was the consequence.

The life of Thornhill is redolent of proofs as to the vigorous existence of this unfounded prejudice even so late as the reign of George II. We regret that our limits will not allow us to go more into a detail of these transactions, but one or two instances we must give, by way of illustration; and we should state, that it is by no means intended to place Thornhill in the first, or even in the second order of great historical painters; the class of art he adopted never was in England practised by any man of high genius, except Rubens. Now, had the competition been between Rubens and Thornhill, what person of judgment would have preferred the latter? But to attempt setting him aside for the Riccis and others, was ridiculous, as well as unjust.

When it was determined to decorate the apartments of the princesses at Hampton-court, the foreigner's party planned that Sebastian Ricci should have the work, and the duke of Shrewsbury, then lord chamberlain, consented to the plan; but the earl of Halifax, who was first lord of the treasury, did not think it just that a foreigner should be employed in preference to his own countrymen, who had, at least, equal professional claims. The earl told his grace, when spoken to by him on the subject, that if Ricci painted the apartments, he would not pay him for them. They were, of course, executed by Thornhill.

This incident is every way worthy of being recorded. It is another strong proof that such gross prejudice did exist, and it also shows that its folly and injustice were beginning to be understood in the proper quarter; besides, this appears to have been the first manly and patriotic effort that had been made to disturb and drive away the foul incubus which had always pressed upon the vitality of British art. Compared with the lavish expenditure bestowed on the works of the foreign decorators, the payments to Thornhill were very low; for whilst the former appear to have demanded whatever they thought proper for their works,* the latter was beaten down as low as possible in his estimates, and sometimes was compelled to bring his employers before a court and jury, to settle their accounts.

* La Fosse was paid 2,500*l.* for his part of the work at Montague-house, whilst Thornhill could only get forty shillings per square yard for his work at St. Paul's.

Thornhill's other principal works that have escaped the action of fire, and the capriciousness of taste, are the compositions in the interior circle of the cupola at St. Paul's. These consist of eight very large compartments, the subjects of which are taken from the life and history of that apostle; they are merely in light and shade, heightened with gold.

In this situation, they are, of course, exposed to the injurious action of the atmospheric changes, and for some time have exhibited evident symptoms of decay. Fortunately, the eight original designs, which are highly finished, were purchased of his family, at the recommendation of Dr. Newton, the dean, in 1779, and are in the chapter-house.

At Moor-park, Herts, he painted the saloon and hall. In the ceiling of the former, the subject is a careful copy of Guido's celebrated "Aurora." *

The great hall at Blenheim is another of his works; and for this he was paid by Vanburgh, only twenty-five shillings per square yard; and the South-sea Company, for whom he had painted the hall and staircase at South-sea-house, when applied to for payment, according to contract, refused to allow a greater price than what he had received per yard for the paintings at Blenheim.

His great work at Greenwich Hospital, which is considered his best effort, was not paid for in a satisfactory manner. This series was in operation for nineteen years, (1708 to 1727) occasioned by the constant disputes about the payment. At length he was awarded 6,685*l.*; at the rate of three pounds the square yard for the ceilings, and one pound for the walls.†

He also painted at Easten-neston, Northamptonshire, a staircase; the altarpiece at All Soul's, and the ceilings at Queen's College, Oxford; and other works of his own, no longer in existence.

The earl of Halifax, who was a generous encourager of the arts and literature, allowed Thornhill to copy the cartoons at Hampton-court. The operation cost him three years—a tolerably good proof, we should think, that his love for the art was sincere; for he neither did nor could expect any one would take them

* He was compelled to bring his patron into court, as the latter wished to beat down his price after the work was finished; but after a long trial, Mr. Styles was compelled to pay the money (3,500*l.*) and 500*l.* more for other decorations, not charged before, and for Thornhill's acting as his surveyor to the building.

† An obscure painter, named Arthur Davis, was paid for *restoring* these paintings in 1780, 1,000*l.*

off his hands. He made two sets, one the full size, the others one-fourth the scale. He was very careful in examining every part of them. He made separate copies of the heads, hands, and feet, and intended to publish an accurate account of the whole series, for the use of students; but this work has never appeared, because it was not encouraged.

Another proof of Thornhill's real love of art, and his sound judgment respecting the best modes of cultivating the minds, and diffusing right principles amongst the young artists of England, was his proposal to lord Halifax, to obtain the foundation of a royal academy, at the upper end of the Mews, with suitable apartments for the professor. He made an estimate of the expense, which was only 3,139*l.*, but even lord Halifax's influence could not obtain that pittance from the economists of the day.

Thornhill, however, did open an academy for drawing at his own house, in Covent-garden, which continued during his lifetime.

This patriotic Englishman and able artist was, by the same base intrigues, and, at the same time with sir C. Wren, dismissed from his honourable employment. This indignity is believed to have preyed upon his mind, and he soon relinquished all public employment; and in his retirement amused himself with painting small historical pictures; of these the "Finding of the Law," etc., is still preserved in the hall of All Souls' College, Oxon.

In the spring of 1734, his health became very much impaired. He retired to his seat, Thornhill, near Weymouth, but he expired in his chair four days after, at the age of fifty-seven, leaving a son, who was sergeant-painter, and one daughter, married to Hogarth.

THE PILLORY, THE STOCKS, AND THE CAGE.

As the legitimate object of all punishment in a good state of society, is the diminution of crime, so the changes that take place in punishments are deserving our attention, as indicating the different views entertained at different periods of time on this important subject. One point is now tolerably well established in jurisprudence, namely, that in the prevention of crime the severity of punishment is not so influential as its certainty.

A short time ago, there appeared in the public journals, a singular instance of the policy of withholding punishment in particular cases. The account stated that in a certain riotous neighbourhood, a turbulent rioter was found guilty of the offence charged to him, but judgment was arrested, and the rioter set at liberty on his own bail, with the understanding that, if he or any other persons in the place commenced a riot, his sentence would then be forthwith carried into execution; a period of eight years had elapsed, and no riot had taken place. If this be an authentic statement, it would be well if the experiment could be tried on a broader scale.

We now hear very little of the punishments of the pillory, the stocks, and the cage, though within the memory of the present generation, the two former were very common. The pillory is familiarly described as "a frame erected on a pillar, and made with holes and moveable boards, through which the heads and hands of criminals are put." The stocks are well known to be a wooden prison for the legs; and the cage was a prison formed of bars, through which the culprit could be seen and annoyed. Of these three punishments the pillory was the most severe.

Perhaps one reason for the disuse of these punishments, may be a conviction of the injustice of leaving an offender exposed to the ill-will, revenge, or fury of the populace. If, for instance, the law sentenced a culprit to be pilloried, it could only define the length of time he was to be exposed, but as, on such occasions, the populace frequently pelted the criminal, so missiles might be flung at him sufficient to endanger his life, and thus a punishment might be inflicted greater than that contemplated by the law. In many instances, the punishment of the pillory has been indeed extremely severe.

The punishment of the stocks was comparatively light, provided the culprit was not ill-used by the bystanders. The disgrace was greater than the bodily suffering. Nevertheless, we have authority for the opinion that the punishment, when prolonged, was much more severe than is commonly supposed. "It is pleasantly related of Charles Pratt, earl of Camden, that while chief justice, being on a visit to lord Dacre, at Avely, in Essex, he walked out with a gentleman, a very absent man, to a hill, at no great distance from the house, upon the top of which stood

the stocks of the village. The chief justice sat down upon them, and after a while, having a mind to know what the punishment was, he asked his companion to open them and put him in. This being done, his friend took a book from his pocket, sauntered on, and so completely forgot the judge, and his situation, that he returned to lord Dacre's. In the meantime, the chief justice being tired of the stocks, tried in vain to release himself. Seeing a countryman pass by, he endeavoured to move him to let him out, but obtained nothing by his motion. "No! no! old gentleman," said the countryman, "You were not set there for nothing;" and left him, until he was released by a servant of the house, despatched in quest of him. Some time after this, the chief justice presided at a trial, in which a charge was brought against a magistrate for false imprisonment, and for setting in the stocks. The counsel for the magistrate in his reply made light of the whole charge, and more especially of the setting in the stocks, which he said every body knew was no punishment at all. The chief justice rose, and leaning over the bench, said, in a half whisper, "Brother, have you ever been in the stocks?" "Really, my lord, never." "Then I have," said the judge; "and I assure you, brother, it is no such trifle as you represent."

As in the case of the stocks, so was it in that of the cage; the personal inconvenience was not so great as the disgrace. The account given in Pilgrim's Progress of Christian and Faithful, when they were put in the cage, is a complete picture, and the reader cannot but fancy that he sees them in their imprisonment. "Therefore they took them, and beat them, and besmeared them with dirt, and then put them into the cage, that they might be made a spectacle to all the men of the fair. There, therefore, they lay for some time, and were made the objects of any man's sport, or malice, or revenge, the great one of the fair laughing still at all that befell them." The word of God supplies injunctions and encouragements to his people, when called on to bear with violence, and unjust punishments, even to the death. "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell," Matt. x. 28. And John Bunyan has an admirable couplet on Faithful, after he has quitted the cage and suffered death.

"Sing, Faithful, sing, and let thy name survive,
For though they killed thee, thou art yet alive."

It is clear, from the following extract, that three hundred years ago, there was a pair of stocks and a cage also on London Bridge.

"Upon the death of pope Julius III., in 1555, Stephen Gardiner, bishop of Winchester, and lord chancellor, wrote to Bonner, bishop of London, to command him, in queen Mary's name, to order those prayers to be used throughout his diocese, which the Roman church has appointed during a vacancy in the papal see. 'Vpon this commandment,' says John Foxe, in his immortal 'Acts and Monuments of Martyrs,' London, 1610, vol. 3. p. 1417, column 2. 'On Wednesday, in Easter weeke,' which, in 1555, was the 17th of April, 'there were hearses set vp, and diriges sung for the said Julius, in divers places. At which time it chanced a woman to come into Saint Magnus church, at the Bridge-foot in London, and there seeing an hearse, and other preparation, asked what it meant: and other that stood by, said that it was for the pope, and that she must pray for him. 'Nay,' quoth she, 'that I will not, for he needeth not my prayer: and seeing he could forgive vs all our sins, I am sure he is cleane himselfe; therefore, I neede not to pray for him!' She was heard speake these words of certaine that stood by: which by and by carried her vnto the cage at London bridge, and bade her coole herselfe there.' In some of the editions of Foxe, there is an engraving representing this circumstance, which shows that the stocks and cage stood by one of the archways on the bridge, and in one of the vacant spaces which looked on to the water."

G.

METEOROLOGY OF THE BIBLE.

No. IV.

FORMS OF CLOUDS.

"Who can number the clouds in wisdom? or who can stay the bottles of heaven, when the dust groweth into hardness, and the clods cleave fast together?"—Job xxxviii. 37, 38.

God here challenges the most intelligent of the sons of men to number the clouds in wisdom, that is to reckon up their sum, and at the same time describe their several forms and sizes. An inventory is not complete unless a name or a concise description is given to each ob-

ject which is set down, and hence an enumeration of the clouds, were that possible, would not be done "in wisdom," or with intelligence, unless a designation was added to every one of those forms which they present to us. He that created the laws by which they are formed, is alone able to count up their number, and to classify their manifold shapes and sizes.

The verse, which immediately precedes the two we have chosen, speaks of the heart and understanding of man, as it stands in our translation: "Who hath put wisdom into the inward parts? or who hath given understanding to the heart?" Some of the Jewish commentators take this view of the passage, whom our translators followed. The Greek version renders it thus:—"Who hath given the skill of weaving, or the knowledge of embroidery to women?" The Vulgate Latin translates it, "Who hath put wisdom into the bowels of man, or who hath given wisdom to the gallinaceous fowl, that is, to chanticleer?" It appears that the people of the East thought very highly of the intelligence of that bird, in that he is able to mark the watches of the night without the help of clock or hour-glass, and accordingly gave it a name implying knowledge and sagacity. The Arabic version renders it very nearly like the Vulgate Latin, "Who hath put wisdom into the secret parts, or given clearness of conception to the domestic fowl?" The Syriac is not very unlike the English version, and consequently takes no notice of the domestic fowl. Now, as the Creator is referring to clouds in the verses that go before, and in the verses that follow this passage, it is natural to suppose, that they are noticed here also. When rendered literally, and with a reference to the context, it stands thus, "Who hath put wisdom into the things which are spread out," that is, into the drapery of the sky, and "hath given understanding to imagery" of the clouds? It is of the form and imagery of the clouds—this drapery of the sky—that we propose to treat in this article. When a cloud invests the traveller as he is climbing the heights of some lofty mountain, it appears to be only a sheet of vapour, without any form or comeliness. The person, however, who beholds the same sheet of vapour from a distance, sees it has a pleasing variety of outline. This remark applies to mists which, in certain kinds of weather, brood over the sea or an extent of low land. While they rest in this position, we cannot discern any traces of conformation. If the day, however, becomes warm, they are lifted perhaps into the air, and then we see a curious assortment of forms. Hence, in order to judge of their shape, we must view them in their natural element, the sky, while we are treading far below them upon the earth.

It is worthy of remark, that clouds exhibit very different appearances according to the position they occupy in reference to us. If they float over our heads at a great elevation, they seem to be composed of fine threads or delicate flakes. In fine weather, when the sun is shedding his golden beams upon the face of nature, and the air is serene and tranquil, the clouds often exhibit this flaky or threadlike appearance, and are thence called curl clouds. When a cloud of an even texture and of considerable breadth is removed so far from us that it seems to rest upon the verge of the horizon, it then resembles a thin layer, or only a streak in the heavens. At sunset, especially in fine weather, we often behold several of these layers placed one above another, and not unfrequently tinted with different colours. In tropical climates these layers at eventide are gilded with the most brilliant hues of the red and the orange, with an intermixture of other colours. These are the clouds which impart such charms to sunset, and give to that season of the day some of that interest which it has with all who delight in the contemplation of natural beauty. Many a time in the course of a voyage to and from the equator, is the passenger summoned by the officer on deck, if harmony reigns on board ship, to witness the beautiful displays made by the glistening clouds, when the sun impresses them with his setting beams.

Another variety in the form of the clouds, is observed in fine weather, when large piles of fleecy vapour rest immovably at an altitude somewhere between the fine flaky clouds which are spread over our heads, and the streaks which are seen near the horizon. They present themselves in detached, and generally in convoluted masses. They are often of the most snowy whiteness, and contribute to adorn the sky, while they may be taken as pledges of severe weather. The pure white they exhibit seems to be owing to their great distance from the observer; which accounts for their steady attitude, since they are in a region far above the

breezes which fan the surface of the earth, and agitate the trees which grow upon it. One is apt to wonder at their stability, while the winds are awake about us; but the marvel ceases as soon as we remember that they are beyond the reach of them. What a pleasing emblem do they afford of the man who, in principles, affections, and in mental exercises, soars towards heaven. Amid the stirs which confound the hearts and perplex the actions of others, he remains without fluctuation, while his conduct reflects the pure light that descends from the glorious world above. To a phenomenon which is obvious to every one who casts an eye of attention towards the sky, we have a cluster of little facts, all of them bound together by a philosophic chain of cause and effect. Being afar off, the cloud acquires an apparent density, and consequently a fitness for reflecting much of the light which falls upon it, whence its fair appearance. Again, because it is far off, it is beyond the reach of the various currents that are dying and reviving again around us; hence it remains in one position for a long time without altering its form. It shows, too, that whatever may be the state of the elements below, all is happy and serene above; and thus holds out a welcome token to us when we are longing for a continuance of fair weather, because the labours of the haymaker or the harvestman have not yet attained their wished-for consummation. Under the equator and its immediate vicinity, these apparently solid and well-defined clouds are often seen near the horizon at sunset. At this time, they present a most lovely as well as a most curious spectacle. For then they imitate the mountainous headlands, towns, ships, forests, and a variety of objects that meet our eye by land and by water. While the vessel remains with scarcely a heave upon the glassy face of the deep, which is not unusually the case, during the calms that prevail in those regions the seamen and passengers find entertainment in endeavouring to liken the illusive pictures upon the panorama of the evening sky to things familiar with them in real life. To none of the higher latitudes do clouds exhibit such compactness as they do under the equator, where they often look as if solid pieces of rock had been rent from their beds, projected into the air, and made to hang there by some miraculous power. The appearance of so much solidity in their form and texture, seems to suggest, that they are lifted to a great elevation above the surface of the sea, since the further a mass of vapour is from us the denser it appears. But what contributes to give these clouds so much interest is the extreme beauty and liveliness of their colouring. As they attend the setting sun they receive the gay livery which he gives to the even layers and streaks of other latitudes. Nothing can exceed the freshness of the green, blue, red, purple, and orange, with which they are tinted. In this country we have many a lovely sunset in tranquil weather, when colours are displayed in a rich profusion; but there is an intenseness of effect in regions near the equator, which is never witnessed elsewhere. There is a curious correspondence between this fact and another, which is in all likelihood familiar to the mind of the reader, and that is the increase in the lustre of birds, which frequent the same latitudes. The brilliancy of the clouds in those parts may be ascribed to the effulgence of a sun that descends nearly perpendicularly, and there is some reason to impute the augmentation of lustre in the plumage of birds, partly, at least, to the same cause. The coincidence, therefore, may not be accidental, but in conformity with some law in the properties of light.

The black and sable hue which clouds assume when they approach the earth, supplies us with another instance of the changes of which they are susceptible. In their proximity to the earth they cease to reflect the light as they did in regions above; hence they lose their whiteness, and as they hinder light from descending upon us, they turn black. These clouds, when the sun is declining, are sometimes beautifully tipped with a deep red, and if they happen to be numerous, the sky presents a magnificent spectacle. But the effect is very different from that produced by the clouds mentioned in the former paragraph. When the lofty white cloud gains the tints of sunset, it displays them with a peculiar life and freshness; but when the low dark cloud reflects the beams of the setting sun, the hues are of a far less lively character. One of the most attractive examples the writer ever saw of the latter kind, he met with near the Cape of Good Hope, where many thousands of deep black clouds were bordered with a deep but brilliant red. It was, indeed, a most magnificent sight; for the western hemisphere was adorned with the richest drapery in an endless variety of forms and doublings.

The words, "Who can stay the bottles of heaven," seem to allude to the clouds when raised high in the atmosphere, so that their form is permanent and well defined. As the repositories of moisture, they are not unfitly called "the bottles of heaven;" and as destined to preserve it for a time the analogy between those white *cumuli*, or heaps of vapour, which are seen in fine weather, and these vessels, is the more striking. What is said about the dust growing into hardness, may be considered as descriptive of these clouds when they appear to be gathered up into a solid form and consistence. The term "dust" was perhaps applied to the vapour, as it is composed of fine grains; and "clods," to the detached pieces of which the clouds are composed. This opinion is countenanced by the fact, that one of the Hebrew words for clouds, signifies also dust or fine grains.

"Also by watering he wearieth the thick cloud; he scattereth his bright cloud," Job xxxvii. 11.

Elihu here speaks of two kinds of clouds. 1. The "thick cloud," which is low in the atmosphere, assumes a black hue, and seems to threaten rain. And this, according to the idea of the speaker, is the cloud which betokens a shower; for he says by watering, or by the shower, he wearieth, or exhausts, the thick cloud. 2. The "bright-cloud," is the one which is placed aloft, and is of a shining whiteness. This is scattered, not by watering, but by the effects of heat. In warm climates this cloud appears early in the morning, vanishes as the day advances, but re-appears again as the sun declines. The division which Elihu adopts is very simple, but equally philosophical; and, we may add, level to all comprehensions. One cloud is dark, and is tending towards the earth to water it with moisture, the other is bright, and often melts into the clear air around it.

The clouds are not the only objects which acquire a brightness by being removed to a distance from the eye. In passing an island upon the coast of Cochin China, called Ceicer de Mer, the land was observed to be of a glistening brightness, as if the rock were of limestone. When, however, a telescope was directed towards the island, to ascertain the nature of this lustre, it disappeared, for the glass had virtually brought the island near to the eye, and in doing this had removed the glitter, which solely depended upon the distance of the object from the spectator. An easy example of this phenomenon may be found in the gilded vane of a country steeple, which, at the distance of a mile or two, has sometimes been mistaken for the evening star at sunset. G. T. L.

MONTANVERT.

After crossing the Arve, and arriving at the foot of the mountain, (Montanvert,) says Mr. Sheppard, I rode near an hour up what is called a path, sometimes composed of craggy stone steps and twisted roots of fir trees, sometimes diversified by running as a terrace about a foot wide on the side of a quick shelving steep. The worthy mule clambered with perfect *sang froid*. I, on the contrary, was more warmed by my very unjust apprehensions as to his strength and judgment, than I should have been by climbing on foot. Sometimes, of two winding staircases, I presumed to differ from him in choice, but he nobly maintained the well-known privilege of his race, resisted the strongest arguments of the bridle, and at last convinced me that a mule not only will, but (at least in Savoy) should have his own way. I was not sorry, however, when the ascent became so pathless that my guide proposed his servant's dismissal; and, after an hour's hard walking, found myself in the pavilion or hospice of the Montanvert. This little building, raised by a French gentleman, for the convenience of travellers, looks down upon the celebrated glacier called the "sea of ice." Indeed, that frozen waste and the rocks which border it, form the whole desolate prospect. From being thus bounded, on one side by the Montanvert, and the other by more colossal and precipitous mountains, it rather resembles a great river. But its surface cannot be better imagined than by conceiving of an agitated sea, instantaneously arrested (in that state which seamen call a heavy swell) by the power of frost. Looking up the valley, as it were, to the head of this great frozen river or creek, the eye ranges over seven leagues length of ice; the breadth is more than a mile; and immediately opposite is a perpendicular and needle-like rock of astonishing height, named the Aiguille du Dru. The clefts which yawn in every direction, are of various sizes, many of them not less than twelve feet in breadth. The ice within them is of a deep, clear blue, and the depth cannot be sounded.

Natives of India.

PHYSICAL EFFECTS OF CLIMATE.

One remarkable effect of climate is, to darken the skin. That this results from the heat of the intense rays of the sun, may be fairly inferred, not only from the fact that we find the inhabitants of the tropics, without exception, of a complexion more or less dark, but also from another, and perhaps a more convincing fact, that the descendants of Europeans, when transported to the equatorial regions, assume the black tint after the lapse of some generations. This is strikingly exemplified in the case of a colony of Jews, discovered in the Indian peninsula. Now, that this is a wise provision, we might safely conclude, from what we know of the provisions and accommodations of nature in other cases. But the philosophical principle can be assigned. It is true that a black colour, as I have elsewhere observed, absorbs the heat more readily than a white; and therefore, if this were the only thing to be attended to, one would expect the complexion of the human body to be reversed in its locality, the purest white being found where the rays of the sun were most powerful, and the darkest in the regions verging towards the poles. But there is another principle which the progress of chemical science has very recently elicited, and which most satisfactorily accounts for the arrangement; it is this—that a dark surface radiates heat much more readily than a surface of white. Now, the chief source of heat in a living body is not the external atmosphere, or the rays of the sun, but the animal warmth, as it is called, that is, the heat generated inwardly by some hitherto obscure chemical process in the blood. It is of more importance to the comfort and health of the frame, that this internal source of temperature should be properly regulated, than that which is external; and this is the provision which the wisdom of the Creator has actually adopted. In the colder regions, the fairness of the skin prevents the escape of

the animal warmth; and, in the warmer, a dark colour is superinduced, that the same warmth may freely escape, thus compensating, in some degree, by this remarkable contrivance, for the differences in climate. The same principle operates, indeed, to a certain extent, even in temperate climates, where exposure to the summer's sun is well known to darken the complexion, an effect which the return of winter removes.

Another peculiarity induced by climate, is a difference in the freedom and extent of the perspiration, which serves also to modify the heat of the body. In the warmer climates, the pores are comparatively open, and the perspiration issuing freely, carries off from the frame the superabundant caloric, and at the same time bedews the body with a moisture which, in its evaporation, contributes not a little to create an agreeable coolness. But, besides this, there is a remarkable quality in the human body, which enables it to resist the application of even high degrees of heat. This has been proved by various interesting recent experiments; and it is on this principle, that some individuals have astonished the public, by the exhibition of their power of existing in an oven, or an apartment, heated to such a considerable extent, as to roast the flesh which has been placed by their side. A similar power exists in the living frame, as regards cold; and, in both instances, habit produces an extraordinary accommodation on individuals long resident in a particular climate, and still more in their progeny after the lapse of some generations.

In another particular, there is an adaptation to heat of climate, of which St. Pierre, alluding to the negro race who inhabit Africa, the hottest region of the globe, thus writes:—"Nature has covered the head of those careless and unindustrious tribes with a fleece more crisp than a tissue of wool, which effectually shelters it from the burning heat of the sun. They are so perfectly sensible of its accommodation to this purpose, that they never employ a substitute head-dress; and there is no description of mankind among whom artificial coverings, as bonnets, turbans, hats, etc., are more rare than among the negroes. They use such as are foreign to them, merely as objects of vanity and luxury; and I do not know of any one that is peculiar to their nation. The inhabitants of the peninsula of India are as black as they; but their turbans communicate to the hair, which, but for their head-dress, would perhaps be frizzled, the facility of growing and expanding."*—*Duncan.*

THE SUPERABOUNDING GRACE OF GOD.

There are two very solemn and startling facts recorded in Scripture, which deeply affect the thoughtful mind; although with diametrically opposite emotions. One is, the fall of man; the other, his redemption. These, and the consequences resulting from them, are the most prominent themes of the word of God. They powerfully concern all men, and he who fails to perceive in them subjects of mighty importance and thrilling interest; who could pass by Eden without a tear, or Calvary without a sigh, has yet to learn how to estimate things aright, and to judge of their importance according to the magnitude of their results. At those two spots events have occurred the most momentous in their nature and consequences that have ever happened in our world, and, it may be, in all the worlds the Creator has made. It is not improbable that intelligent beings, "in all places of his dominion," may have their eyes directed to both spots, and their attention called to the circumstances which give interest to each; that they may understand something of the creature's depravity, and behold a transcendant and overwhelming display of the Divine love.

Correct views of the amount of guilt committed by man can only be obtained by previous considerations of the nature and amount of the advantages and privileges which he possessed, and the corresponding obligations which these involved. In the case of the first of human kind they were exceedingly great, and his responsibility was proportionally solemn. He was made holy. "God created man in his own image, in the image of God created he him," Gen. i. 27. The beautiful framework of the human form, so exquisitely and perfectly wrought, enshrined a pure and spotless soul, created by a holy God, who "breathed into his nostrils the breath of life; and man became a living soul." No angel before the throne, was holier or more perfect than man, when first brought into existence. What an hour was that in the history of our world and race, when,

* "Studies of Nature," Hunter's Translation, vol. ii., p. 4.

through the whole extent of this earthly creation, all was as God had made it; when perfect harmony and happiness reigned throughout; and celestial spirits, who had celebrated in songs of gladness the laying of the "foundations of the earth," Job xxxviii. 7, as they gazed on man walking amidst the groves of paradise, absorbed in holy contemplation and filled with joy, felt something of that delight which the Divine Creator possessed, when, beholding the products of his hands, he saw that all "was very good!"

As perfectly holy, with no bias to evil, with no example of a dangerous character, with everything to stimulate to obedience, the sin of Adam bears upon it the stamp of inexcusable and aggravated guilt. All the powers and faculties of the soul were created perfect; and were vigorous and healthy in their action. He was capable of discerning right from wrong, and could not be ignorant of the obligations to unhesitating and uncompromising obedience under which he was placed. And to make his transgression the more culpable, should he violate the commands of God, an express warning was given, accompanied by a threat of a fearful penalty, "In the day that thou eatest thereof thou shalt surely die." And yet he disobeyed the Divine injunction. In his case, therefore, sin abounded. "But where sin abounded, grace did much more abound," Rom. v. 20, 21. In the very hour the curse was pronounced, God gave to his fallen creature a promise of a future Deliverer, uttered words of mercy that man might not despair, and invited him, even though he was fallen, to "hope in God."

This promise was well known to the antediluvians, and it laid them under additional obligations to love and serve God; but, notwithstanding this, "all flesh corrupted his way upon the earth," and men failed to recognise the powerful claims of Jehovah. Still Divine grace was exercised; and although they had filled the earth with violence, and their crimes had gone up before God to witness against them, he granted them the space of a hundred and twenty years for repentance, for "he delighteth in mercy."

When the Most High was pleased to call Abraham out of Ur of the Chaldees, he made a covenant with him and his descendants, promising to give them the land of Canaan for a possession; and pointed out to him that of his seed the promised Messiah should come, in whom "all the families of the earth should be blessed." When a series of events had terminated in the slavery of the Israelites by the powerful Egyptian princes, He appeared as their Deliverer; and "with a strong hand and a stretched-out arm," brought them forth from the "house of bondage," to introduce them to Canaan. Wondrous miracles attested the gracious interest he felt for the people; and sea, sun, and moon changed their courses, at his bidding, on the behalf of his ransomed people. As, hitherto, men had received only traditionary enactments against sin, God was pleased to communicate to them, for their guidance and warning, a written law. They would, by this means, be better acquainted with the requirements of Jehovah, and have less excuse, should they violate his injunctions. "The law entered that the offence might abound," that is, that man might be convinced of the guilt of his transgressions, seeing that by the Divine Legislator they were expressly forbidden; and a written exposition of the will of God would enable the people better to understand and remember it than could be the case when they possessed only traditionary enactments. The tremendous solemnity attending the promulgation of that law, and the fearful curses which were denounced by its Author against those who should fail in obedience, were designed to show his hatred of sin, and determination to punish those who were found guilty of its commission. Here was additional evidence given of its evil nature and alarming consequences; all of which was intended to quicken to duty and deter from crime. These multiplied manifestations of the Divine regard laid the people under the most solemn obligations to the observance of all that had been enjoined upon them.

But what was the result? Were the Israelites obedient to the heavenly voice? Alas! they seemed as if they feared not the wrath of God; as if the solemn denunciations of Sinai had been mere idle threats. At the foot of the mountain, upon whose lofty brow they had seen, with trembling awe, dark clouds and flashing fires, "because the Lord descended upon it," they were found worshipping an idol which man's hands had made. And from that hour, for nearly fifteen hundred years, they were as a people, almost continually "provoking the Holy One of Israel unto anger." And yet he destroyed them not! Again and again he chastised them; foreign

incursions and civil commotions were permitted; pestilence, and famine, and temporary captivity were all employed by God to reduce them to submission. He hated putting away. Although "sin abounded, grace did much more abound." He remembered them in mercy, and exhibited most undeserved compassion, for their fathers' sakes. Of them He said, "How shall I give thee up, Ephraim? How shall I deliver thee, Israel? How shall I make thee as Admah? How shall I set thee as Zeboim? Mine heart is turned within me, my repentings are kindled together. I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I am God, and not man," Hosea xi. 8, 9. His ways were not as our ways, or they would, long before, have perished.

Surely, if, after this infinite pity and wondrous forbearance, they continue in sin, they must expect overwhelming destruction. They did persevere in wickedness, until the people became a nation of formalists and unbelievers. And now, certainly, the storm of Divine wrath will descend. God will come down and visit their iniquities with retributive vengeance. God did appear amongst them. Surely his hand grasps the sword of destruction; and lightnings clothe his brow; surely all men shrink from before him, cowering with the consciousness of their guilt, and fear to behold his face! His appearance must surely be the signal for the flames of Divine judgment to consume the transgressors! Was it so? "Sin had abounded" most terrifically, but "grace did much more abound." He came "not to destroy but to save." The sounds that fell on men's ears when he reached our earth, were the music of heavenly harps waked by rejoicing angels, who sang "Glory to God in the highest, and on earth peace, good will toward men," Luke ii. 14. In the language of love he addressed those amongst whom he appeared; and when they might justly have expected he came to pronounce and execute the Divine sentence upon sinners, he declared, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," John iii. 16.

"Thy hands, dear Jesus, were not arm'd
With a revenging rod;
No hard commission to perform,
The vengeance of a God.
But all was mercy, all was mild,
And wrath forsook the throne,
When Christ on the kind errand came,
And brought salvation down."

It might be expected that a display of forbearance and love so unparalleled would kindle in every heart the most penitent and grateful emotions; and that all to whom he came would vie in the cordiality of their welcomes, and the earnestness with which they sought the salvation he proclaimed. But, as if the cup of their iniquity were not sufficiently full, they "despised and rejected Him"—Him whom God the Father had sealed, and from the excellent glory had proclaimed as His "beloved Son in whom he was well pleased;" and to crown their guilt, Him "they took, and by wicked hands they crucified and slew." Will not the worst anticipations now be realized? May it not be believed "He will miserably destroy those wicked men," whose sin was so aggravated? No! even now Divine mercy was not exhausted; and the prayer of the expiring Redeemer, "Father, forgive them, for they know not what they do!" was answered on the day of Pentecost and immediately afterwards, when thousands repented and believed, and embraced the Saviour. Thus in all the dealings of God with that people, "where sin abounded, grace did much more abound."

Reader! has not this grace been wondrously manifested towards you and towards all men. Does it affect your heart, as it was designed to do? God knew beforehand the indifference to your best interests which you would display, and the opposition to his authority and contemptuous treatment of his love, which would characterize your conduct, and yet he "spared not his own Son, but delivered him up for us all." He was under no obligation to do this. Had he condemned and consumed all transgressors, his justice would have been unimpeachable; the song of adoring spirits would, as ever, have risen up before the throne, "Just and true are thy ways, thou King of saints." Think, reader, what he has done for you: secured a salvation that is obtained by "the righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe." Not only deliverance from hell, but admission to heaven: he not only opens the prison doors of the soul to give freedom to the miserable captive, but clothes him in the garments of holiness, and leads him to a throne at the right hand of God; actually places him in a safer, happier, and more honourable position than Adam occupied before he fell. "Herein is love." Has

this love won your heart? Ought not the superabounding grace of God to be acknowledged by the most unreserved surrender of your soul to his service? Should you not feel constrained to say—

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

Reflect how he has borne with you. You may have been, from the hours of guileless childhood, blessed with Christian privileges. Ministers may have laboured to instruct you; parents and friends wept and prayed over you, and watched for the first indications of spiritual life "more than they that watch for the morning." But total indifference may have marked your behaviour. And yet he has spared you. Although "sin has abounded, grace does much more abound." Let the long-suffering of God lead you to repentance.

It may be this page meets the eye of some whose remembrances of the past are all bitter and sorrowful. A long career of sin: transgressions against light and knowledge may have marked your course through life, and a guilty conscience may suggest a thousand fears, and awaken apprehensions that appear but too well grounded. You may be alarmed lest the mercy of God be "clean gone for ever"—lest he has "forgotten to be gracious," and "in anger shut up his tender mercies." Still, do not despair. "Christ is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them," Heb. vii. 25. There is, most probably, no exaggeration in your confessions of guilt, terrible as those confessions are, and awful as has been the state of heart which they indicate. And no wonder you have bowed beneath the burden of sin, and felt almost inclined to despair, and that the number and magnitude of your offences have so filled the whole range of your vision, that you have not been able to see the cross of Christ. Sabbaths trifled away; services neglected or attended in the most careless spirit; convictions slighted; the invitations of mercy disregarded; the warnings of Divine justice scoffed at and contemned; heaven unsought and hell braved: all these, as they rise up before the memory, when its remembrances are most vivid, are sufficient to overwhelm the troubled spirit. Yet "the blood of Jesus Christ cleanseth us from all sin," 1 John i. 7. Though you have added sin to sin, until your transgressions have reached to the clouds, "there is forgiveness with God" for them all; and if you heartily repent, and seek for mercy through the Divine Saviour, "though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool," Isa. i. 18.

"What though your numerous sins exceed
The stars that fill the skies;
And, aiming at the eternal throne,
Like pointed mountains rise!
What though your mighty guilt beyond
The wide creation swell;
And has its cursed foundations laid
Low as the deeps of hell!
See here an endless ocean flows
Of never-failing grace.
Behold! a dying Saviour's wounds
The sacred flood increase!
It rises high and drowns the hills;
Has neither shore nor bound;
And, if we search to find our sins,
Our sins can ne'er be found!"

Sin may have "reigned unto death," but grace reigns "through righteousness unto eternal life by Jesus Christ our Lord." If any perish with the cross in view they must confess themselves their own destroyers, seeing they put away from them the gracious offers which infinite mercy unreservedly presents. Reader! will you thus act? Will you perish?—Perish for ever? What! when Christ is able and willing to save? T. A.

MARGARET OF VALOIS.

Margaret of Valois, Duchess of Alençon, sister to Francis I., united to those eminent qualities, which constitute remarkable characters, those gentler virtues which win the affection. In the gay world, the festive entertainment, the imperial court, she shone in queenly splendour, charming and captivating all hearts. Passionately fond of literature, and gifted with no ordinary genius, it was her delight to shut herself in her apartment, and there indulge in the pleasures of reflection, study, and meditation. But her ruling desire was to do good and prevent evil: while she was through life distinguished by her strict morality.

This Margaret, so charming, so full of wit, and living in so polluted an atmosphere, was to be one of the first won over by the religious impulse just then communicated to France. Her soul, led to look to heaven, was conscious of wants that the gospel alone could meet. Grace can act in every place; and Christianity — which even before an apostle had

appeared in Rome, had some followers among the household of Narcissus, and in the palace of Nero—in the days of its revival, rapidly made its way to the court of Francis I.

Among the most distinguished lords of the court was Count William of Montbrun, who took orders, and was bishop, first of Lodeva, and afterwards of Meaux. Although twice sent on an embassy to Rome, he returned to Paris unseduced by the attractions and splendours of Leo X.

At the period of his return to France, Farel was lecturing in the college of cardinal Lemoine, an establishment ranking equal with the Sorbonne. Briçonnet, thirsting after the truth, renewed his former intercourse with Lefevre; and full of humility, sought instruction from the very humblest, and, above all, of the Lord himself.

Lefevre had commended the bishop to the Bible. Briçonnet read the Scriptures. "Such is the sweetness of that heavenly manna," said he, "that it never cloys; the more we taste of it, the more we long for it." The simple and prevailing truth of salvation filled him with joy;—he had found Christ, he had found God himself. "What vessel," he exclaimed, "is capable of receiving into it such vast and inexhaustible grace? But the mansion expands with our desire to lodge the good guest. Faith is the quartermaster who alone could find room for him, or rather who alone can enable us to dwell in him."

Margaret, hesitating, and not knowing on what to lean in the midst of a profligate society that surrounded her, sought somewhat on which her soul might rest—and found it in the gospel. She gathered from some of the ladies of her court the teaching of the new preachers. Some there were who lent her their writings, and certain tracts;—they spoke of "the primitive church, of the pure word of God, of a worship 'in spirit and truth,' of a Christian liberty that rejected the yoke of human traditions and superstitions, that it might adhere singly to God." It was not long before this princess sought interviews with Lefevre and Farel. Their zeal, piety, and all she saw of them, impressed her; but it was her old friend, the bishop of Meaux, who was her guide in the path of faith. The princess shortly after experienced the truth of that word, "All that will live godly in Jesus Christ shall suffer persecution." The new opinions of Margaret were the subject of conversation at court, and great was the sensation. What! could the king's sister be one of those people?—But the king, who loved his sister, affected to disregard the rumour of the court. The conduct of Margaret gradually dissipated the opposition.—"Every one loved her; for," says Brantome, "she was very kind, gentle, condescending, and charitable, very easy of access, giving away much in alms, overlooking no one, but winning all hearts by her gracious deportment."

Suddenly a powerful opposition was concocted in the Sorbonne, and at the court. A dissolute woman and a rapacious minister took the lead in the long line of enemies of the Reformation.

Louisa of Savoy, mother of the king and of Margaret, notorious for her gallantries, of overbearing temper, and surrounded by ladies of honour, whose licentiousness was the beginning of a long train of immorality and infamy at the court of France, naturally ranged herself on the side of the opposers of God's word. What rendered her more formidable, was the almost unbounded influence she possessed over her son. But the gospel encountered a still more formidable enemy in Anthony Duprat, Louisa's favourite, and, by her influence, elevated to the rank of chancellor of the kingdom. This man, whom a contemporary historian has designated as the most vicious of bipeds, was yet more noted for avarice than Louisa for her dissolute life. Having begun with enriching himself by perverting justice, he sought to add to his wealth at the cost of religion; and took orders with a view to get possession of the richest benefices.

Luxury and avarice thus characterized these two persons, who, being both devoted to the pope, sought to cover the infamy of their lives by shedding the blood of heretics.

One of their first steps was to hand over the kingdom to the ecclesiastical supremacy of the pope. The king, after the battle of Marignan, had a meeting with Leo X. at Bologna, and in that place was concluded the memorable concordat, in virtue of which those two princes divided between them the spoils of the church. They annulled the supremacy of councils to ascribe supremacy to the pope, and took from the respective churches the power of nominating to bishoprics, to give that power to the king. After this, Francis I., supporting the pontiff's train, repaired publicly to the cathedral church of Bologna to ratify the treaty. Sensible of the iniquity of the concordat,

he turned to Duprat, and whispered in his ear—"There is enough in this to damn us both." But what signified to him salvation; money and the pope's alliance was what he sought.

Whilst Louisa and Duprat were taking their measures to root up the gospel by the destruction of the Gallican church, a powerful party of fanatics were gathering together against the Bible. At their head stood Noel Bedier, commonly called Beda, syndic of the Sorbonne, who had the reputation of the first blusterer and most factious disturber of his time. He was a torment to all about him; his very element was trouble; he seemed born for contention; and when adversaries were not at hand, he would fall upon his friends. The monks and ignorant priests sided with the syndic of the Sorbonne.

Beda had long cherished ill-will against Lefevre. Once before, he had attacked him on a point which, strange as it may appear, was very near sending Lefevre to the scaffold. The doctor had asserted that Mary the sister of Lazarus, Mary Magdalen, and the woman who was a sinner, (mentioned by Luke in his seventh chapter,) were three distinct persons. The Greek fathers had considered them as distinct, but the fathers of the Latin church had spoken of them as one and the same. This shocking heresy, in relation to the three Maries, set Beda and all his clique in motion. Christendom itself was roused. Fisher, bishop of Rochester, and one of the most eminent prelates of the age, wrote against Lefevre, and the whole church declared against a judgment that is now universally received among Roman Catholics themselves. Already, Lefevre, condemned by the Sorbonne, was prosecuted by the parliament on the charge of heresy, when Francis I., not sorry to have an opportunity of striking a blow at the Sorbonne, and humbling the monks, interfered, and rescued him from the hands of his persecutors.

In April, 1521, the university of Paris, at the instigation of Beda, decreed that the writings of Luther should be publicly committed to the flames, and that the author ought to be compelled to retract.

Beda and his party, failing to obtain the king's permission to resort to scaffolds, had recourse to more quiet persecution. There was no kind of annoyance to which the evangelic teachers were not subjected. Every day brought with it new rumours and new charges. The aged Lefevre, wearied out by these ignorant zealots, took leave of Paris, and repaired to Meaux. It was a first advantage gained by the enemies of the gospel, and thenceforth it was seen that if the party could not enlist the civil power on its side, it had ever a secret and fanatical police, which it knew how to use, so as to ensure the attainment of its ends.

Briçonnet, on returning to his diocese, there manifested the zeal of a Christian and of a bishop. He visited all the parishes, and having called together the deans, curates, vicars, churchwardens, and principal parishioners, he made inquiries respecting the teaching and manner of life of the preachers. "At the time of the gathering," they replied, "the Franciscans of Meaux sally forth; a single preacher goes over four or five parishes in one day, repeating as many times the same sermon, not to feed the souls of his hearers, but to fill his belly and enrich his convent. The scrip once replenished, the object is answered; the preaching is at an end, and the monks are not seen again in the churches until begging time comes round again. The only thing these shepherds attend to is the shearing of their flocks."

The majority of the curates lived upon their incomes at Paris; while, out of a hundred and twenty-seven vicars, Briçonnet, upon examination, found only fourteen whom he could approve.

Briçonnet, being persuaded that the only method of supplying able ministers in his diocese, was himself to train them, founded a school of theology at Meaux.

Farel, Mazurier, Gerard Roussel, and his brother Arnaud, soon found their active service at Paris everywhere counteracted. The bishop of Meaux pressed them to rejoin Lefevre; and these worthy men, persecuted and hunted by the Sorbonne, and hoping to form with Briçonnet a sacred phalanx for the triumph of truth, accepted the bishop's invitation, and repaired to Meaux. Thus, the light of the gospel was gradually withdrawn from the capital where Providence had kindled its first sparks.

This city of Meaux was called to be the first town in France wherein regenerated Christianity should establish its hold. It was at this time the field on which the labourers profusely scattered their seed, and into which they had already put the sickle. Briçonnet cheered, watched, and directed everything. His fortune was equal to his zeal. Never did any one make a more noble use of his

means, and never did so noble a devotion promise at first to yield such abundant fruit.

On the 30th of October, Lefevre published the French translation of the four Gospels; on the 6th of November, the remaining books of the New Testament; and in 1525, a French version of the Psalms. In France, as in the countries beyond the Rhine, the Bible produced a decided effect. Many received the Scriptures from the hands of Lefevre. They read them in their families and in private. The Bible became increasingly the subject of conversation.

"Many," says a chronicler of the sixteenth century, "were taken with so ardent a desire to know the way of salvation, that artisans, carders, fullers, and combers, while at work with their hands, had their thoughts engaged in conversation on the word of God, and getting comfort from thence. On Sunday, and on festivals especially, they employed themselves in reading the Scriptures and inquiring into the good pleasure of the Lord."

Still indulging in the thought of gaining over the king and his mother, the bishop sent to Margaret a translation of St. Paul's Epistles, richly illuminated, humbly soliciting her to present it to the king, "which, coming through your hands," added he, "cannot fail to be acceptable. They make a truly royal dish," continued the worthy bishop, "of a fatness that never corrupts, and having a power to restore from all manner of sickness. The more we taste them, the more we hunger after them, with desires that are ever fed and never cloyed."

Thus, at this time (1522 and 1523) was God's word placed before the eyes of Francis I. and Louisa of Savoy. Curiosity led them to unclose that Bible which was the subject of so much discussion; but they soon closed it again as they had opened it.—*Abridged from d'Aubigné.*

COMMON SAYINGS.

No. XV.

ANGER AND DISCONTENT.

Joe Cullum and his wife Sarah were as honest and industrious a couple as any that worked on the farm; and, in their way, they were affectionate. But every now and then—perhaps about twice a year or so—they had a most furious quarrel; and while it lasted, they spared nothing that came in their way. I have, more than once, seen them vent their rage against each other, by dashing down various articles of crockery, which they could ill spare for such a purpose. When they had thus mischievously destroyed as much of their own property as sufficed to let out the bad blood, they would join in mutual regret for their folly, and harmoniously set to work to repair it—carefully joining with white lead such articles as would at all admit of being joined, and working with extra diligence, and denying themselves some wonted indulgences, in order to obtain the means of replacing such as had been totally destroyed. Meanwhile, they were compelled to borrow of their neighbours for present use—generally with a sort of shame-faced, simpering apology—"My Joe and I had a foolish quarrel last week, and so, our own cups" (or bowls, or whatever it might be) "got broken."

On one of these occasions, my grandfather spoke seriously to Sarah about the sin and folly of such quarrels between persons who ought to live in the tenderest love and harmony. With a view of exposing her own folly to herself, he desired her to recollect the particulars of the quarrel.

"Why, sir," she replied, "my Joe came home in a very tiresome aggravating humour. Whether he'd had half a pint of beer too much I can't say; he is not apt to do so. However, he certainly was very provoking—putting the things about here and there, and finding fault with everything. That was how the quarrel began."

"But, Mrs. Cullum, 'it takes two to make a quarrel;' 'It is the second blow that makes the fray,' and 'where one *will* not, two *cannot*, quarrel.' If a spark falls on a stone, it soon goes out for want of fuel; but if it falls on gunpowder, there will presently be a blaze. I do not dispute what you say about Joe; neither do I commend him for being tiresome and provoking; but still, I think we have not come quite to the beginning of the quarrel. Whether or not a man is just as he ought to be, it is a great thing for a wife to possess a meek and quiet spirit. Now, do you not think the mischief might have been cut short if you had heard his angry words in quiet silence, or answered them only with the meekness of wisdom? Did you do quite as well in this respect as you might have done?"

"Well, perhaps not, sir. But when a man is so provoking, it is more than flesh

and blood can bear. So 'I paid him back in his own coin.' I forget just what I said; but I know I spoke sharply. So, with that, he snatched up the sugar basin—'Hold your tongue,' says he, 'or else I'll break this basin.' 'Very well,' says I, 'a wilful man will have his way.' 'Take your will, and you will not die of your pet.' So, then, it went on from word to word, and from thing to thing; and I do not know that there was 'a pin to choose' between us. We were both in a downright passion. However, it is all over now, and we do not bear any malice."

"It is better you should not; for 'passion is a short madness, and malice a long one;' but it is not exactly over, at least in its effects."

"Why, no; to be sure we are inconvenienced for want of the things that were broken in the fray; but now we have set to work together in good earnest, we shall soon get them up again."

"Ah, but that is not all. It is a pity that good property should be wasted; and that the fruits of your present labour should be spent upon replacing what you have so foolishly destroyed, instead of being laid up for your comfort at a future day, when you may not be able to work. But, there are other effects, of a still more serious nature. 'Passion is a fever of the mind, which leaves a person weaker than it found him.' Now, you know a little matter throws back a person who has had frequent attacks of illness; and every relapse becomes more and more dangerous: and I am sadly afraid if you and your husband are not really cured of the inward fever that occasions these outbreaks of passion, they will become more and more frequent and violent, and possibly end in murder."

"Oh, sir, do not say so; you make me tremble to think of it."

"I say it that you may tremble: for many a deed of murder has originated —not in settled malice, but—in sudden passion. Besides, if it never rises to such acts of outward violence, there are some awful declarations of our Lord, enough to make us tremble at indulging sinful passions in the heart. He teaches us that the indulgence of sinful thoughts, feelings, and desires, is sin in the sight of God, Matt. v. 21, 22; 27—30. Now, if we accustom ourselves to call things by their right names, we shall find it a powerful check against evil. Suppose, that instead of saying, 'I was in a pet,' or, 'We had a foolish quarrel,' you were to say—at least to yourself—'I committed murder in my heart;' do you not think it would make you tremble at the sin of which you have been guilty, feel anxiously desirous of obtaining pardon, and sincerely willing to be cured of such sinful passions, although it should be to you like cutting off a right hand, or plucking out a right eye?"

Mrs. Cullum was no great scholar. She could just manage to read the Bible; but she said she had no skill at finding out just the parts which particularly suited her. So my grandfather marked a few passages, which he recommended her to read, and study over and over again with humble, earnest prayer, that she might be enabled to control her temper, and cultivate a meek and quiet spirit. Perhaps some much better scholars than Mrs. Cullum, who give way to angry passions, have not duly considered the import of such passages of Scripture as the following, on the sinfulness and danger of giving way to angry passions, and on the duty and blessedness of meekness, peace, and love: Psa. xxxvii. 8. Prov. xvi. 32; xvii. 14; xxv. 28; xiii. 10; xvi. 18; xxvi. 21; xxv. 15. Eccles. x. 4. Prov. xx. 3; xv. 17. Psa. xxxiv. 14; cxxxiii. 1. Matt. v. 5, 9, 24; xi. 29. Rom. xii. 18; xiv. 19. 2 Cor. xiii. 11. Gal. v. 14, 15, 22—26. Eph. iv. 1—3, 26, 27, 31, 32. Phil. ii. 3—5, 14. Col. iii. 12, 13. James i. 19, 20; iii. 13, 14, 17, 18.

Though my grandfather spoke thus to one party, I have reason to know that he did not neglect the other, or leave him to suppose that all the fault lay on one side, that is, if he happened to find that his wife had been spoken to. When a proper opportunity occurred, Joe, too, was dealt with about the folly of "cutting off his nose to be revenged on his face;" about the meanness and inconsistency of anger and passion against his wife, "the weaker vessel," "his own flesh," whom he was bound to "love and cherish;" and especially about the sin and danger of indulging those evil passions which make a hell upon earth, and unfit people for heaven.

Many years afterwards, among the numerous hearty mourners at my grandfather's grave, when one and another were relating some act of kindness he had performed for them, Joe Cullum, with sobs, declared that he and his wife had lost their best friend. Good Mr. Griffiths had done more for them than

given them food and raiment, money and land; he had taught them to be happy at home, by governing their tempers. "Yes," responded Sarah, "he told us what the Bible says about giving way to temper, and that we must learn to conquer it, and strive to make one another happy here, or we could not be fitted for the happiness of heaven." "And when he reproved," continued the husband, "he did it with such kindness too, that it penetrated like oil to the bones. Who could resist what he said, when it was not only true and reasonable, but spoken by one who felt for us, and really desired to do us good?"

The grateful recollections of these poor people recalled to mind the sayings of the good old man—those on which he constantly acted, and which tended much to his success as a reprover of evil. "Reproof is a bitter pill; let it be silvered over with kindness." "Bitter reproach is wormwood, instead of salt, to a man's pottage." "Never reprove in a passion." "Reproof, like medicine, should not be administered scalding hot." "Dip the nail in oil, and it will drive the better."

My grandfather having a tenement to let, was applied to by a person who wished to take it; but, without entering into any particulars, he declined the treaty. My aunt, after the man was gone, expressed her surprise at this, saying, she thought he was a very safe man. "Yes," replied my grandfather, "safe enough, as far as money goes; but he is a man of a quarrelsome, spiteful disposition. I know his character and actions where he has lived before, and therefore I will have nothing to do with him. 'He that injures one, threatens a hundred;' and 'Better have an empty house than a bad tenant,' or a tenant who would breed ill-will among his neighbours."

To discontented people, my grandfather would say, "'You are never pleased, full or fasting.' It is not in the power of outward things to make you happy, while you carry a restless spirit within that keeps you miserable. Those who have never learned the apostle's lesson, 'In whatsoever state they are, therewith to be content,' are sure to reverse it, and, in whatever state they are, therewith they are discontented. A contented spirit carries its own happiness about with it, and sweetens the portion allotted to it, however unsavory. The discontented spirit is its own tormentor, and turns honey into gall." C.

BRITISH MANUFACTURES.

It is not more clearly the design of Providence that men in general should possess their settled dwelling-places, and that they should till the ground, and build cities, than that some countries should be distinguished much more than others as the home of manufactures. As different soils in all parts of the world are adapted to different kinds of natural produce, so different countries are adapted by their location, their climate, their treasures in the shape of raw material, and by their science and civilization generally, to become distinguished in particular branches of artificial production.

Had the position of Britain been in the centre of Europe, in place of being that of an island, separated as it now is from the main land of the continent, it would not have been possible that our history in relation either to manufactures or commerce should have been at all such as it has been. We could not, in that case, have commanded from the distant regions of the earth, the raw material necessary to some important branches of our manufactures; nor could we have disposed of our produce to the people of other nations at all in our present manner. But the hand of Providence, which has surrounded us by the waters of the ocean, has set before us in the open seas the great highway of nations, and has thus facilitated our intercourse for the purposes of traffic with all the shores and dwelling-places of the globe.

Our soil is sufficiently extended and productive to afford supplies for a large home population, and to hold out adequate encouragement to the labour of cultivation. But the land is nowhere such as to yield its supplies without labour; and our climate is favourable to that measure of exertion which is demanded by the nature of the soil. It is a land adapted to an active and energetic, and not to an indolent or luxurious population. Our wants, in respect to places of abode, clothing, warmth, and physical comfort generally, are considerable, and all are placed within our reach, but only upon condition of our putting forth that degree of effort to secure them which is found to be most conducive to the progress of society. With us, accordingly, national wealth must be the result of national industry; and thus the means of indulgence which might dispose us to the immoral, are made to have their place in

alliance with the active habits, which promise to perpetuate a stronger disposition on the side of the moral.

Nor is this all. Our manufactures in wool, and in the application of the useful metals, as iron, tin, copper, and lead, not to mention other things, are the natural effect of our being possessed of the raw material in those particulars in so great abundance. When the material of a manufacture is light, and such as may be pressed into a small space, its importation from a distance may be consistent with deriving a profit from the labour bestowed upon it, though even in such a case the advantage is on the side of home production, as securing independence of other nations, whose jealousy should be presumed as certain, and whose occasional hostility should be accounted as probable. But when articles are very heavy and very bulky, their conveyance from a distance is necessarily attended with great expense, and a profitable manufacture of material so obtained is hardly possible. It is in proportion as a nation has such materials at its doors—if we may so speak—that it may be expected to employ its skill upon them so as to compete successfully with its neighbours: and such, in a signal degree, are the circumstances in which we have been placed by the hand of Providence.

The success of our manufacturing system has been dependent especially on two points—on machinery and fuel. Our machines are constructed mostly of iron, brass, and steel; and had it been necessary to import these metals from a distance, we see not how mechanical power could have been at our command in a degree to have given us any precedence of other nations. But the great impetus to British industry, and to all the consequences attendant upon it, has been our coal mines. This must be manifest on only glancing at a map having the coal fields marked out upon it, and comparing it with the history of our population during the last hundred years. In the southern counties there is very little coal, and the old towns in that part of the kingdom, such as Canterbury, Taunton, Salisbury, and Exeter, remain nearly stationary, or increase only by very slow degrees; while in the north, towns of comparatively recent origin, such as Birmingham, Manchester, Liverpool, Leeds, Glasgow, and Paisley, have risen to be places of the greatest importance, their population having increased to some four or five times their previous numbers, in little more than half a century. The population of Lancashire is now about eight times as great as at the commencement of the last century. Had we possessed the most abundant supply of the ores of iron and of other useful metals, they would have been of little or no use, but for our almost inexhaustible coal mines. Our country is of too limited extent to produce wood sufficient to smelt and prepare any considerable quantity of iron, or other metal; and though no duty were laid on timber when imported, its cost abroad, and the heavy expense attending the conveyance of so bulky an article, would have been insuperable obstacles to our making any considerable progress in the working of metals, had we been forced to depend on home or foreign timber. An intelligent writer on this subject has accordingly remarked—"We are disposed to regard Lord Dudley's discovery of the mode of smelting and manufacturing iron by means of coal only, without the aid of wood, as one of the most important ever made in the arts. We do not know that it is surpassed even by the steam-engine or the spinning-frame. At all events, we are quite sure that we owe as much to it as to either of these great inventions. But for it, we should always have been importers of iron; in other words, of the materials of machinery. The elements, if we may so speak, out of which steam-engines and spinning-wheels are made, would have been dearer here than in most other countries. The fair presumption consequently is, that the machines themselves would have been dearer; and such a circumstance would have counteracted, to a certain extent, even if it did not neutralize or overbalance the other circumstances favourable to our ascendancy. But now we have the ores and the means of working them in greater abundance than any other people; so that our superiority in the most important of all departments, that of machine-making, seems to rest on a pretty sure foundation."* What is thus said concerning the making of machinery may be said concerning the use of machinery when made. Without those hoarded treasures, those warehoused supplies which are laid up in our coal mines, our steam-engines would be comparatively powerless. By this means we may not only command power almost without limit, but may

* Edinburgh Review, vol. lxi., 456.

command it almost anywhere, in place of being dependent, as in the case of water-power, on the neighbourhood of streams and waterfalls. It should be added, that not only is steam-power much more accommodating, in this respect, than water-power, it is much more economical than horse-power would be, even supposing a sufficient quantity of the latter might be obtained.

Now, can it be reasonable to be observant of these facts, and of some others of a moral nature hardly less potent, all concurring as so much distinct and strong encouragement to our national industry, and then to conclude that the path which has been thus smoothed, as it were, by the forethought and provision of Providence, is one opposed in its own nature to the great purposes of that Providence? Is it not much more reasonable to look on such provisions as showing it to be the pleasure of the Almighty, that society should be employed in making its way from poverty to wealth, and from rudeness to culture; and as showing that an opulent social state, and the intelligence natural to that state, should be regarded as most conducive to the ends both of religion and morality? In all the causes adverted to, we see the confluence of a power which has given greater breadth and force to the national intelligence; and were we to say that these causes were not designed to produce this intelligence, and that the intelligence itself, even when viewed at large, should not be accounted as friendly to morality or religion, would not that be in effect to say, that the ends of the Divine government are not moral ends, and that the notion which teaches that there is a connexion between human duty and human welfare, and a connexion which must be the more plain the more our reason is made to bear upon it, is a notion that should be henceforth regarded as baseless and deceptive? When the Deity stored our land with so many properties and tendencies favourable to mental culture, he must surely have meant that this mental culture should conduce to moral culture. —*Dr. Vaughan.*

"IT IS NOT MUCH LOSS."

It was a brilliant summer afternoon, when, after a long stroll, I arrived at a pretty little village. At any other time, I should have found leisure to admire the cleanness and neatness—often such prominent features in our country villages—the picturesque style of the ponderous old houses, with their ample thatch, ponderous beams, and antiquated casements, the neatly trimmed gardens, and the bright red bricks before the doors. But my attention, on entering the village, was riveted on a spectacle which seemed also to absorb that of its entire population. This was no other than a funeral procession, which was just entering the village at the other end.

From the style of the funeral, it was evident that the deceased must have been a person of no inconsiderable wealth. As the procession slowly approached, the villagers gathered at their doors, with hushed curiosity. The blacksmith, with his bare muscular arms, laid down the clinking hammer, and stood at the door of his forge; the ruddy-cheeked village girl gathered her younger brothers and sisters around her out of the reach of harm, and held up the baby in her arms to see the uncommon spectacle; and there was scarcely a casement at which two or three curious gazers were not visible.

Slowly the procession passed along; and the pawing horses, the nodding plumes, and the splendid pageantry of death, seemed to strike no little awe into the simple minds of the villagers, many of whom went with it to the little quiet church, the grey tower of which formed a prominent feature in the landscape behind, and whose sepulchral bell tolled heavily the requiem of the dead.

A grey-headed, interesting-looking old man, with a stick in his hand, was leaning, within a few paces of me, on the garden pales before his own door, and his intelligent and benignant countenance attracted my attention.

"A gorgeous funeral that," said I. "Pray, whose may it be?"

The old man's countenance betrayed a momentary feeling of surprise at my ignorance, as he informed me that the funeral was that of a very wealthy gentleman, who had resided at a large mansion, which he pointed out to me at a little distance.

"The funeral seems to have produced great excitement in your quiet little village," said I. "He was doubtless greatly respected among you, and the death of so rich a man must be a severe loss."

The old man smiled faintly. "As to that, sir," said he, "it is not much loss. Rich indeed he was, but we shall scarcely

miss him; and as to the poor, it would go hard with them if no one sympathized with them more than he did. No, sir, I am sorry to say anything against any man, especially the dead, but I must say that his death, so far as we are concerned, is not much loss."

"Was he a miser, then?" inquired I.

"Well, sir," said the old man, "I will not say that, but this I must say, that his money was spent exclusively upon himself. We seldom used to see him, except when he rode in his carriage to church on a Sunday, or was seated in his cushioned pew. If a school were to be established, if the cause of God and religion required assistance, if a subscription were being raised to assist the widow or the fatherless, no man that knew him would have thought of ringing at that large gate, so certain would have been a refusal. Curiosity and wonder, sir, may have been excited in our village to-day, but sure I am, that, rich as he was, no relieved widow, no assisted orphan, will weep over his grave, and that I only utter the sentiment of the poor of the neighbourhood concerning him, when I say that his death is not much loss."

I could not suspect the old man of slandering the dead, for he seemed unwilling to unveil the faults of the rich and selfish, and there was an extreme mildness and sweetness in his manner, which precluded all suspicion either of prejudice or the love of evil speaking; and thanking him for his information, I thoughtfully resumed my walk.

"It is not much loss!" thought I. How unenviable an epitaph to be inscribed on one's grave! How disgraceful to a man endued by God with noble capabilities for usefulness, and, moreover, specially entrusted with wealth and influence, that life should be spent in the pursuit of mere selfish gratifications, without regard either to God or man! How possible it is for men to die too rich, and for the wealth which in this world they regarded as their glory to rise up against them in the next as their shame! How much more desirable it is to be rich in faith and good works than in mere earthly possessions, so that we may be useful while we live, and not altogether unlamented when we die! How much more honourable is it to have the tear of the widow and the orphan dropped on one's osiered grave, than to be carried in tearless pomp to the place of sepulture, with one's titles and possessions graven in marble! "The memory of the just is blessed," says Solomon (Prov. x. 7;) but the useless and the selfish leave few behind them to lament their departure. Let me live, thought I, so usefully among my circle of friends and acquaintance, that whenever God shall see fit to call me, my little circle may feel that some loss has been sustained by them; and let the fear of this undesirable epitaph, "It is not much loss," stimulate me to fresh efforts to glorify God and benefit my fellow-creatures. S. W. P.

CHRISTIAN LIBERALITY.

One of the most remarkable instances of liberality in the middle walks of life, is recorded in the memoirs of the late Normand Smith, of Hartford, Connecticut. Mr. Smith was born, in 1800, of pious parents, and seems himself to have become decided in his religious character at the age of twelve, during a revival. He learned the trade of a saddler, and commenced business himself, at the age of two and twenty, on a small capital lent him by his father. He was remarkably prosperous in business from the first, so that he was soon able to repay this debt. But he did not allow his business to engross his time and thoughts. He frequently visited the poor with a view of inquiring into and relieving their necessities—was a constant sabbath-school teacher, and for a long time was superintendent of a sabbath-school for Africans. In short, he was the foremost to encourage and support every good undertaking. But we must let the memoir* speak for itself:—

"In the early part of 1829, he had great doubts whether it was not his duty to relinquish his business, in part at least, that he might have more time to do good. At that time he called to converse on this subject with the writer. He said that he found his business engrossed too much of his time and attention; he wished to be in a situation more favourable for the cultivation of personal religion and doing good to others; and as he had acquired property enough for himself and family, he felt a desire to retire that he might enjoy more quiet and leisure. In reply it was said to him, The Lord has plainly indicated how you are to glorify him in the world. He has greatly prospered you in

* Written by his pastor, the Rev. Dr. Hawes, of the First Congregational Church, Hartford, Connecticut, one of the most distinguished and useful ministers in America.

your business; the channels of wealth are open, and their streams are flowing in upon you, and it would be wrong for you to obstruct or diminish them. Let them rather flow wider and deeper. Only resolve that you will pursue your business from a sense of duty, and use all that God may give you for his glory, and the good of your fellow-men; and your business, like reading the Bible, or worship on the sabbath, will be to you a means of grace; instead of hindering, it will help you in the divine life, and greatly increase your means of usefulness. The effect of the conversation was not known at the time, but from an entry made in a journal which he began to keep about that period, it appears that the purpose was then formed to continue his business, and to conduct it on the principles recommended.

"'The Lord,' says he, 'has made the path of duty plain before me. For a year I have been in much doubt as to the duty of continuing my present business. My mind has become settled; I have determined to continue it, and I trust it is not in order to grow rich. "They that will be rich fall into temptation," etc. I believe the Lord has led me, and inclined me to pursue my business, not to increase in riches, but that I may have to give to him that needeth. It is therefore my purpose to engage in my business, that I may serve God in it, and with the expectation of getting to give.'

"From that time it was observable by all who knew him, that he made rapid progress in religion. There was a fervour and engagedness of spirit, a purity and elevation of aim, that could not be misunderstood, or concealed. He rose toward heaven like the lark of the morning; his business was kept in its proper place, subordinate to the high purpose of serving God, and he found his path thenceforward plain and unobstructed.

"One subject seemed to engross his mind, that of doing good; and much good did God enable him to do. Besides many large donations made in aid of various objects previous to his death, he bequeathed at his decease nearly 30,000 dollars to the various benevolent societies of the day. The amount designated for these societies in his will was 13,200 dollars. But they were also made residuary legatees of property which he would have distributed while living had it been practicable, without loss, to withdraw it from his business. To a brother, on his dying-bed, he said: 'Do good with your substance while living, and as you have opportunity; otherwise, when you come to die, you will be at a loss to know what distribution it is best to make of it. The trouble and care of such a distribution in a dying hour,' he thought, 'should be avoided by every Christian, by disposing of his property while in life and health, as the Lord should prosper him and present opportunities of doing good.' Sound advice. Strange that Christians should so often hold on upon their property till they come to die; then, as if to snatch it from the hands of death, giving it in their last will to be distributed when they are gone.

"From the period above referred to, it became his established rule to use for benevolent distribution all the means which he could take from his business, and still prosecute it successfully, and to the best advantage. Hence, after making a moderate provision for his family, what property he had left became available only by the closing of his business. What were his customary contributions to benevolent societies, and to various objects of charity to which his attention was directed, it is impossible to tell. He was usually secret in regard to donations of a private or personal nature. A memorandum which he kept three or four years before his death, 'lest he should think that he gave more than he did,' shows that his gifts were numerous and large —sufficiently so to prove, that he adhered to his principle of holding all as consecrated to the Lord. A slip of paper taken from his vest-pocket after his death, mentions the amount of his contributions at the monthly prayer-meeting for missions among the heathen, to have been thirty dollars; or 360 dollars a year.

"In establishing a new church for the more destitute population of the city, and procuring a place of worship, he bore an active and generous part, and contributed largely of his means for its support, besides consecrating to it his devoted and prayerful efforts as one of its officers.

"In giving he was always careful to see that what he gave was needed; never bestowing charity in a way to release any from a sense of obligation to exert themselves to the utmost. He would give to encourage exertion, but never to relax it. In this respect he studied caution, as every one ought; judging rightly, that a man does better for the life that now is, and for that which is to come, by being impelled to put forth his own highest efforts.

"In personal and domestic expenditure he studied Christian economy. While he denied himself no reasonable comfort, it was his habit to consider what things he might dispense with, that he might have the more to give for charitable purposes. Modest and unassuming in his natural character, he thought it not consistent with the simplicity of the gospel for one professing godliness to follow the customs and fashions of the world. While others were enlarging their expenditures, he studied retrenchment in all things. As an example—the house in which he lived would not have been thought extravagant, considering his means; but he felt that his influence as a Christian would be impaired if he should be suspected of imitating the extravagance into which multitudes have been lured by prosperity. This led him to the determination to sell his house, and for some time previous to his death he held it at the disposal of Providence, using it, while in his hands, for entertaining God's servants,* and for religious meetings.

"Though kind and amiable in his disposition, he was not naturally disposed to be liberal or free in the use of property. When he set out in the world, it was with the purpose to be rich. But grace opened his heart, and taught him that the only valuable use of money is to do good with it; a lesson which he emphatically exemplified in practice, and which made him an instrument of good, the extent of which can never be known till it is revealed at the last day."

Such is the simple and yet interesting notice, given by his biographer, of Mr. Smith's views of the use of money proper for a Christian to make, and which he so admirably exemplified in his practice.—*Baird's America.*

* In no part of the United States will Christian families allow ministers of the gospel to remain at hotels. When these have occasion to travel, or to visit places even in their own neighbourhood, they are seldom allowed to stop, for any time at least, at inns, hospitable families being everywhere to be found who account it a privilege and a pleasure to entertain them at their houses. Meetings for prayer, reading the Scriptures and exhortation, are often held in all parts of the country, in private houses, as being more comfortable in winter, or more convenient for assembling persons in the neighbourhood.

AIM OF ROMANISTS.

It must be obvious to the most casual visitor of Rome, says the Rev. J. A. Clark, that the great aim of those in power here is to exalt and aggrandize the Romish church. All the splendid collections and rich specimens of the fine arts in the Vatican, are designed to adorn, beautify, and encircle with a halo of glory, the skeleton of Popery. There is another consideration, which makes the papal religion assume an air and attitude of importance and dignity here—it is the court religion. No one can expect any civil honours or offices, or any favour from the crown, who is not a zealous adherent to Popery. The Romish church is the very prop and pillar of the civil government of the Papal States. The pope is their civil, as well as ecclesiastical sovereign, by virtue of the peculiar relation he holds to the Romish church. He is the king of the land through all the Papal States, as well as the head of the church. The road to power and political influence is through the church, and the favour of those who guide its affairs and guard its interest. The same motives which lead men in America to resort to popular arts to please the people and gain political influence, lead them at Rome to become zealous Catholics. If the truth were known, I expect it would be found that the pope himself values his civil, quite as much as his spiritual sceptre. Of course, the church is the pillar of his hopes, the great apparatus by which he gulls and hoodwinks the people; and as long as he loves temporal power, he will maintain his professed priestly supremacy, and seek to perpetuate the reign of superstition and darkness. Every one who has at all examined the subject, will see that there are prodigious incitements in the papal church to unsanctified ambition. The most obscure monk, clad in the coarsest robe, girded with a flaxen rope, and shod with wooden sandals, may, by tact and cunning, and a certain course of management, attain a cardinal's hat, ride in a princely chariot, roll in splendour, and ultimately sit in the papal chair. The now reigning pope rose to his present station, from an obscure monk of the order of St. Gregory.—*J. A. Clarke's Rome: its Wonders and Worship*, p. 130.

ANECDOTE.

A certain noble lord arrived at Windsor one Saturday night, at a late hour. On being introduced to the queen, he said, "I have brought down for your

majesty's inspection some documents of great importance, but as I shall be obliged to trouble you to examine them in detail, I will not encroach on the time of your majesty to-night, but I will request your attention to-morrow morning." "To-morrow morning!" repeated the queen; "to-morrow is Sunday, my lord." "True, your majesty, but business of the state will not admit of delay." "I am aware of that," replied the queen; "and as, of course, your lordship could not have arrived earlier at the palace to-night, I will, if those papers are of such pressing importance, attend to their contents after church to-morrow morning." So to church went the queen and the court, and to church went the noble lord, when, much to his surprise, the subject of the discourse was on the duties of the Christian sabbath. "How did your lordship like the sermon?" asked the queen. "Very much indeed, your majesty," replied the nobleman. "Well, then," retorted her majesty, "I will not conceal from you that, last night, I sent the clergyman the text from which he preached. I hope we shall be improved by the sermon." The Sunday passed without a single word being said relative to the state papers; and, at night, when her majesty was about to withdraw, "To-morrow morning, my lord, at any hour you please," said the queen, turning to the nobleman, "as early as seven, my lord, if you like, we will look into the papers." The nobleman said, "That he could not think of intruding on her majesty at so early an hour; he thought nine o'clock would be quite soon enough." "No, no, my lord," replied the queen, "as the papers are of importance, I wish them to be attended to very early. However, if you wish it at nine, be it so;" and accordingly at nine her majesty was seated ready to receive the nobleman and his papers.——*Fraser's Magazine.*

THE MEANS AND THE END.

When a great experiment is to be tried in natural philosophy, the preparation of the apparatus to be employed will often occupy a longer time than the experiment itself. The uninitiated spectator is surprised at the patient and laborious anxiety evinced by the experimenter, to bring his instruments into a state of working perfection. But well he knows, from many a previous failure, that the presence of a single particle of matter, foreign to the experiment, is often sufficient to vitiate the whole process. Christ proposes the great moral process of drawing the world to himself; the Christian church is the apparatus to be employed; and worldly selfishness, or sin, the object to be operated on. Do we not see the vital importance, that not a particle of the thing to be destroyed should adhere to the instrument employed to destroy it? Do we not see the nature of the fitness we need—perfect contrast to the world? and that this fitness is indispensable to success? Oh! for such an instrumentality. We ask not that it should consist at first of many Christians—their success would not depend on their number, but of men, penetrated, possessed with the conviction, that Christian consistency, and entire devotedness to the world's recovery are one and the same thing; that without such intense devotedness to that one object, nothing morally great has ever been achieved; men who feel that they are not their own as intensely as if their persons were marked and sprinkled with the blood of Christ; and who, in the spirit of that self-consecration, should resolve, that, by God's help, the world should feel their influence before they die. Oh! for such an instrumentality! the church should be converted, and the world too.—*Dr. Harris.*

THE SCHOOLMEN.

Among the most eminent of the scholastic divines, were Peter Lombard, known after the name of his chief work, as the Master of the Sentences; Thomas Aquinas, a disciple, whose fame eclipsed that of his master, and to whom were given the titles of the Universal and the Angelic Doctor; and Bonaventure also acquired almost equal renown. And yet, it has been truly said that they employed themselves "in an ostentatious display of ingenuity, in which axioms assumed without examination, distinctions without any real difference, and terms without any precise meaning, were made use of as weapons of assault and defence, in controversies about abstruse questions, which, after endless skirmishes, it was impossible to bring to any issue, and which, notwithstanding all the violence of the contest, it was of no importance to determine."

Flight of the Queen of James II.

ENGLISH HISTORY.

JAMES II.

The leading divines of the Established Church had, for some time, inculcated passive obedience; but the dangers now gathering round them awakened many to consider the subject farther. The result was a determined opposition to the Popish measures of James II. The king sought to subdue this by reviving a power, even stronger than that wielded by Laud. An ecclesiastical commission was formed, with authority to carry out what was deemed expedient, "notwithstanding any law to the contrary." The worthies to whom this power was committed were bishops Cartwright, Crewe, and Sprat; with Sunderland, Rochester, Jeffreys, and Herbert. Archbishop Sancroft declined to act in this illegal commission. The bishop of London was ordered to suspend Sharp, who had preached against Popery, but refused to do what he considered contrary to law. On this James directed the commission to suspend the bishop; and Rochester, who opposed these measures, was dismissed. Other acts of severity followed, with such eager efforts to proselytize, that even the Pope's nuncio condemned the king's haste. The new converts were not many; the profligate poet Dryden was one; but Kirk, when pressed by the king, is said to have replied, that if he changed his religion, he had pledged himself to the emperor of Morocco to become a Mohammedan.

Several monastic establishments were formed, and attempts were made to set up Romish seminaries, and to control those already in existence. Magdalen College, Oxford, was ordered to elect a Popish head; most of the fellows were expelled, and Romanists put in their places, because they resisted. A contest with Cambridge arose, on the king ordering that honorary degrees should be conferred on some known Papists. This being refused the vice-chancellor was summoned to appear before the ecclesiastical commission, deprived of his office, and suspended from the mastership of his college. These arbitrary efforts to establish Popery were preceded by a royal declaration for liberty of conscience. The principle was indeed unexceptionable, but the means for carrying it into effect, namely, the dispensing power; and the object in view—the establishment of Popery, at once showed that what was really intended was any thing but true and effective toleration. The Nonconformists availed themselves of this opportunity to worship with less secrecy than before; but for the most part they bore powerful testimony against the Papal religion, under which they knew no Protestant would be spared;

they were fully aware that the granting temporary liberty, when it had served their turn, would be followed, as in former times, by the most decided oppression and persecution.

The preamble itself was indicative of arbitrary assumptions, stating that it was issued by virtue of the royal prerogative, and "making no doubt of the concurrence of our two Houses of Parliament when we shall think it convenient for them to meet." This was taking for granted the very power which Louis had just exercised in France for the suppression of the reformed religion. Had any doubt existed of the determination of James to re-establish Popery, it was farther proved by the public reception of the Pope's ambassador at Windsor. The duke of Somerset, then lord in waiting, declined to introduce the nuncio; but the duke of Grafton presented him, and Crewe, bishop of Durham, and Cartwright, bishop of Chester, were present at the ceremonial. On the preceding day, July 2nd, the parliament was formally dissolved.

The king was warned even by Papists. The Spanish ambassador stated to him the danger of such proceedings. On being asked, whether, in Spain, the king did not consult with priests and confessors, he replied, that it was so, but that was the reason their affairs went on so badly. The infatuated king continued to take all power into his own hands, while he thus allowed himself to be guided by incompetent religionists, father Petre, a Jesuit, with Sunderland and Butler, two converts to the Papacy, directing public affairs under him.

For some time there had been no male heir to the crown. At the close of 1687 an announcement of the possibility of such an event was made public; but, from the same moment, many, even the princess Anne, did not scruple to assert that a supposititious heir was to be produced. Evelyn records in his diary his own doubtful views on the subject.

Early in 1688, the king caused another outrage on the feelings of his subjects. The elector of Cologne sent as envoy to England, a Benedictine monk who had been tried for his life during the Popish plot. James not only received him, but directed him to appear at court with his attendants, in the habit of their order. The French ambassador censured this senseless and bigoted proceeding.

While the nation was thus agitated, the king sent out another declaration of indulgence, and ordered all the clergy to read it in their churches. The majority now laid aside their views of passive obedience; it was determined at Lambeth that the declaration should not be generally read. Six bishops met the primate and a few others of the clergy and nobility, and resolved to petition the king not to insist upon their distributing and reading that declaration. This petition the bishops presented on their knees, when James openly declared it to be an act of rebellion, and dismissed them with expressions of anger, declaring that God had given him this dispensing power, and he would maintain it.

Very few of the clergy read the declaration: it is stated not more than two hundred in the whole kingdom. Even Jeffreys thought the king had gone too far; but it was resolved to prosecute. The seven bishops were charged with a misdemeanour, and bail being refused, they were committed to the Tower. They were—Sancroft, of Canterbury; Lloyd, of St. Asaph; Ken, of Bath and Wells; Turner, of Ely; Lake, of Chichester; White, of Peterborough; and Trelawney, of Bristol. These bishops became popular. Being conveyed by boat to the Tower, the shores were crowded by multitudes, who knelt and asked their blessing. While in confinement, they received many testimonies approving their conduct. A deputation of ten of the principal Nonconformists assured them they would rather remain as they were, than obtain privileges on the king's terms. Happily, since that time, their disadvantages have been removed; and as yet Popery is not dominant, though incessantly struggling for the mastery. Louis encouraged James to persist in his decided course. On June 15th, the bishops were brought up to plead, and their trial ordered for the 29th. The king thought himself secure of the judges, and of a subservient jury. The question soon turned on the dispensing power, when judge Powell, notwithstanding the threats of the chief justice, declared that the king had no such authority; consequently the petition could not be a libel, not being against any legal power. The trial was unusually long for that period; it lasted till seven in the evening; the jury were locked up all night, but at nine the next morning they gave their verdict "Not guilty." The roof of Westminster Hall seemed to shake at the loud shout of applause that followed; the metropolis, in every street,

resounded with rejoicing; even at the camp at Hounslow Heath, where the king was reviewing the troops, a shout made him inquire the cause. Lord Feversham said it was nothing but the soldiers shouting for the acquittal of the bishops. "Call you that nothing!" said the angry monarch.

On June 10th, a prince was born, and there is no reasonable cause to doubt the fact; but at the time the popular cry was, that it was an imposture, and that the child had been conveyed to the room in a warming pan. The event was most important, as it brought affairs to a crisis. There could not any longer be the hope that if matters were allowed to go on, still they would be set right by the princess of Orange coming to the crown; and the safety of her husband was more than ever threatened by the proceedings of Louis, and the measures of James. Many of the nobility and gentry joined in secret consultations, and agreed to invite the prince to come over with an armed force to redress grievances, and to inquire as to the legitimacy of the infant. Sunderland, though prime minister, took measures for securing himself, seeing that the fall of a weak bigot, like James, was fully to be expected. Russell and Herbert, two admirals, promoted discontent against the king amongst the seamen; the latter, as well as lord Mordaunt, the earl of Shrewsbury, and several others of rank and influence, went over to Holland, and offered to aid William. The name of the prince of Wales was omitted in the prayers in the chapel of the Stadtholder. On one occasion James tried the temper of his army by ordering a regiment to be told, that if they were not willing to see the laws against the Papists repealed, he wished them to lay down their arms. Nearly the whole did so, to the confusion and surprise of the king, who told them to take up their arms again, and tried the experiment no farther.

Regular correspondence with the Hague was now maintained, chiefly by two able agents, Dykvelt and Zuglistein, who were sent to England on various pretences. Lord Danby, with the earls of Manchester and Devonshire, managed affairs in England. Among these associates were Churchill, afterwards the famous duke of Marlborough, who owed much to the personal favour of the king. The leaders carried on their most secret consultations in a vault at Hurley-house, between Maidenhead and Henley. Only a few signed their names to an invitation, but enough to show the prince that there was a strong feeling in favour of his coming. Sidney, and admiral Russell, and Compton, the bishop of London, were of the number. They assured him that nineteen out of twenty in the nation desired a change. That William should venture upon such an enterprise, under all the difficulties of his position, speaks much for his courage and calm determination, while those difficulties, it has been well observed, increase the obligation of the English nation to him.

Early in August, 1688, the preparations for invading England were nearly completed. An army of fifteen thousand soldiers, a fleet of seventy ships, and numerous transports with artillery and all necessary stores, were made ready, under the pretext of preparation for defence against France. The Protestant princes of Germany felt the importance of this effort, and gave their aid, but the actual decision of William was known to very few persons. The kings of England and France did not think the armament was really designed against James. The chicanery and deception on all sides were very great. Even Louis, when convinced as to the real design, kept back the information from his royal dupe till the middle of September. He then offered a military and naval force; but though almost unmanned by the intelligence, James saw the necessity openly to decline such aid, though privately he requested it might be kept in readiness. Evelyn notes, that on September 18th, he found the court in the utmost consternation on the report of the prince of Orange's preparations.

Up to this time James had persisted in his arbitrary measures, one of the last of which had been to cashier the officers of the regiment commanded by his illegitimate son, the duke of Berwick, upon their objecting to the introduction of a number of Papists into their ranks. This greatly disgusted the army. James was now fully awakened to a sense of his danger, and began hastily to retrace his steps, replacing many of the magistrates, speaking respectfully of parliaments, and even pretending to advise with the bishops. The president and fellows of Magdalen College were restored; but all this the public saw to be the result of fear, and the popular feeling was farther excited by a pompous ceremonial at the baptism of the prince, the pope being nominally

the godfather. Reports as to the suppositious birth of the prince being industriously circulated, the king caused depositions to be taken before the council. On this occasion, the archbishop of Canterbury, the marquis of Halifax, and the earls of Clarendon and Nottingham, refused to sit at the council table with Papists. On the 22nd of October, the king declared Petre should no longer act as a member of the board, and on the 27th Sunderland was dismissed. Evelyn describes "the Jesuits hard at work to foment confusion among Protestants by their usual tricks."

In Holland, William took leave of the States in a public audience, when he avowed that the main object of his expedition was to establish religion in England on a secure basis. A solemn fast, with earnest prayer for the success of his arms, was held on October 17th, and on the 19th the prince sailed, displaying a flag with his own arms and those of England, and an inscription, "I will maintain the Protestant religion and the liberties of England." But in a few hours a storm dispersed the fleet. At first the loss was deemed so severe that the expedition was expected to be deferred till the spring; but in a few days nearly the whole of the ships were again collected at Helvoetsluys. The loss was chiefly of the horses. On November 1, William again set sail with a fair wind.

The public expectation in England was intense. It was now evident that the prince was invited by a number of the leading characters of the day. The king convened the prelates who were in London, and demanded if this was their case. Most of them could expressly deny the charge. Compton, bishop of London, gave an evasive reply, and James only ventured to require them to draw up a public declaration, stating their abhorrence of the designs of the prince of Orange. This was delayed, though the king repeatedly pressed its completion.

The Dutch fleet at first stood to the northward, but as soon as the vessel watching their motions had disappeared, the course was changed, and the next day they were seen from Dover, standing down the channel, nearly seven hundred sail. On November 4th, the fleet anchored at Torbay. William wished to have landed that day, which was the anniversary of his birth and marriage; but the people in general rejoiced that the landing could not take place till the 5th, the day of the detection of the gunpowder plot, a conspiracy which, however horrible, was equalled in atrocity by the designs of James and his abettors.

William marched to Exeter, but the cruelties so lately perpetrated by Jeffreys and Kirk had cowed that district, and the prince was ready to think he had mistaken the voice of the nation. James had a considerable number of soldiers, but could not rely on their support. Lord Colchester, a friend of Monmouth, and lord Cornbury, the son of Clarendon, joined the prince, with a few of their soldiers; and as William advanced, others were daily added. James proceeded to Salisbury, but saw the disaffection of many who attended him, and hastened back to London.

Lord Churchill, the dukes of Grafton and Ormond, and even the prince of Denmark, husband of the princess Anne, left the king, and joined the invader. Anne and lady Churchill fled from London to Nottingham. The bishop of London, in his youth a soldier, escorted the princess, riding before her, sword in hand, and with pistols at his saddle. At last, in many places, leading men took up arms in favour of the prince of Orange; even the university of Oxford offered him the plate of the colleges. Towards the end of the month, a declaration was issued at Nottingham by many of the nobility and gentry, stating their resolution to join the prince of Orange. They said, "We own it rebellion to resist a king that governs by law, but he has always been accounted a tyrant that has made his will his law." This, from the first to the last, was the point in immediate contest between the kings of the race of Stuart and their subjects. Many of the priests fled, including father Petre, and the king's conduct showed evident signs of despair. Evelyn, on December 2nd, noted in his diary, that there was universal consternation among the Papists, and adds, "It looks like a revolution."

On December 10th, at night, the queen in disguise, with her infant, crossed the river to Lambeth. From thence she proceeded with a very few attendants in a coach to Gravesend, where she embarked for Calais. The night following, the king, after recalling the writs for a parliament, also crossed to Lambeth, with sir Edward Hales, casting the great seal into the Thames, to stop all legal proceedings and thus create confusion. Some time afterwards it was found by a fisherman,

He then rode to Feversham, where he embarked in a small vessel; but the weather detained him, till, being taken for a Jesuit, he was brought rudely on shore. James then made himself known, and being rescued by lord Winchelsea, showed himself wholly destitute of moral courage, chiefly lamenting that he had lost a scrap of wood said to be a relic of the true cross, lately found in the tomb of Edward the Confessor. In his extremity, he was ready to exclaim, like Micah, Judges xix., "Ye have taken away my gods, and the priest—and what have I more?"

The prince of Orange had, by this time, advanced to Windsor. In London all was confusion; reports of all sorts were circulated. The mob, hearing that the Irish were massacring the Protestants, and excited by other alarming reports, destroyed some of the Popish chapels, and searched for priests and Jesuits, but did not take away life. The pope's nuncio escaped in the dress of a footman, but Jeffreys was seized in Wapping, disguised as a sailor. The rabble spared even this vile wretch, and only carried him before the lord mayor, who, at his own desire, sent him to the Tower for security. He died there not many weeks afterwards.

On December 11th a council of about thirty peers then in London, including some bishops, assembled at Guildhall, to take measures for securing the public peace. The prince of Orange was invited to London, and lord Feversham was directed to go to James with two hundred of the Life Guard, to protect him on his way in any direction he might prefer. To the general surprise, James chose to return to London, and invited William to a conference. The people in the city expressed compassion as he passed, but on the day he returned he attended mass, and had a Jesuit to say grace at his table.

This return was embarrassing. As it was evident that James could not be maintained on the throne, or entrusted with supreme power on any conditions, it was much better that he should quietly withdraw than be expelled, which could not be done without violence likely to be disastrous to the nation. He was, therefore, advised to withdraw. To hasten him, some regiments of Dutch troops were marched to Westminster. Lord Craven, then in command at the palace, declared he would resist, but James ordered him to draw off his guards, whose places were taken by those of William. Lord Halifax went to the king, then in bed, and told him he must withdraw to Ham before the prince arrived. James desired rather to go to Rochester. This was agreed to; on the 18th he took barge for Gravesend, with his attendants, under the protection of other boats, with Dutch soldiers. No hinderance was offered to his escape. On the night of December 23rd, he walked through the garden of the house, and embarked on the Medway with a few attendants. He went on board a fishing vessel, hired for him, and sailed through the fleet at the Nore without obstruction. His voyage was short. On the morning of the 25th he landed safely at Ambleteuse.

Thus was England freed from the rule of a persecuting bigot, to whom no gratitude was due, except for his quietly withdrawing, and thereby preventing much bloodshed and disastrous confusion; and thus was ended the kingly government of a race of monarchs whose leading principle had been to consider that their will was to be law to their subjects, and that the duty of the latter was to obey their mandates, whatever they might be, even to the setting of false religion in place of the truth. Thus an instance was given, how, when the kings of the earth set themselves against the Lord, he will visit them in wrath, and trouble them in his sore displeasure.

ELECTRO-PLATING AND GILDING.

At a meeting of the Society of Arts, a paper has been read descriptive of the above processes of Plating and Gilding. The lecturer commenced by adverting to the well-known action which occurs when zinc and copper are immersed in a solution of sulphuric acid, as illustrative of the principle on which all electro deposition takes place. He then proceeded to explain the construction of the batteries used in the process of electro-plating, and pointed out the advantages derived from them when it was necessary to overcome the resistance of a particular solution, because intensity of power, as well as quantity, was then required. It was also necessary to have a correct balance of power, otherwise the articles exposed to the action of the metallic solution would be wanting in the smoothness of surface which it is necessary they should possess.

For the purpose of showing the rapidity and accuracy with which the process of

electro-plating was effected, several small articles were placed for a few moments in a solution of silver, subject to the action of a model battery which the lecturer had before him. When the articles were withdrawn, they were completely covered with a thin coating of the metal: several pieces of manufacture, such as vases, shields, tea-urns, etc., were shown to the meeting as samples of plating with silver and gold by this galvanic agency. Among the rest, a bread-basket was pointed out, which a short time since was so much worn as to be comparatively useless and of little value. It had been completely renovated by this process at a cost of about 28*s.*, and looked equal to a new piece of plate of 8*l.* or 10*l.* value.

The lecturer then proceeded to observe, that as it is necessary the articles should be well cleansed from dirt, grease, and other impurities, which interfere with the process of electro-plating, they are first boiled in caustic alkali, scoured with sand, and well dried before being placed in the solution. As soon as the required quantity of metal has been deposited on the old article, it is taken out and submitted to a hard rubbing with brushes made for the purpose, by which means any grease or other matter which may have been left on it is immediately discovered, in consequence of the newly-deposited metal being rubbed off the part by the active friction of the brush. When the article has been thoroughly cleansed, it is again placed in the metallic solution, so that a fresh deposit may take place on the part which has been found imperfectly plated.

According to the old method, no other metal than copper is available for the purpose of plating; by the galvanic process any kind of metal is applicable; but the metal hitherto generally used is composed principally of nickel, which is as white and of about the same density as silver. When proper care has been taken in depositing the metal, the union with the surface below is so much more secure than by any other process, that experienced silversmiths cannot distinguish the difference between such articles and those made of solid silver. When the article is required to be plated with silver, it is placed in a solution produced by dissolving silver in nitric acid and water. A copper wire is then attached to it, and connected with the negative pole of the battery. A piece of silver is also placed in the solution, in connexion with the positive pole of the battery. Articles required to be plated with gold are placed in a solution of that metal, and similarly prepared to those required to be plated with silver.

But, useful as this process of gold and silver plating silver is, there are other important purposes to which it can be applied. This process opens a new field for the manufacture of solid silver and gold. If a model of an article is furnished, an exact copy of it can be made with the greatest facility; and instead of an article being made in forty or fifty pieces, it can be easily made in one solid whole, whatever the extent of its superficies, and however elaborate the nature of the workmanship may be. Hitherto, large works cast in the precious metals have been placed beyond the means of the majority of the people, but by the process of electro-plating any work can be executed at comparatively little expense. Copies of wax moulds can be easily taken, by first precipitating a certain quantity of copper on the mould; the wax can then be melted away, and a deposit of silver, or whatever other metal is required, should be afterwards placed on the copper. By the new process, however, moulds of plaster, wax, and similar materials, are generally disused, and an elastic moulding substituted. A sample of this composition was shown to the meeting. It was stated to be made of glue and treacle, and its flexible nature rendered it superior to the substances generally used for the purpose of moulding, because it can be used in one solid piece, or in several pieces; and, if necessary, it can be put together in such a manner that the joinings are scarcely recognized.

The process is not only applicable to the plating of forks and spoons, and articles of that description, but saucepans, and other vessels used for culinary purposes, may be coated with silver; and as this metal is a greater conductor of heat than iron or tin, a great saving in the consumption of fire will result from the adoption of this plan. The taps of beer-barrels also might be coated with silver, and the accumulation of verdigris would thus be prevented.

Having said thus much of gold and silver, the lecturer next proceeded to refer to the more ordinary and more useful metals, one of the most important of which is zinc. Experiments show that some metals resist the action of water better than others, and it so happens that those which are most generally used are most liable to destruction; such is parti-

cularly the case with iron; but zinc is found to be indissoluble in water, and although zinc is now often substituted for iron, yet it has failed to realize the expectations which were at first formed of it, owing, no doubt, to the many impurities which this metal contains. Speaking of the purposes to which zinc had not yet been generally applied, the lecturer observed, that if used by means of the electro-plating process, it would always preserve iron and other metals from oxidation; for instance, iron railings might be preserved from destruction, if the exposed parts were covered with zinc, which might easily be effected at a trifling expense. It may be urged, that the application of this process is limited, because, if zinc, copper, and silver, come in contact with each other, they will turn black. But under no ordinary circumstances would they be subjected to this action. By the process of electro-plating, every description of iron-work can be coated with zinc, and thus be protected from the certain ruin which must attend its exposure to the atmosphere. In evidence of this fact, the lecturer produced a piece of zinc which had been exposed to the various changes of the seasons for six months, without showing any signs of decay.

As, therefore, zinc is insoluble in water, as any article can be readily re-coated, and as the iron or other metal of which it is made can be by this process completely protected, it must be admitted that this is one of the most valuable metals. In illustration of this part of the subject, and as a proof of the preservative qualities of zinc, the lecturer observed that he knew an extensive manufacturer who had a large water-mill. A few years ago, the expense of keeping the wheels in repair was very great; indeed, he was generally compelled to have new ones every four or five years; at length, he was advised to place some pieces of zinc on the parts of the wheels most exposed to the action of the water; the experiment was completely successful, the oxidation of the iron was prevented, and the expense of keeping the machine in repair is now comparatively trifling.

The lecturer concluded, by urging the applicability of electro-plating to the various branches of art to which we have briefly adverted. With respect to gold and silver gilding, he contended for the superiority of the new process. The old mode, irrespective of its imperfections, was so detrimental to human life, in consequence of the quantity of mercury used in the preparations, that hundreds of workmen in the trade were yearly consigned to a premature grave. With regard to zinc plating, he observed that it might be advantageously applied to almost all the purposes where iron was used in maritime affairs, to the prevention of oxidation in iron balustrades, and the ornamental parts of buildings, and to the preservation of the bronze statues in the metropolis, which were rapidly decaying from exposure to the action of the atmosphere.

An equally remarkable application of science to this branch of art has been made by Mr. J. S. Woolrich, of Birmingham. It consists in the accomplishment of the same purposes by means of magnetism. Every one is acquainted with the property which the magnet possesses of attracting steel needles, and of communicating the magnetic property to iron and steel, but it will no doubt surprise most persons to see the same power employed in the art of plating metals. Referring the reader for a full explanation of the details of the process to the inventor's specification, we shall here content ourselves with pointing out some of the more prominent advantages which this process of magneto-plating, as it is appropriately termed, appears to possess over electro-plating. Being effected without the aid of galvanism, neither acids nor salts are employed, and there is no wear and tear of galvanic batteries. In fact, when the apparatus is complete, the cost of which is moderate, it will last for an almost unlimited period of time; for as there is, in working it, no destruction of any of its parts, except by friction, it must be long before any renewal of them can be required. The apparatus, too, may be relied on for working with the greatest certainty and regularity, in both which respects the galvanic battery is greatly deficient. The facility with which it may be managed is also remarkable, the same machine being capable of plating articles from the size of a pin's head to that of a candelabrum.—*Mechanic's Magazine.*

OLD HUMPHREY ON THE EXPRESSION, "WE LET THEM DIE."

WHETHER my pen has already touched upon the subject of irresolution and a want of perseverance, my memory is not

sufficiently retentive to determine; but, however this may be, I feel urged to give utterance to my present thoughts. Not more dependent is the fire on the fresh fuel that supports it, than is man in his undertakings on the motives and fresh impulses that animate his heart.

Now and then, in my walks, I pass by a row of houses in ruins: some of these dwellings are without roofs, and others without doors and windows, but none of them were ever entirely finished. When first their foundations were dug, no doubt the builder intended to complete his work; but unlooked-for occurrences took place. Perhaps, like a man who begins to build a tower without counting the cost, he found the expense too great for him; perhaps his attention was called aside by other objects; or, it might be, that some new plan presented itself to his mind, and jaundiced him against the old one; but whatever was the case, as I said, the houses were never finished; and now, in their ruins, they furnish me with a striking illustration of the manifold embryo undertakings of mankind, which are never brought to maturity.

What goodly resolutions do we form, that we intend to keep! Sometimes they refer to the Eternal, whose glorious name we desire to honour, whose holy law we resolve to keep, and to whose service we yearn to devote ourselves afresh, with all the energy of our hearts, and all the enthusiasm of our souls. Sometimes they refer to our fellow-beings; a consciousness comes over us of a duty unperformed; we have some injury to forgive, some worthy, though distressed, sufferer to relieve, or some neglected friend to address with affection. Sometimes they refer to ourselves, some error we are bent to correct, some bad habit we are resolved to overcome, or some benevolent object we are determined with untiring perseverance to pursue. Our hearts beat, and our pulses play; we bend our knees with all the fervour of devotion at the throne of grace for strength to aid us in our weakness; and we go forth, strong as a giant refreshed with wine, steady in our purpose to be faithful, even unto death, in our undertaking. To-morrow comes, all our fervour is abated, our resolution weakened, and our attention drawn aside to other objects of regard. A few days, or weeks, or months are added to the annals of revolving time, and where are the goodly resolutions that engrossed our very being? We allow them to pass from our remembrance—*we let them die*—and they are as though they had never been, or, at best, only arise at intervals to our remembrance, to upbraid us for our inconstancy.

Let us look for a moment at domestic life. Little master must have a white mouse: it will be so pleasant to see him turn round his wiry cage—he will take such care of him, and feed him every morning. Oh, yes! he must have a white mouse. Little miss wishes to have a canary. She promises to give him seed, and fill his water-glass with her own hand; so she really must have a canary! The bird and the white mouse are bought, and dearly are they loved and petted, and very regularly are they fed; but, in process of time, a squirrel is introduced in a new ornamented brass-wire cage, and then the canary and the white mouse are gradually neglected, until, at last, they are both found dead at the bottom of their cages for want of food. As with the poor mouse and bird, so has it been with some of my most favourite plans. I have delighted in them for a season, and afterwards abandoned them; first I have petted them, and then I have *let them die.*

A book, perhaps, has been read by me, wherein a bright example of kindness, benevolence, or generosity has kindled my spirit. I, too, would be kind, benevolent, and generous; I, too, would show that virtue was alive in my heart. It was a thing settled and done in my determination, that I would not be behindhand with any being below the stars in such thoughts, and words, and deeds, as those which had called forth my admiration. There might be something eccentric in these warm-hearted emotions, something to smile at; but there was, also, sincerity. The worst of it was, that, like the dew of the morning, these glowing determinations passed away. For a season they lived within me, and then, I *let them die.*

Again and again, when no eye has been on me, but the eye of the Omniscient, moved by some outward circumstance, or inward monition, have I rigidly examined myself, baring my own bosom and dissecting my own heart. My errors have been acknowledged, mourned over, and renounced, and I have sternly resolved, looking, alas! more to my own energies than to the Source of all strength, to renounce them for ever. How resolutely have I determined to fight! How triumphantly have I exulted in my

conquests! Strong as I was, I became weak. Full as my resolvings were of life and vigour, I *let them die.*

Often have I stood gazing on the sun-lit clouds of heaven, their glory blinding my eyes, and their beauty gladdening my spirit, till my mind has been moved to some course of holy plan or virtuous action; some high-wrought aspiration has been embodied and moulded into a distinct form and purpose: and as often have I been gently influenced by the silvery moon, gliding through the clear blue sky, to the same virtuous end. At such a day of the year, and at such an hour of the day, would I renew the covenant with myself, that I then had made. Neither health nor sickness, riches nor poverty, success nor disappointment, should deter me in my righteous undertaking. The midday sun and the midnight moon have both been witnesses of my emotion on such occasions, and they are witnesses still—but of what? Not of my strength of purpose, my unbroken courage, and my perseverance, but of my weakness, my irresolution, and my inconsistency. Had I, seeking Divine aid, kept my emotions alive, all had been well, and I should have gained my ends. But no! I *let them die;* and with them died, also, the enterprises I had undertaken.

Is it not thus with us all, from childhood to hoary age? Does not the boy leave his whip for a drum; his drum for a peg-top; his peg-top for a kite, and his kite for a cricket bat or ball? Is not each, in its turn, desired and neglected? attained with ardour, and flung aside with apathy? And does not man, in like manner, show the same love of change; the same infirmity of purpose in the objects of his regard? One new project takes the place of another; he plans what he does not execute; he begins what he has not energy to finish. Rarely does a year pass without witnessing the death of one favourite design, and the birth of another. Enterprise after enterprise, and project after project, we call into being, and then *we let them die.*

Hundreds and hundreds attempt languages; they learn a little grammar, conjugate a few verbs, write a few exercises, commit to memory a few phrases, and then abandon their design. Thousands and thousands undertake music, and after afflicting their neighbours with their dissonance, fling aside those instruments of harmony which at first afforded them so much delight. Some begin to learn short-hand, but fall strangely short of its attainment; while others make large pretensions in other pursuits, which are in their turn neglected and forgotten. Thus labouring without profit; ploughing and sowing, and reaping no harvest; paying a price, without securing the purchase, we go on, arousing within us a spirit of achievement, and then *letting it die.*

But, though it is so frequently thus in the common affairs of life, this want of perseverance and stability is yet more strikingly shown as to holy things. Where is the Christian man who could not, were he humble-minded and open-hearted enough to acknowledge his infirmity, where is the most highly favoured of the followers of the Redeemer, who could not tell of seasons, wherein he has said, like the slothful man, "There is a lion in the way;" and wherein he has done like the children of Ephraim, who, "being armed and carrying bows, turned back in the day of battle?" Reason have we, indeed, to cry aloud to the Strong for strength, that our energies may be sustained, that our determinations may be kept alive, and that we may not *let them die.*

Do you know nothing, reader, of this weakness of resolution, this infirmity of purpose, this want of perseverance? Did you never, when reading the word of the Most High, or listening to some faithful minister of the gospel, whose heart, running over with zeal and love, and whose lip, touched with a burning coal from the altar of the Eternal, were both affectionately and eloquently addressing you? Did you never feel moved to an ejaculation of feeling, a prayer of earnest desire, and a holy purpose amounting to this—From this day forward, come health or sickness, joy or sorrow, others may do as they will, "but as for me and my house, we will serve the Lord?" And have you not, in spite of the glow that you felt in your bosom, and the tear that swam in your eye, afterwards become cold and worldly minded? In a word, did you go on, or draw back from your hallowed resolution? Did you maintain your ardour, or did you *let it die?*

I would rather that you should pursue this subject than myself, my pen having already run on to some length. If you put down half the things of which it may be said with truth *we let them die*, the catalogue will be found to be a long one. While, however, to our reproach, we let friends die, and opportunities of doing good, and noble resolves, and high-wrought emo-

tions, and benevolent plans, and hallowed resolutions, there are some things that we should take especial care to keep alive in our memory; and the truth that Jesus Christ died for sinners, and that "He is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them," Heb. vii. 25, is among them. This should not languish in our regard. This should be kept fresh and unfading in our remembrance: whatever else may die, this truth should live for ever. Let past remembrances lead to present humiliation and to earnest prayer, that the Holy Spirit may bring former lessons to our remembrance, and enable us, whatever we do, to do all to the glory of God.

VEGETABLE CHEMISTRY.

No. VII.

RESULTS OF THE DECOMPOSITION OF VEGETABLE SUBSTANCES.

We now turn to another class of substances, opening to our view a yet farther illustration of the immense and interminable variety of results, which trivial differences in combination and arrangement are capable of effecting. These are not found in a free state, seldom even in combination with other matters, but are brought into existence by an internal change in some of the bodies we have already referred to, tending to subvert the order and disposition of their elementary particles. This may either take place in what may be termed a spontaneous manner, a certain degree of temperature and moisture being all that is requisite for its production; or it may be accomplished artificially—for the most part, by the introduction of a foreign body, possessing a superior affinity for one or more of the existing elements, or at least tending, by its influence, to dispose them to assume new associations, generally attended with an entire alteration in appearance and properties. Of the former class, two of the most remarkable are the well-known substances, *alcohol* and *acetic acid.*

If the clear expressed juice of the grape be placed in a temperature of between 70 and 80 degrees, the following well-known phenomena uniformly take place. After the lapse of a few hours, the liquid becomes turbid, and gets warmer; a slight effervescence is perceptible in it, which gradually increases; bubbles of gas are evolved, carrying to the surface flocculi, which fall down again when they have broken. At length the action ceases, the liquid again becomes clear, and a precipitate is found at the bottom; but it now no longer tastes sweet; it contains no sugar; in the room of it we find an equivalent quantity of *alcohol.* Such is the vinous fermentation. For its production, the presence of sugar and of vegetable gluten are alike necessary. No vegetable juice can be made to undergo it, unless it contain either sugar itself, or some other principle, such as gum or starch, capable of being converted into sugar. On the other hand, an aqueous solution of pure sugar only, will, if air be excluded, remain perfectly unaltered for a length of time. If air be admitted, it will be gradually decomposed, becoming brown and sour; but in neither case is any alcohol generated. Both these matters are contained in those sweet vegetable juices, which, like that of the grape, are capable of fermentation without any addition. Vegetable gluten, as we have already seen, contains a large proportion of nitrogen, and it is to its character as an azotized or nitrogenous body, that it owes its peculiar property of promoting and accelerating the process of fermentation. This is apparent from the fact, that a number of animal products, albumen, glue, blood, etc., may be substituted for it with success. But yeast, the scum and sediment which collects during the fermentation of wort, and which is derived from the albumino-gelatinous parts of grain, is universally and advantageously used for this purpose.

When fermented liquors are distilled, the result is the production of a liquid containing alcohol in a larger proportion; and by a repetition of the process it may be obtained in a state of great concentration, although never absolutely free from water. The immediate results of distillation are the well-known spirituous liquors brandy from wine, rum from the juice of the sugar-cane, hollands and whisky from malt, etc., etc. The different degrees of concentration which are subsequently arrived at, are signified by the terms proof-spirit, rectified spirit, alcohol. The specific gravity of *alcohol* is much less than that of water. This is therefore the test of its purity. The specific gravity of proof spirit is about 920; that of common rectified spirit is from 820 to 840; but by rectification over lime, it has been obtained as low as 791. For this purpose, some pure lime, well burned, should be put into a retort, and an equal quantity of spirits of wine poured upon it. The

mixture should be left for twenty-four hours, and then carefully distilled, at a temperature below 212. The first portions which pass over are pure alcohol, the last contain some water. The proof of its having reached its greatest concentration, is the circumstance of its specific gravity being not diminished by a repetition of the distillation. As may be readily imagined, alcohol is miscible with water in all proportions; but the specific gravity of the mixture is greater than the mean of the two liquids, in consequence of the diminution of the bulk that occurs. It boils under ordinary atmospheric pressure at a temperature of about 176. A most intense degree of cold is requisite for its congelation, on which account it is well adapted for the construction of thermometers designed to measure very low degrees of temperature. The lowest degree which has hitherto been obtained, has been by evaporating a compound of solid carbonic acid* and ether in the vacuum of an air pump. By this expedient, Dr. Richter observed alcohol of 798 become oily and adhesive at 130 degrees below zero. By a greater reduction of temperature, it became still thicker, and at 146 it flowed like melting wax. It is a solvent of many vegetable and animal substances, and has the remarkable property of preserving the latter from decomposition. This is, in a great measure, if not entirely, owing to its powerful affinity for water, by which means, animal matter immersed in it, and thus shut out from the agency of two of the most powerful promoters of putrefaction, air and water, becomes corrugated. A curious mode of concentrating alcohol is founded on this fact, that it does not permeate the animal tissues, but condenses and abstracts water from them. If a bladder, filled with spirit of the specific gravity of 820, be left for a few days in a warm room, it will have its specific gravity reduced to 800, the quantity of alcohol being increased from 90 to 97 per cent. The water permeates the bladder, and evaporates from the outward side; but, as the alcohol does not moisten the bladder, it cannot get through, and, consequently, remains behind, freed from water.

What, then, we are naturally disposed to inquire, is the nature of the change accomplished by fermentation, that this curious substance, having such remarkable effects upon the human body, and which did not at all pre-exist, should be the result?

* See Visitor for January last, p. 13.

Many theories have been devised to account for it; but after all we can with certainty say, at present, little more than that a new arrangement of the elementary particles has taken place, leading to the diminution of carbon and oxygen, and the consequent predominance of hydrogen. The composition of alcohol is, Carb. 52.66 + Hyd. 12.90 + Oxyg. 34.44. Neither is the agency of a ferment in bringing about this alteration at all clearly ascertained. "Two opinions," says Dr. Pereira, "are entertained respecting it. By some it is regarded as a putrefying substance, whose atoms are in continual motion, which they communicate to the constituents of the sugar, and thereby destroy its equilibrium. By others, gluten is considered to consist essentially of seeds or sporules, whose vegetation is the immediate cause of the metamorphosis of the sugar."*

If the distinguishing characteristic of alcohol be its unchangeableness under all circumstances, vinous liquids are still susceptible of another well-known alteration before its removal from them. When kept in a temperature of between 60 and 90, and at the same time exposed to atmospheric air—for that condition in this instance is essential, although not in the former—the liquor again becomes turbid, rapid intestine action takes place, giving rise to the disengagement of an elastic matter; till, after a time, it becomes clear again, with the deposition of a considerable sediment. Its properties are once more found entirely altered, the vinous fragrance and pungency are gone, and instead, we have a sour liquid from the presence of *acetic acid*. This, then, is the *acetous* fermentation; and for its accomplishment, a ferment, of which vegetable gluten is the base, is likewise indispensably necessary. Alcohol and water alone cannot be made to undergo it. Hence the more perfect wines do not become sour, even when exposed to the air, because they contain no ferment. Every substance susceptible of the vinous, is also susceptible of the acetous fermentation, and that without having become vinous. There are even substances incapable of the former, which yet undergo the latter, as vegetable infusions and juices containing much mucilage, with some saccharine matter. When once any portion of acetic acid is present, it accelerates the process very much. Hence the necessity of great cleanliness in the

* Pereira, Mater. Med., p. 347.

use of casks and vessels which are designed for the preservation of wine and beer. Vinegar, in its ordinary state, is acetic acid largely diluted with water, and containing vegetable gluten, mucilage, sugar, extractive matter, and frequently malic and tartaric acids, with small portions of neutral salts. From this, acetic acid is obtained by distillation, care being taken not to continue the process too long, or to raise the temperature too high. It will then pass over in a state of purity, but still with a proportion of water. Other processes are required to effect its concentration, as, for instance, the action of cold; since water freezes at a higher temperature, the acid may in this manner be readily separated. A pure and strong acid is thus obtained. It may, however, be obtained more readily from its saline compounds. By exposing metallic oxides to the action of vinegar, acetates of different metals, lead, copper, etc., are produced; but sulphuric acid has a greater affinity for all these bases than acetic acid, and may therefore be readily made to expel it from them. If, for instance, verdigris (acetate of copper) be exposed to a heat gradually raised, the acid is volatilized and obtained in a very concentrated state. It may likewise be obtained from the destructive distillation of wood. For this purpose, the wood is inclosed in iron cylinders and retorts, and exposed to a red heat. A large quantity of inflammable gas is produced, and a liquid is condensed, holding in solution a quantity of tar and essential oil. But these impurities may be entirely removed, so that the acid may thus also be procured in considerable purity.

Highly concentrated acetic acid possesses several remarkable properties. Its odour is extremely penetrating and pungent, raising a blister on the skin, if applied for a sufficient length of time. It is very volatile, easily evaporated by heat, but not easily destructible. If passed even many times through a red hot porcelain tube, it will be only partially decomposed. At about 38 Fahr. it congeals and shoots into beautiful crystals, which again liquefy at 40. It is displaced from its combinations by most other acids. The well-defined class of salts which it forms (acetates) are all readily soluble in water.

What, then, we have now to inquire, is the elementary change brought about by the acetous fermentation? Unlike the vinous fermentation, it will not go on, as we have already noticed, without the contact of atmospheric air. Oxygen is therefore evidently absorbed; a part of which, but only a part, unites with a portion of carbon, to form the carbonic acid which is expelled. The remainder would seem to unite with a portion of the hydrogen of the alcohol in the formation of water, and thus acetic acid is the result of the combination of the residuary elements. The ferment, it is presumed, assists in the process, by absorbing oxygen from the atmosphere, and transferring it to the alcohol, whilst it is itself gradually changed, and becomes insoluble. 41 parts of alcohol + 32 of oxygen = 73, form 51 parts of acetic acid + 27 of water = 78. According to Liebig, however, the transformation of alcohol into acetic acid is not immediate. The atmospheric oxygen is supposed first to oxydate part of the hydrogen, forming water and a matter termed aldehyd; whilst the latter absorbing oxygen, is converted into acetic acid. The elementary composition of acetic acid may be stated as follows:—Carb. 47.06 + hyd. 5.88 + oxyd. 47.06 = 100.

The last spontaneous change to which vegetable matter is subject, is not the least remarkable, either in its accomplishment or its result. It is that species of decomposition, analogous to the putrefaction of animal matter, which takes place after the principle of life has been removed. This has been denominated the putrefactive fermentation, and it requires for its completion very much the same conditions which favour the changes we have already noticed, particularly a moderately high temperature and the access of air. If the change take place at the surface of the earth, the elastic products disengaged, are for the most part compounds of carbon, and hydrogen, and carbonic acid; whilst other portions of the elementary atoms run into new compounds, being converted into rich manure, and becoming the nutriment for other plants, and thus subserving the wonderful process by which all nature is renovated. But, owing to the operation of various causes, principally removal from the action of atmospheric air and pressure, the result of decomposition may be little more than the accumulation of a carbonaceous residuum, giving rise to those masses of coal, and the different varieties of bituminous products, which are found in such abundance under many parts of the earth's surface.

But we have stated that decomposition

may very frequently be induced in an artificial manner, giving rise to products which likewise are not to be met with under other circumstances. These are numerous. We can but glance at a few of the more remarkable of them. We have already seen that alcohol is remarkably characterised by permanence and indestructibility under all ordinary circumstances. But if sulphuric acid (oil of vitriol) be poured on it at a given temperature, the balance between its elementary particles is subverted altogether, and a very curious liquid is made to distil over, bearing little analogy to it, or to any other product whatever. This is ETHER. The manner in which it is usually prepared is as follows:—Two pounds of sulphuric acid are poured upon three pounds of rectified spirit, in a retort, which is then placed in a sand bath, previously raised to a temperature of 200. As soon as ebullition takes place, ether comes over, which must be received by a vessel kept cool by ice or moistened cloths. It must be subsequently purified with black oxide of manganese, and again distilled; after which it may be obtained in a state of purity, and should be preserved in a well-stopped phial. Towards the close of the process, some other products are likewise disengaged. An oily fluid condenses, termed oil of wine, and a quantity of olefiant gas (carburetted hydrogen) is at the same time formed. Ether is well known as a transparent, colourless liquid, of a peculiarly penetrating and agreeable odour, and a pungent and sweetish taste. Its specific gravity is exceedingly low, about 0.715. It does not, like alcohol, combine with water, except in very small proportion. The two fluids, if agitated together, immediately separate on standing. A more remarkable property is its extreme volatility. A few drops placed on the hand evaporate instantly, producing a sensation of great cold. Under ordinary atmospheric pressure it boils at as low a degree as 98, but in vacuo at considerably below 32, so that if placed in contact with water, under the receiver of an air pump, ebullition will immediately take place, whilst the water, robbed of caloric by the evaporation of the ether, will become frozen, thus exhibiting the curious spectacle of two fluids in contact with each other, the one in the act of boiling, and the other of freezing, at the same instant. Ether assumes a solid form at 46 below zero. It is highly inflammable, and, with a certain proportion of oxygen gas, detonates loudly. The house of an apothecary at Berne is stated to have been blown up in consequence of a lighted candle being taken into a cellar in which a bottle of ether had been broken.

It would seem that alcohol is converted into ether, by the removal of one-half of its elementary oxygen and hydrogen, which are in the proportion in which they form water; in other words, two equivalents of alcohol are converted into one of ether and one of water. The particular agency of the sulphuric acid in bringing about this change is not very evident. It appears most probable that some intermediate composition or decomposition takes place, which is not satisfactorily ascertained. But ether may be prepared by any process which deprives alcohol of the equivalent oxygen and hydrogen. Thus, if potassium be placed in contact with pure alcohol, it seizes a portion of oxygen, hydrogen gas is evolved, and a compound of ether and potash crystallises. And, again, if a current of gaseous fluoride of boron be passed into alcohol, a similar effect takes place—boracic and fluoric acids are formed by union with oxygen, hydrogen comes off, and ether is liberated. Alcohol and ether unite in all proportions. The ultimate composition of ether is Carb. 64.87 + Hyd. 13.51 + Oxyg. 21.62. The above statement has an especial reference to sulphuric ether. But by the action of nitric, oxalic, benzoic, and many other acids upon alcohol, ethereal fluids are likewise produced. Nitrous ether is extensively used in medicine.

Benzule.—Some very curious results have been obtained from the distillation of the cake which remains after the fixed oil has been expressed from bitter almonds. This had long been known to contain, in greater abundance than could otherwise be obtained, the very poisonous substance called from that circumstance the volatile or essential oil of almonds. In its ordinary state, this oil is a mixture of prussic acid, with a peculiar volatile product, neither of which pre-exists in the almond; they are produced by the action of heat and water during distillation upon a peculiar principle contained in the almond termed amygdalin, to which we have already alluded. By simply exposing this oil to atmospheric air, it was found to be converted into the mild, innocuous

substance termed benzoic acid, thus disclosing a most unexpected relation between these two apparently opposite products. If placed under the direct rays of the sun, the conversion is effected in a very rapid manner. It has been clearly proved to be a compound of hydrogen, with a base, to which from this circumstance the term benzule has been attached; and this curious transformation is accomplished merely by the interchange of one equivalent of hydrogen with one of oxygen. Strictly speaking, hydruret of benzule is converted by the oxygen of the air into benzoic acid by absorbing two atoms of oxygen, one atom of water being formed at the same time, which combines with the benzoic acid formed. The composition of benzule is supposed to be Carb. 81.00 + Hyd. 4.76 + Oxyg. 15.24. It likewise forms compounds with chlorine, iodine, sulphur, etc.

Destructive distillation of wood.—By this process, likewise, several products have been obtained of some interest and utility. If carried on at a red heat, beside the carbon which remains in the retort, the results are gaseous compounds of carbon, a watery fluid containing acetic acid, and a black odorous sooty mass, known as tar. At the same time, in connexion with the acetic acid, a volatile combustible spirit comes over, the composition and chemical nature of which, together with those of its compounds, are remarkably analogous to alcohol and its compounds. It is contained in the first portions of liquid which distil over, and may be concentrated by repeated rectification. It has been termed *pyroxylic* spirit. It is a volatile colourless liquid, of an alcoholic, and at the same time, empyreumatic smell and taste, of a low specific gravity, and very inflammable. Forming a solvent for resins, it is used in making spirit varnishes. By the distillation of tar, with the aid of various manipulations, into which we cannot here enter at large, several distinct products have been obtained, to which the names paraffin, eupion, creosote, pittamar, pittacal, and capnomar, have been given. One of these is worthy of more especial attention, as having been applied to several useful purposes. *Creosote* is obtained in the following manner. Wood-tar is distilled, till the residue has the consistence of pitch. Oil and acetic acid pass over. The former must be repeatedly distilled, any acetic acid adhering to it being removed by carbonate of potass. It is then mixed with a solution of caustic potassa, boiled gradually; and, after cooling, the addition of sulphuric acid will cause the oil again to separate. This is again subjected to repeated ebullition with potassa, by which means the creosote is at length made to combine with the potassa, and when separated from it, is sufficiently pure for medical use. To be obtained absolutely pure, it must be distilled with water, and this hydrated product again rectified. Pure creosote is a colourless transparent liquid, of an oleaginous consistence, of great refractive power, and a penetrating strong odour, resembling that of smoked meat, with a burning caustic taste. Its specific gravity is 1.037. It boils at 397, and retains its fluidity at 17 below zero. It is soluble in water in two proportions. The one consisting of 1.25 creosote and 100 water, the other of 100 creosote and 10 water. From always retaining a variable proportion of water, the atomic constitution of creosote cannot be accurately ascertained; but it is nearly as follows: Carb. 77.42 + Hyd. 8.12 + Oxyg. 14.46. The properties for which it is more particularly remarkable are, the facility with which it dissolves a large number of organic colouring matters, and its power of coagulating albumen, and preserving animal matter from decomposition. Butcher's meat and fish when dipped in it and then exposed to the air, do not putrify, but acquire the agreeable flavour of the same kind of food when well smoked. Hence its name, from the two Greek words, κρεας, flesh, and σωζω, to save. It seems to be the principle upon which depend the antiseptic powers of wood, smoke, and pyroligneous acid. Mr. M'Cormack states that the only essential part of the mummifying process practised by the ancient Egyptians was the application of such a heat as would first dry up the body, and then decompose the tarry matters which had been previously introduced, and thus generate creosote. The effects of this singular substance on vegetable life are well marked; plants exposed to its influence speedily wither. The injurious influence of smoke upon vegetation is probably owing to the creosote which it contains. In medicine it has been used internally, but with varying results. As an external application, in relieving toothache, and as a counterirritant, it has been found highly beneficial. D. W.

PROOF OF THE COMMON ORIGIN OF ALL THE VARIETIES OF THE HUMAN SPECIES.

The following is an abstract of the results of M. Flourens's researches on the comparative structure of the skin in the different human races, which he has communicated, with illustrative drawings, to the Academy of Sciences, at Paris. One of the figures represents the skin of an individual of the white race, which is seen to be composed of three layers or distinct membranes, the dermis and the two epiderms; and, between the second or internal epidermis and the dermis, there is no trace visible of a pigmental layer—no trace of a pigmentum. Other figures represent the skin of a Kabyle, a Moor, and an Arab. All these skins are of a bistre colour, but in general this colour is deeper in the Arab than in the Moor, and in the Moor than in the Kabyle. Except in this respect, everything in their structure is similar: in all there are two epiderms and a dermis, and in all there is a layer of pigmentum, and a pigmental membrane between the second epidermis and the dermis. There is also a representation of the skin of a cross of an Arab and a Negress; and another of the skin of a Negro. They exhibit the same structure as the skin of the Kabyle, the Arab, and the Moor. One drawing of the skin of an Arab, affected by partial albinism, is specified by M. Flourens as meriting particular attention. Upon that skin there are many white spots; and at the side of these spots the skin preserves its ordinary colour, which is blackish or bistre-coloured. Now, where the skin is black, there is a well-marked pigmentum, but where the white spots occur, there is no pigmentum. Judging, then, from this example, the malady termed albinism would only tend to produce the absence—the non-secretion, of the matter which constitutes the pigmentum. With regard to all these preparations of the skin, M. Flourens makes the following general remarks:—If we compare the structure of the skin in all these cases, viz., the Kabyle, the Arab, and the Moor, on the one hand, and, on the other, the American and the Negro, we find that it is everywhere the same. So that the Kabyle, the Arab, and the Moor, who probably belong to the Caucasian race, but certainly do not belong either to the red or to the black race, have, nevertheless, a pigmental apparatus perfectly similar to that of the black and the red races. The white man himself has his pigmental apparatus, very circumscribed, it is true, but still quite distinct, in the nipple, particularly in the female. Having submitted the coloured portion of the skin of the breast to his anatomical processes, M. Flourens found, first of all, two epidermis, and then, between the second epidermis and the dermis, a pigmental membrane and a layer of pigmentum; in a word, the whole pigmental apparatus. One of the figures represents this. Thus, he continues, we have a portion of the skin of the white man, in which we find the whole structure of the skin of the coloured races. Have we not in these facts a new proof, a direct proof, of the common origin of the various human races, and of their original unity? To this proof, derived from the study of the skin, M. Flourens intends adding another, deduced from the study of the skeleton, and especially of the cranium.—*L'Institut*, No. 504; *Jameson's Journal*, No. 70.

OUR LORD'S DISCOURSE AT CAPERNAUM.

Allow me, says Dr. Godwin, in addition to what I have already said, to present you with a brief summary of proofs, that this discourse of our Lord does not refer to the sacred supper.

1. The Lord's supper had not been instituted when this discourse was delivered, nor till about a year afterwards. There is not, throughout, a syllable that speaks of an institution, of a commemorative rite, from which the disciples could gather that such an ordinance would be appointed. Here is not the most distant intimation that bread and wine should be used as symbols, or transubstantiated into the body and blood of Christ, or in a mysterious way incorporated with them.

2. All the effects here assigned to feeding on "the bread of life," and on "the flesh and blood" of the Redeemer, are in this same chapter, as well as throughout the New Testament, attributed to believing on Christ. Please to observe the parallel.

Metaphorical Expressions.	*Literal Explanations.*
"If any man eat of this bread, he shall live for ever," John vi. 51.	"Verily, verily, I say unto you, he that believeth on me hath everlasting life," ver. 47.
"Whoso eateth my flesh, and drinketh my blood, hath eternal life," ver. 54.	"That whosoever believeth on him (the Son of man) should not perish, but have eternal life," ch. iii. ver. 15.

Metaphorical Expressions.	*Literal Explanations.*
"Whoso eateth my flesh, and drinketh my blood, ... I will raise him up at the last day," ver. 54.	"Every one which seeth the Son, and believeth on him, ... I will raise him up at the last day," ver. 40.
"He that eateth me, even he shall live by me," ver. 57.	"The just shall live by faith," Gal. iii. 11.
	"The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me," Gal. ii. 20.
"He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him," ver. 56.	"That Christ may dwell in your hearts by faith," Eph. iii. 17.

Now is it not a safe canon of interpretation, that what is difficult or dubious must be explained by what is plain and certain, that any proposition which is announced in figurative language must be interpreted by the same thing announced in a literal manner? To believe in Christ cannot be a figure, to eat Christ must be a figure; if, then, the same things are predicated of both, ought we not to take believing as explanatory of eating and drinking? I know not that anything can place this in a clearer and more convincing light than our Lord's own words in the thirty-fifth verse, by a parallelism very common in the sacred writings.

"He that cometh to me, Shall never hunger,
And he that believeth on me, Shall never thirst."

What is it that prevents hunger and thirst? eating and drinking; how does our Lord say that hunger and thirst are to be prevented? by coming to him, and believing on him; therefore it is undeniable that the eating and drinking of which he speaks are identical with coming to him, and believing on him.

3. That which is affirmed in this discourse is true of believing on Christ, but is not true of participating in the Eucharist. Our Lord says repeatedly and distinctly, that he who feeds on him as the bread of life, even on "his flesh and blood" "shall not die," "shall live for ever," "shall live by him," "shall dwell in Christ and Christ in him," "shall be raised up (to glory) at the last day." But multitudes have eaten and drunk the Eucharist, who have evidently lived, and apparently died, without the life of religion. But "he that *believeth* on the Son hath everlasting life;" and of those who come to Christ and *believe* on him, he says, "I give to them eternal life, they shall never perish, neither shall any one pluck them out of my hand."

And the converse of this is as strongly affirmed by the Saviour in this discourse. "Except ye eat the flesh, and drink the blood of the Son of man, ye have no life in you." But all who have true faith in Christ have life in them. Who would affirm that John the Baptist had no spiritual life, that the dying penitent on the cross received no life from Christ? Yet they never partook of the Eucharist. Had our Lord's disciples, at the time when this discourse was delivered, no life in them? Yet they had never at that time, and for some time after, partaken of the Eucharist. All who have true faith in Christ, have spiritual life, whether they have participated in the Eucharist or not: none who are destitute of this faith have spiritual life, however frequently they partake of the Eucharist; the solemn declaration of our Lord, therefore, cannot apply to the Eucharist.

A YOUNG INDIAN ARTIST.

In the year 1828, a school was established, for three months only, among some of the Penobscot tribe of Indians, who reside on the Penobscot river. One of the pupils, Paul Joseph Osson, distinguished himself by unusual intelligence and proficiency. After leaving school, he returned for a year or two to his Indian habits and manners; but at the end of this time, being on a visit to Bangor, he happened to fix his eye upon some engravings in the shops, which made a very strong impression upon his mind. He was then taken to the room of a painter, and shown a considerable number of portraits. From that time painting seemed to take possession of his soul. He employed himself continually in sketching figures upon wood and bark, and commenced drawing and painting flowers, animals, miniature likenesses of his fellow Indians, and landscapes of considerable compass. He is now under regular tuition, and is said to be making considerable progress. It is related, that a lady, who was some years since visiting Old Town, an Indian village, was so struck with the fine figure and face of one of the Indian boys, that she sketched an outline of him on the spot. This made a strong impression on the boy, and on the tribe generally; and it is strongly suspected that Osson was the boy alluded to, and that this was the first spark of excitement that kindled his infant genius.—*American Annals.*

ON FEARS THAT FAITH OR CONVERSION IS NOT GENUINE, ARISING FROM A NICE ANALYSIS OR SCRUTINY OF MOTIVES.

There is implied, in the apprehensions which disquiet you, what should in itself be matter of preliminary thankfulness and hope, namely, that you do not reject revealed truth, but in some sense revere and receive it; that you deeply feel at times its value and importance; that you can trace many desires and purposes, some acts and habits, to its impulse as their motive; or, at least, as one motive which has assuredly combined with others to make the impulse inadequate; so that, had it been wanting, the purposes and acts would not have been produced. Such degrees of regard to Christianity, and such consequences arising from them, you will not disclaim. I advert to them not as in themselves at all sufficient to preclude your present fear, but as admissions on which some thoughts may be founded, tending both to evince to you that this fear is not necessarily just, and to correct those errors of the heart by the perception of which it is excited. When you trace and investigate, or discover unawares, the secret springs of conduct, you are frequently distressed by the suspicion that your kind of faith may prove at last to have been not saving faith; your sort of conversion not the real. I suppose the sources of this fear to be in your case chiefly the following. First, your distinct knowledge of the character or import of Christ's gospel—as a free and complete salvation for the lost—has clearly and perfectly informed you, that the truly religious or Christian kind of well-doing, is that which is prompted by the principle of love to God; either under the modification of grateful filial love to Him as our infinite Benefactor, or that of reverent and imitative filial love to Him as the infinite Author and Exemplar of perfection. You are well aware that the Divine Founder of our faith, and the apostles whom he inspired, touch the true springs of devout and heavenly obedience when they say, "Be ye perfect, even as your Father which is in heaven is perfect;" "As He which hath called you is holy, so be ye holy;" and also, "Ye are bought with a price, therefore, glorify God;" "I beseech you, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable;" "Be ye followers of God as dear children;" and that this strong declaration, "Though I bestow all my goods in alms, and though I give my body to be burned, and have not love, it profiteth me nothing,"—must apply to want of love to God and a desire to please Him, as well as of love to man. You distinctly know that love to God is the first and great command, binding even originally on account of our creation and preservation, and all the benefits of this life, but unspeakably the more on account of the inestimable and constraining mercy of redemption. Meanwhile you are painfully apprized by self-inspection, how often this pure motive of devout and grateful love, or reverential imitative love, as immediately prompting your obedience, is unapparent. Do not, however, overlook what appears to be a just and important distinction. We are not to infer that this motive is non-existent whenever it is unapparent and unfelt: that there is no principle acting, because there may be no emotion or sentiment awake. It were, indeed, most happy to have this love always consciously actuating and impelling the mind as an emotion; but it would be quite wrong to conclude that such is not the governing and primary impulse to a course of conduct, because it may not, in very many details of that course, be sensibly so. Let us suppose that from gratitude and esteem to a distant or disabled friend, you undertook to manage his farm or superintend his merchandise. If in the daily variety of such transactions, those feelings or even immediate motives were often absent from your mind—so that sometimes no direct impulse should remain except this general impression, (resulting from the judgment and feeling of times past,) that what you were now doing was right, and must be done—could it thence be argued that esteem and gratitude had ceased to be the actual principle and motive of your conduct? Is it not rather certain that these thoughts and sentiments might be frequently excluded or blunted for the time, only by those very exertions and fatigues which their own strength in your mind originally prompted? The great question is—Are you doing those things by which you will serve your friend, and doing them diligently? Would this be the case if you had no love to him?

I grant that where other motives may concur, such as the hope either of some tangible or ideal reward, the prospect of gain or commendation, there is great

reason to "examine and prove our own selves;" and the apprehension that such preponderate is probably the chief origin of your fear. For you, perhaps, hardly question the existence of some occasional love, both in the form of veneration and gratitude to God, as a motive of your obedience: but you feel more sensibly the strength of others, and are consciously certain that this one never subsists and acts with unmixed purity, rarely, if ever, with a clear undisputed predominance.

You own not that happy, unquestionable character—"singleness of heart as unto Christ;" but perpetually detect the movement of those proud and pharisaic, or those self-seeking and mercenary tempers, which the light and spirit of the gospel so powerfully reprove and explode. For these we ought, doubtless, to be ever humbled, and to exert against them a far more strenuous vigilance; but while unallowed and combated, while prayed and watched against, with a true desire for the cultivation and prevalence of those motives which are highest and most pure, their existence can afford no reason for despondency. And as to the anxious question of their present or occasional predominance, it ought not to be forgotten, that these unchristian and inferior motives, which you are concerned to eradicate, are not foreign and infused principles, but innate and worldly feelings, in their very nature sensitive and obtrusive; whereas, the deep and heaven-born sentiment which you would have to reign in your heart and actuate your life, is of a spiritual, retired, and tranquil kind; and were its gentle, though constraining power, greater than you can feel or believe it actually to be, its force might still remain frequently less apparent, its actings less perceptible, than those of other impulses which might combine with it. A vessel heavily and richly freighted is ascending a navigable river. Each passenger remarks the variable gusts that swell her sails, the light breezes which flutter in her pennons, the towing ropes which are attached and acting from the shore; yet without the tide, that unperceived and quiet, yet powerful and equable motive, which silently uplifts and as silently bears her on—not all these other forces would either carry her keel over the shallows, or bring her weight steadily and effectively up the stream.*

But, besides those movements of selfishness and pride, those hidden covetings of praise or estimation, those wishes of personal distinction and influence, or that secret sentiment of vain self-complacence,* which you are justly anxious to subdue, there is a disposition more equivocal and obscure, yet not undiscernible from within, to perform duties chiefly with a desire to strengthen the "evidences" of our conversion, to confirm or revive, by multiplying the fruits of faith, the hope that faith is genuine and such as will "accompany salvation." Now, this, if really adopted as a primary motive, (although half latent to the anxious mind which instinctively acts on it,) is not scriptural or commendable.

We ought to be primarily and supremely influenced by a grateful, adoring desire to please Him who hath "first loved us," and who so "abundantly pardoneth," as to acquire each day and hour new titles to our love: not by a purpose or solicitude to prove to ourselves the fact that we do thus desire to please Him. Besides which, such a motive, when detected or recognised by us as the governing impulse, at once frustrates its own aim.

And yet, not the less is it fit and requisite to examine, retrospectively, what have been the fruits of faith and love, as the proper and indispensable marks of the genuineness of those graces; which, be it observed, is quite a different thing

* This comparison, like many others, is applicable only in the single point for which it is adduced. It is an analogical instance in physics of what we think is true in morals, that the steadiest, strongest, and most elevating impulse is not always the most discernible and obvious. To press the comparison at other points were to misapply and to pervert it. It may be a matter of no moment at all by what impulses the ship is moved; though the pilot, it is probable, would prefer a tide which of itself were strong enough, even to the fairest breeze that might shift or die away during her progress; and much more to any artificial force. Still the mere progress, and not the kind of impulse, is his great concern.

But if, by the misuse of this or any other figure, or of the statements with which it is connected, we should be at all the less solicitous that motives purely evangelical may dominantly and more consciously impel and govern our course of Christian conduct, this would be abusing considerations which have been suggested with the hope of abating a hurtful anxiety, for the purpose of fostering an unhappy indifference. Reference has been made in the preface to the possibility of such perversions. May both writer and readers be preserved from them!

* Fénelon depicts this "modest pride," in phrases which would suffer by translation:—"Il se mire avec complaisance dans son desintéressement, comme une belle femme dans son miroir: il s'attendrit sur soi-même, en se voyant plus sincère et plus desintéressé que le reste des hommes: l'illusion qu'il répand sur les autres rejaillit sur lui; il ne se donne aux autres que pour ce qu'il croit, être, c'est-à-dire pour desintéressé; et voilà ce qui le flatte le plus."—Œuvr. Spirit. i. 139.

from making it our direct aim, prospectively, to perform good works in order to acquire such marks, and because they will be needful to our comfort. You would not, therefore, be warranted in imagining, that while you feel it a duty, and sometimes a consolation, to examine past obedience as an evidence of faith, this at all implies that such obedience was designed and fulfilled for the sake of, or with a view to its constructing such evidence.

The "prodigal son," welcomed with an unexpected and overpowering effusion of paternal kindness, was bound unreservedly to trust in that cordial reconcilement and that free forgiveness; and then, on account of such exceeding kindness, as well as of his parent's general worth, to love him more abundantly, and in all things obey him from the dictate of love, with a heartfelt and disinterested promptitude: it would also be very important to his real comfort to be satisfied of this, by a frequent review both of his habitual conduct and the spirit of that conduct; to ascertain or find proof that he was no longer in his heart an alien or an ingrate. But it would be wrong that he should entertain in his purposes or acts of filial duty, any direct or primary view to this proof; that he should be aiming to obey with promptitude or exactness, just for the sake of obtaining such an argument and such a satisfaction.

Indeed, it is obvious, as was before remarked, that if such were the governing and conscious motive, it must necessarily defeat itself; it would preclude the very evidence which it laboured to create; showing that the obedience was not properly filial; not, in so far, the result of love, but of an anxiety to construct proofs of love, which, if they were all, would at last be counterfeit imitations of a love that was really wanting.

Yet, not the less, let me repeat, would it behove this repenting and accepted son to review his tempers, words, and acts, and inquire if they had been prevailingly such as filial love should prompt, in order to be assured that he has truly loved his generous and indulgent father, and to enjoy, as far as it extends, the legitimate comfort of that persuasion. It would not be safe that he should omit this self-review, except at seasons when the practical impulses and recent results of his affection and gratitude have been so strong and indubitable as to evince themselves at once, and thus to supersede it. When they have been recently otherwise, when the marks of filial attachment have been feeble and dubious, when there have been wanderings of unduteous disaffection, then is the humbling retrospect painfully needed. Then must it awaken him to muse intently on all the motives of devoted love, to recall his previous demerits, his father's sacrifices, and gifts, and relentings, his own subsequent unthankfulness: to move, therefore, the distressing question, whether while met by all the tenderness of that reconciled parent, he has yet been truly, on his own part, a reconciled child; to admire the long-enduring kindness which has not cast him off for his coldness and ingratitude, but still waits to take him to its warm embrace: till, while thus musing, the mingled sparks of shame and love, astonishment and contrition, be struck within his alienated heart, and his spirit be quite melted into the flow and channel of loving dutifulness anew.

Meanwhile, I am not aware that he would then be censurable, or that the filial genuineness of his affection and obedience, in these best and happiest moments, would be vitiated or alloyed—if he were gratified and animated by the secondary and concurring thought, that his present temper and acts might be afterwards reviewed with comfort, as indications of grateful and unfeigned attachment—whereas a differing course would assuredly bring upon him, as it had already often brought, painful self-reproach, and just self-suspicion.

You will see how this representation applies, in a far higher and more affecting sense, to the relation of a repenting offender towards his "Father who is in heaven." In such a mind, not only will the spirit of pride and legality, the delusions of self-sufficiency, and the least indulgence of hopes built on merit, be resisted and condemned; but moreover that deeper subtlety which has last been noticed, of performing duties for the sake of earning or purchasing supplies of evidence and comfort, will, whenever it really betrays itself, be repressed and disallowed. Yet not the less will there be cherished a habit of self-scrutiny; a retrospect which at times will yield some measure of blameless comfort and encouragement, but can never be allowed to foster pride: which also must ever give cause for new and often deep contrition, but certainly never should induce despair. Let this examination, also, whether of past or present

motives, be faithful and impartial, but not scrupulous and adverse. Aim at the strict yet candid fidelity of a judge, not the jealous ingenuity and harsh unfair constructions of a hostile advocate. It is not, I apprehend, possible in fact, nor requisite as duty, that with all our past experience of those diverse and just effects which conduct has produced on feeling, we should entirely exclude or suppress an indirect and secondary regard, even prospectively, to the accession of evidences and comforts which obedience will procure, and to that want of these which must ensue from transgression or remissness; but it would be an unjustifiable self-tormenting refinement hence to conclude, that evidences and comforts are our primary and mercenary aim.

Let us pray more and watch more for the simplicity and energy of filial love, that it may attain a more decisive and conscious mastery in the heart; but not be dejected meanwhile by the existence and concurrence of other motives. Some of these are legitimate, in their due place and order. Others are to be checked and extirpated by diligence, but not by despair. The husbandman will never destroy the weeds by hopelessly imagining that there is no wheat in the blade.

Perhaps, also, to one possessing your mental habits, this advice of Fénelon may be not always inappropriate :—"He who" (in common life) "would at every instant convince himself that he was acting from the dictate of reason, and not of passion or inclination, would lose the time of action, would pass his life in anatomizing his heart, and yet never ascertain that which he sought: for he could never fully assure himself that inclination, disguised under some specious pretext, did not cause him to do that which might seem to be dictated by pure reason. In this obscurity God places us, even as to the motives of ordinary life. How much more inevitable is it to fall short of clearness and certainty, when we inquire into the most hidden operations of grace, in the darkness of faith, and in reference to what is spiritual! This restless and determined research after an impossible certainty, is a movement of nature, not of grace. It is strengthened by the plausible plea of 'holy fear,' of 'watching,' of guarding against illusion. But evangelical vigilance ought not to be carried to such a point as to destroy the peace of the heart, or to demand a clear view of those obscure operations which it has pleased God to veil."—*From Christian Encouragement, by John Sheppard:* just published by the Religious Tract Society.

METEOROLOGY OF THE BIBLE.

No. V.

THE OFFICE OF THE CLOUDS.

"When I made the cloud the garment thereof, and thick darkness a swaddling-band for it," Job xxxviii. 9.

In a preceding paper we adverted to those exhalations which are daily ascending from the sea in fine weather, and by which the waters of that vast reservoir are in a constant state of transference from the earth into the region around it. We remarked that the bars and doors mentioned in the verse which stands before the one we have just quoted, must allude, not merely to the shores by which the ocean is confined in its place, but also to some other limit, whereby the moisture, when lifted up by heat, is kept from leaving the earth. This limit is found in the verge of the atmosphere to which the vapour may range in a fine attenuated form, but no further. It is the circle, the compass, or the "hug," within which the vapour is confined. Our business, in the present article, is to discuss briefly the law by which clouds are formed, and to enumerate a few offices which they perform in the economy of nature.

Clouds are, in all high lands, formed by the interposition of mountainous ridges and promontories, by the cooling effect which these bodies exert upon the atmospheric current that is sweeping over them. This process has been explained in our first paper upon the meteorological allusions in the Bible, and to this we beg to refer the reader. We shall confine ourselves here to clouds that are suddenly formed in an open country, and in serene weather, where there seems to be no apparent cause for their development, no obvious prognostic which could give us notice of it beforehand. A beautiful example of this is mentioned in Scripture, when Elijah sent his servant seven times to look towards the sea. Six times did the servant ascend some eminence, and see nothing but a cloudless sky; such a one as had for many months shone upon the parched land of Judea. But, returning to the same spot, for the seventh time, he saw a cloud no bigger than a man's hand, which, while Ahab was preparing his chariot, increased so fast "that the heaven

was black with clouds and wind," and "there was a great rain," ere the king of Israel could reach the entrance of Jesreel, 1 Kings xviii. In this instance there was no apparent cause, nor any appearances that portended the change of a scorching sunshine into a most welcome rain.

Let us endeavour to explain the manner in which such changes take place; for it pleases God to work generally by means of second causes, such as we can trace and study. These second causes he can overrule, control, and suspend at pleasure. He had withheld rain at the prayer of Elijah for three years and six months, and in so doing, had in a miraculous manner stopped the ordinary course of the weather, with its former and its latter rain. But now it pleased him to withdraw the check at the prayer of Elijah, and the elements were left free to follow those laws which he had impressed upon them at the first. If we take this view, may not we suppose that the colder air from the sea rushed towards the heated land of Israel, and meeting there with currents that differed so widely from it in temperature, a condensation of vapour was the immediate result: which was soon followed by a great rain. It is worthy of remark, that the sacred writer tells us that it was accompanied by wind, which is always the case when a great rain occurs without any previous notice in fine weather.

Clouds, as in this example, are occasioned by the conflict of currents of air differing in their respective temperatures. Each of these currents, when apart, can very well sustain the moisture with which it is charged, and preserve it in its invisible state; but their joint efforts, when they have met together, cannot effect what their distinct efforts could before that junction took place. This fact is susceptible of mathematical demonstration, and was first pointed out by Dr. William Hutton, a few years ago. Since that time, Professor Leslie submitted it to experiment, and found that by bringing two currents of air differently heated together, he could not only produce a deposition of moisture in the form of a cloud, but a violent rushing of the air, and had thus a storm in miniature. One cannot but admire the simplicity of the law whereby such results are accomplished, a law which may be expressed in these words—if a warm breeze meets a cool breeze they will let fall their moisture, because their joint energy is not equal to the sum of their separate energies.*

This law is exemplified in the formation of clouds wherever the country is open, near the sea-side, and from its bareness or exposure, liable to be very much heated by the sun. During the writer's voyage in the Indian Archipelago, he passed through the Straits of Balabak, on the north of Borneo, and there observed a number of low islands, which, by being heated greatly during the day, attracted currents of air from cooler regions. The mixing of these cold currents with the warm currents of the place, occasioned heavy showers, accompanied by wind and thunder. The interchange between fine and foul weather was very remarkable. For a day or two all is serene and tranquil; the sky cloudless, and the sea so still, that the vessels seem to be resting upon the waters of a lake. All on a sudden the sky is overcast, the winds blow, the lightnings glare, and the rain falls. The heat of the spot has invited a cool breeze thither, and the cool and the hot in their conflict produce these changes. In these cases the violence of the wind and the rain is proportioned to the difference of the temperature between the hot and the cold breeze. A squall at sea is a common example of the manner in which clouds are formed by the meeting together of cold and hot currents; as these squalls are always attended by a change in the temperature. A chilling breeze is wafted into the warm region where the ship is sailing, and this produces a cloud which involves the mariner in a temporary storm. In this case the wind seems as if it descended from the cloud, though we know that the wind is the cause and not the consequence of the cloud. While the squall lasts, the thermometer falls, but the barometer is seldom affected; a fact which seems to suggest that a change in the temperature has been the occasion of that phenomenon under the well-known title of the squall.

It is said in our motto, that clouds are the garments wherein the moisture is bound—the swathing-bands which confine it together. And this takes place

* If 6 represent the quantity of vapour in one breeze, and 2 that of the other, 4, the arithmetical mean, will denote the quantity when diffused evenly over the two breezes. But the energy which they exert in sustaining that vapour is a geometric mean, and consequently less than $3\frac{1}{2}$. The energy which they jointly exert, is less by the difference between 4 and $3\frac{1}{2}$, than that which they exerted when independent of each other.

in virtue of God's appointment; who, in all his works, exhibits as much benevolence as he does of power and wisdom. In contemplating the clouds, we shall therefore be sure to find traces of his goodness and his boundless regard for his creatures. The offices which these agents of Divine wisdom perform may be summed up under the following heads, at least as far as our knowledge reaches, for it is never to be pretended that we can find out all the gracious designs, which the Creator had in view in any of his arrangements:—

1. Clouds prevent the sudden descent of the whole sheet of moisture at once, which would make our ships founder, and overwhelm the crops, with all the laboured works of man. Nothing would be able to resist the force of a single shower of rain, were the aggregate to fall at once; but by the intervention of the cloud, the rain is given "moderately;" and even under the equator, where it is most heavy, it is seldom so rapid in its descent as to do harm to either man or beast. In warm regions the spectacle of the falling shower is truly magnificent, when the fringes on the under surface of the cloud are seen wasting one after another as they are converted into drops. But the process is as regular as it is magnificent; for none of the fringes fall suddenly, but disappear by degrees, and so evenly, that the eye of the most keen-sighted spectator cannot discern anything like abruptness.

2. Clouds, by the grateful "interposition," screen the earth from the scorching effects of the sun's rays; and by the kind arrangement of Providence, they are often present in the greatest profusion where most required. We allude to the sides of hills, bare promontories, and high islands. The shores of the island of Hawaii (Owhyhee), the largest of the Sandwich Islands, present a barren and generally a very uninviting aspect: a barrenness follows the traveller for two or three miles from the margin of the sea, but after that interval has been crossed, he finds himself amidst trees of the loveliest green, and where everything is in its prime. This change is owing to the thin clouds that envelope the slopes of the hills and protect them against the influence of a torrid sun, while they supply nutriment for the foliage, which drinketh the dew of heaven.

3. Clouds add beauty to the face of nature, while they diminish the glare which presses upon the eye of man. A landscape, executed by the greatest master, seems to lack one perfection, if the clouds have been purposely left out or forgotten. The indulgent Creator has shed loveliness over all his works, and especially over the clouds; that by them he might enliven our minds by pleasant ideas, and teach us how beauty and usefulness harmonize together in the works of his hand.

4. Clouds give us notice of the approaching storm, and admonish us to adopt those precautions which are necessary to render it harmless to ourselves. Warned by the cloud which couches upon the verge of the horizon, the mariner contracts the breadth of his canvas, warns his companions, and puts himself in a preparation to meet the wind and the water which it may bring with it. If, on the contrary, the sky continued clear, and the air serene, till the moment when the storm made its onset on the suspecting bark, no seamanship, no strength of material could save her from sinking if all her sails were set and her sailors lulled in security.

We will conclude this paper by adverting to the words of the psalmist, "Who layeth the beams of his chambers in the waters," Psa. civ. 3, words which seem to be explained in the next clause: "Who maketh the clouds his chariot." The clouds, then, are compared to the beams of an edifice, from their position, in reference to the canopy of the heaven, and their great use in supporting the moisture, and keeping it aloft till it pleases God to give it a commission to fall upon the spot he has marked out for it. They are said to be his chariot, because they are under his control, and he guides and directs them under the whole heaven at his will. It is added, in the same verse, of God, that "he walks upon the wings of the wind," to let us know that wind, which uniformly acts in, or accompanies the production of clouds, does not precede or follow by accident. He plants his feet upon its wings, and thus gives it any measure and direction he may see fit. He works by second causes, by laws and means, which we are permitted to investigate, and he acts in conformity with a general plan. But he is no less present in all his works: he drew the plan, and created the means as well as the end. It was the drift of the atheistical philosophy of Epicurus, as explained by his disciple Lucretius, to remove the Deity from all con-

cernment in the works of creation; but Christ says, "My Father worketh hitherto," John v. 17. To a devout mind it is refreshing to remember that God is operating in all of those phenomena with which natural philosophy is occupied, whether she inquires into the laws by which the heavenly bodies are kept in their courses, examines the chemical constitution of bodies, or traces the ordinances that regulate the quantity of moisture in the atmosphere, and ultimately wrap it up in the mantling cloud. G. T. L.

THE MUSTARD TREE OF SCRIPTURE.

This subject has lately been brought before the Asiatic Society, by that eminent botanist, Professor Royle, in consequence of his having traced an Indian tree, by its Asiatic synonyme, to be the mustard tree of Scripture. The following are the places in which mention of the tree is made in the New Testament: Matt. xiii. 31; Mark iv. 30, 32; Luke xiii. 18, 19.

Dr. Royle stated, that it appeared to him essential that it should be indigenous in Palestine, and be strictly arboreous; have a small seed, be possessed of properties similar to mustard, and have a name in the language of the country of which the Greek σιναπε of the New Testament might be considered a correct translation. Our Saviour, in addressing the multitude on the shores of the sea of Galilee, no doubt employed a name familiar to them in the Syriac, or Western Aramiac. The doctor's attention was first directed to the subject in consequence of the bishop of Lichfield having asked him if he knew what tree was intended by the mustard tree of Scripture, because Mr. Amurng, a native of Syria, at present a student at King's College, had informed him that he was well acquainted with a tree which answered to what was required by the parable; he also stated that he had often stood on horseback under the tree which was in Syria considered to be the mustard tree of Scripture, and that it was commonly called "khardal." On this Dr. Royle asked if this was the Arabic name of mustard, and it appeared it was so, and that the seeds were used for the same purposes as mustard is employed in Europe. Dr. R. was long unsuccessful in finding any explanation of "khardal" as applicable to a tree of Palestine. He referred to the index of his "Himaylayan Botany," where he found the word "khardal," and was surprised to find it applicable to the subject. It was described as a tree drooping like a willow, with acrid bark and edible berries, its leaves something resembling the Salvadora persica, of botanists; the berries of this tree are described as being red and juicy, having a strong aromatic smell, and a flavour like garden cresses. But though he could trace the Salvadora persica to Arabia and Persia, he could find no notice of it occurring in Palestine, either among botanists or travellers. Captains Irby and Mangles, in their Travels, mention, however, a tree which they suppose to be the mustard tree of Scripture, and which Dr. Royle, even from the few characters given, has no doubt is the same tree, and which he has traced from India to Mount Sinai. These travellers mention that, advancing towards Kerek from the southern extremity of the Dead Sea, they met, among many others, with one curious tree, "which bore a fruit in bunches, possessing a pleasant although very strong aromatic taste, exactly resembling mustard, and if taken in any quantity, produces a similar irritability of the nose and eyes to that which is caused by taking mustard. We think it probable that this is the tree our Saviour alluded to in the parable of the mustard seed, and not the mustard plant which we have in the north, and which, even when growing large, can never be called a tree, whereas the other is really such, and birds might easily, and actually do, take shelter under its shadows." On further inquiry, Dr. Royle found that this tree, called "khardal," is found in the neighbourhood of Jerusalem, but more abundantly on the banks of the Jordan and round the sea of Tiberias, the very locality where our Saviour uttered the parable. There can be little doubt but this is the same tree as seen by Captain Mangles a little further south, and that it is to that the writers of the Talmud allude, under the name of "chardul," one describing a tree, of which the wood was sufficient to cover a potter's shed, and another that he was wont to climb into a chardul tree in his field as men climb into a fig tree. The author concluded by stating, that though Captains Irby and Mangles had first indicated the tree, he had been the first to ascertain that the Salvadora persica was the precise tree, and added that it was

a valuable fact that the name "kharjat" was applied in Northwest India to the same tree as "khardul" is in Syria. Hence, even in the absence of authentic specimens, Dr. Royle stated that he felt no doubt that the Salvadora persica was the mustard tree of Scripture.

G. P. P.

SAVING KNOWLEDGE.

He that knows much, but does little, knoweth nothing as he ought to know. Knowledge without practice is graceless; but when joined with conscience it gives strong evidence of true grace and of the gracious presence of the Spirit of God; which Holy Spirit never yet shined into that man's heart with the supernatural light of saving knowledge where there is either joy in, or fellowship with, the unfruitful works of darkness: therefore, if thou knowest, but doest not, thou hast a fearful doom. "The earth which beareth thorns and briars is rejected, and is nigh unto cursing," Heb. vi. 8. Who could endure that tree to stand, which, being planted in a fruitful soil, continues barren? —"Cut it down; why cumbereth it the ground?" Luke xiii. 7. "Every tree which bringeth not forth good fruit, is hewn down, and cast into the fire," Matt. iii. 10. Saving knowledge is of a transforming quality; it casts a man into another fashion; it moulds him according to the word, 2 Cor. iii. 18; "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory." Whereas knowledge unsanctified leaves a person as it found him, unless peradventure he be grown worse by his knowledge. On the contrary, saving knowledge always vents itself for the glory of God, and the good of others. Grace in his heart so opens his lips as that his mouth may show forth the praises of God, Psa. li. 15; and makes him desirous that his lips may feed many, Prov. x. 21. He talks to edify; for grace is communicative as well as operative: like the ointment of spikenard, wherewith Mary anointed the feet of our Lord Jesus, which filled the whole house with the perfume thereof, John xii. 3.—*Eaton.*

USELESS BOOTY.

In a recent letter, Dr. Grant says: "Among the few effects left by us in the mountains was a nine-plate stove, which, on its falling into the hands of the Koords, they broke in pieces, to convert into horse-shoes. As they had never seen cast iron before, they were probably as much perplexed at the result of their efforts, as were the simple Africans who stole Mr. Moffat's kettle." The incident alluded to is described by Mr. Moffat as follows:—

"Having just taken it from the fire, it was rather warm for handing conveniently over a fence, and by doing so, it fell on a stone, and was cracked. 'It is iron,' said they, and off they went with their booty, resolving to make the best of it: that is, if it would not serve for cooking, they would transform it into knives and spears. After the hue and cry about the missing pot had nearly died away, it was brought forth to a native smith, who had laid in a stock of charcoal for the occasion. The pot was farther broken to make it more convenient to lay hold of with the tongs, which are generally of the bark of a tree. The native Vulcan, unacquainted with cast-iron, having, with his small bellows, one in each hand, produced a good heat, drew a piece from the fire. To his utter amazement, it flew into pieces at the first stroke of his little hammer. Another, and another piece was brought under the action of the fire, and then under the hammer, with no better success. Both the thief and the smith, gazing with eyes and mouth dilated, on the fragments of iron scattered round the stone anvil, declared their belief that the pot was bewitched, and concluded pot-stealing to be a bad speculation."

CASTOR-OIL TREE.

According to M. Siller, the Ricinus is sown in Armenia among the cotton seed. It does not thrive in high and bleak places. The seed, the entire annual produce of which amounts in Armenia to about 10,000 cwt., is roasted in copper pans, then ground on flat stones, the thick mass which results boiled in water, and the oil skimmed off. In this manner about 25 per cent. is obtained, which is consumed for the greater part as burning oil. A better kind is prepared from the shelled seed. The chemists of Tiflis purchase the seed and press it in screw-presses, which method is also followed in Sarepta; and this Russian oil is of a brighter colour, and far superior in purity, smell, and taste, to any of the Armenian. —*Archiv. der Pharm.; Chemical Gazette.*

Removing Bees in France.

PASTURAGE OF BEES.

In the search of food, insects ramble far and wide. The vegetable kingdom presents to them a vast field for their banquets. Apart from the grasses and a few herbs and shrubs, the rest of the plants which cover the face of the earth, are to them either disgusting or absolutely poisonous. But from the gigantic banyan, which covers acres with its shade, to the tiny fungus, which the eye can scarcely perceive, there is a wide-spread provision of which insects may partake. It is probable that not a single plant exists, even of those kinds which to others are most offensive, that does not yield to some one or other of these creatures a delicious provision.

For them, indeed, a considerable portion of vegetable must have been provided. To mankind and the larger animals, for instance, the common nettle appears of little use, yet it yields food for at least thirty distinct species of insects. Nor is this all. The large herbaceous animals can subsist on no other part of plants than their leaves and seeds, either in a fresh or dried state, with sometimes the addition of the tender twigs or bark; but every part supplies proper food for different tribes of the insect race.

Some attack the roots; others the trunk and branches; a third class feed on the leaves; a fourth, with a more delicate appetite, prefer the flowers; and a fifth the fruit or seeds. Even a further selection takes place. Of those which feed on the roots, stems, and branches of vegetables, some grubs eat only the bark; others the albumen; others the resinous or other secretions; a fourth class the pith, and a fifth penetrates into the heart of the solid wood. Of those which prefer the leaves, some taste only the sap which fills their veins; others eat merely the pulpy substance; others only the lower surface of the leaf; while some devour its whole substance. Of the flower-feeders, some eat the petals; others, in their perfect state, choose the pollen, and

a still larger class the honey secreted in the nectaries.

In the management of bees a great deal depends on supplying them with an abundant pasture. During a large part of the year a rich corn country is to them as a wilderness. They require, therefore, to be shifted from place to place, according to the circumstances of the season. Thus Celsus advised, that after the vernal pastures were consumed, they should be transported to places abounding with autumnal flowers; and hence in ancient times they were annually carried from Achaia to Attica, and from Eubœa and the islands of the Cyclades to Scyrus. A similar course is pursued in France.

In Scotland the example is also followed. As soon as the bright flowers of summer are on the wane, the people of the lowlands despatch their hives in cart-loads to the blooming heather of the mountains, where the bees may enjoy an unfailing banquet of sweets. "It is indeed to be regretted," says a modern writer, "that our moorlands, in this respect, are so much more neglected than they ought to be. The very air of the highland hills is often redolent with the rich perfume, while here or there a solitary bee is seen or heard labouring with wearied wing among the inexhaustible stores of nature, and scarcely able to regain its lonely shielding in the distant vale." This is to be regretted, as the mountaineers are poor, and often want employment. It has been calculated that the pastures of Scotland could maintain as many bees as could produce 4,000,000 pints of honey, and 1,000,000 pounds of wax; and were these quantities tripled for England and Ireland, the produce of the British empire would be 12,000,000 pints of honey, and 3,000,000 pounds of wax annually.

But while we are thus neglectful, the people of Egypt, according to Maillet, imitate in some degree the industry and skill of their forefathers. One of their most admirable contrivances is, their sending their bees annually into distant countries, in order that they may procure sustenance at a time when they could not find any at home; and then afterwards bringing them back, like shepherds who should travel with their flocks, and make them feed as they go.

It was observed by the ancient inhabitants of Lower Egypt, that all plants blossomed, and the fruits of the earth ripened, above six weeks earlier in Upper Egypt than with them. The means they used in consequence, to enable their bees to reap advantage from the more forward state of nature there, are still employed by their descendants.

About the end of October, all such people of Lower Egypt as have hives of bees, embark them on the Nile, and convey them by that river into Upper Egypt, just at the time when the land has been sown and the flowers begin to bud. The hives thus sent are marked and numbered by their respective owners, and placed pyramidically in boats prepared for that purpose. After remaining some days at the furthest station, and they are supposed to have gathered all the wax and honey they could find in the fields within the space of two or three leagues, they are conveyed in the same boats two or three leagues lower down, and are left as long as is necessary for them to collect the sweets of this spot also. Thus, the nearer they come to the place of their usual abode, they find their food forward in proportion. At length, about the beginning of February, after having travelled through the whole length of Egypt, gathering the rich produce of the banks of the Nile, they arrive at the mouth of that river, towards the ocean, whence they set out, and from whence they are now returned to their several homes. An exact register is kept of every district from whence the hives were despatched in the beginning of the season, of their numbers, of the persons who sent them, and likewise of the mark or number of the boat to which they belonged.—*History of Insects.*

MANOAH'S SACRIFICE.

The children of Israel were, by the righteous judgment of God, delivered into the hands of the Philistines, for the space of forty years. During this dark period of their history, an angel from heaven appeared to the wife of Manoah, one of the descendants of Dan. From the account of the mysterious circumstances attendant upon the interview of the celestial messenger with her, and, subsequently, with her husband, as narrated in the thirteenth of Judges, it appears that this was one of those manifestations of the second person in the Trinity, which were at times vouchsafed to the Old Testament saints. At first,

"Manoah knew not that he was an angel of the Lord," and wished to show hospitality towards him, by entertaining him according to the custom of the country. But he refused. At his suggestion, Manoah offered a kid "upon a rock unto the Lord; and the angel did wondrously," as his astonished observers looked on. "For it came to pass when the flame went up toward heaven from off the altar, that the angel of the Lord ascended in the flame of the altar." "And Manoah knew that he was an angel of the Lord. And Manoah said unto his wife, We shall surely die, because we have seen God. But his wife said unto him, If the Lord were pleased to kill us, he would not have received a burnt offering and a meat offering at our hands, neither would he have showed us all these things, nor would, as at this time, have told us such things as these," verses 16—23. Her reasoning was sound, and the conclusion to which she came was most just and scriptural. But not merely as connected with the circumstances which had recently occurred were her sentiments correct. She had given utterance to this great general truth, that the acceptance, on the part of God, of any of our services, warrants us in believing that he designs our happiness; and that any evidence we may possess, from past experience or present convictions, that God has heard and blessed us, should be a confirmation of the hopes which we cherished that ultimately he will succour and bless us for ever; and the mind should repose on the delightful assurance, and joy and peace take possession of the soul.

There are not a few who are of a trembling spirit; who feel as if it would be presumption in them to cherish an assurance of final happiness, and who fear much that they have deceived themselves in the great concerns of religion. They are so conscious of imperfections that they deem it impossible they should ever be the objects of Divine complacency. The light they possess they regard as being given them, only to show them their guilt; the feelings of contrition which they entertain at the discovery of their sinfulness, they consider as only the bitter grief of their souls on account of the appalling and inevitable fate that they fear is awaiting them. Their language is, "I shall surely perish, for I have seen the holiness of God; and oh, the contrast with myself is so fearful that I have no hope. He has shown me my unspeakable vileness, and, like the patriarch, I exclaim, 'Unclean! unclean!' wherefore I abhor myself, and repent in dust and ashes."

Now, we shall be much nearer the truth, if, instead of arguing thus, and drawing such inferences, we take the language of Manoah's wife, and say, "If the Lord were pleased to kill us, he would not have showed us such things as these." That revelation of their own hearts which he gives to some—and happy are they who are thus divinely instructed—is a part of his gracious dealings with the soul. He thus humbles, that in due time he may exalt. There are signs of God's favour, which, if discoverable by any as having formed part of their experience, should encourage them to look up to heaven with hope, and to smile amidst their tears.

If any one be conscious of a material change in his tastes, and in the objects of his desire and affection, and find that spiritual things are now pursued with an interest unfelt and unknown before, this should be esteemed a pleasing indication, so far as it goes, of God's favour towards him. All men, by nature, have a tendency to that which is perishing and worthless. If there be discoverable in our hearts a contrary inclination; if we, who were once engrossed by the things of this present world, now direct our thoughts to the future; if the presence of that God be sought whom before we habitually shunned; if his word be studied, which once we neglected and despised; if the things formerly loved are seen to be full of vanity and felt to be unsatisfying, then have we proofs that God has been dealing graciously with us. For, whence arose these changes of views and feelings? They were not of our own creation. There was no motive to such an action. We knew not the worthlessness of earthly good, or the value of heavenly blessings, until we were taught to see them in a right light. But who opened our eyes that they should see? Is not the "finger of God" evident in all this? And can it be imagined that he would so far influence and enlighten the mind, only to mock with hopes and delude with visions, that should never be realized? We may with adoring Abraham exclaim, "That be far from thee, Lord."

If sin is felt to be a burden and its existence is heartily bewailed; if freedom

from its accursed influence becomes the ardent desire of the soul; and holiness possesses attractions which powerfully draw the heart, then is there encouragement for him who is thus affected to hope in God. Grief for sin, as sin, is not natural to the carnal mind. And to all who thus feel, "Thus saith the High and Lofty One, that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones," Isa. lvii. 15. "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit," Psa. xxxiv. 18. Surely if God had intended to destroy he would not, "as at this time, have told us such things as these;" nor would he have caused us to loathe sin, and cherish a deep conviction of its enormity, if he had not designed thereby to lead us to an entire renunciation of it. We ought to feel encouraged by these tokens for good.

If communion with God has been found productive of spiritual enjoyment and profit; if prayer has been answered most graciously, and the word of truth proved its pre-eminent excellence by meeting our wants in the time of trouble and sorrow, then should we look up with confidence to God, and believe that he designs our salvation. Reader! perhaps prayer has been answered in your experience, and most wonderfully too. And the word of God has been to you as a "well of salvation," from which with joy you drew water that was refreshing to the weary spirit. You have often gone to the sanctuary with a mind oppressed with anxious cares, and, like the breath of the summer wind, was the sweet and subduing influence that stole over you. There came a "word in season;" truth so appropriate to your circumstances, and so powerful, that it was as if a spirit from the better land had whispered a message from your heavenly Father in your ear. It broke on your troubled soul like the radiance of the morning on the anxious eye of the mariner, who has been tossed on a dark and stormy sea; and when with the light there came the calm of winds and the hush of waves. And your eyes wept delicious tears, while your full and grateful heart poured forth its tribute of thanksgiving. You felt solemnly convinced that God had spoken, and, by the Divine and mysterious influence he had exercised over the mind of the minister who addressed you, had conveyed the balm of consolation to your heart. You thought you could never again doubt God's love to you, or care over you, or your interest in his compassion. But, alas! often since then your mind has been "disquieted within" you; the past has been regarded as a complete delusion, and you have thought the mercy of God "clean gone for ever." Yet have you not tasted and felt that the Lord was gracious? and should the remembrance of this have no influence in exciting hope in your soul?

Also there is another sign of a pleasing and encouraging character, which, if it be found in you, should lead you to reason with yourself, as did the mother of Samson with her husband. If you have felt your helplessness and need of a Saviour, and have longed to repose in peace at the foot of the cross; if you have desired "Christ to be formed in you" "the hope of glory," and to be "found in him, not having your own righteousness, which of the law, but that which is through the faith of Christ, the righteousness which is of God by faith," Phil. iii. 9, then have you good evidence of a work of grace in your soul. And is it not so with you, reader? You have often gazed with a straining eye and an aching heart towards Calvary, and exclaimed, "Oh that I might find him to be mine! Would that he were my Saviour! 'Lord remember me when thou comest into thy kingdom!'" How came you to feel your need of him, and to see that he was in every way adapted to your necessities, and to desire to be remembered by him? Has not God, by his Spirit, taught you these things? But he tells you, too, that "it is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners," and that "whosoever will may come" to him and shall find eternal life. Now can you suppose he speaks thus, with the intention of rejecting you, if you seek him through the Son of his love? Would the "only-begotten of the Father, full of grace and truth," have been sent into our world, if God had designed that trembling, and anxious, and repenting sinners should perish? You cannot think so of God. A thousand passages of Scripture rush into the mind, forbidding the entertainment of such hard thoughts of him who is "merciful and gracious, slow to anger and plenteous in mercy,"

and who swears by himself that he has "no pleasure in the death of the wicked, but that the wicked turn from his way, and live," and who has left on record, as a beacon of hope to the perishing soul, the blessed assurance, "him that cometh to me I will in no wise cast out." "Have faith in God;" believe in his word, and remember it is not confidence in, but distrust of his mercy, that is displeasing to him. "The Lord taketh pleasure in them that fear him, in those that hope in his mercy," Psa. clxvii. 11. But

> "Slowly, alas! our minds receive
> The comfort God designs to give."

The language of Manoah's wife should be well reflected on by all fearful Christians. It is by no means uncommon with many to entertain the most painful apprehensions concerning future trials, as if they could not, when these came, calculate on the presence and assistance of God. But his care and kindness in past days should lead us to place an unhesitating confidence in him at all times and under all circumstances. Surely, our experience ought not to be altogether uninfluential. "The Lord hath done great things for us; and he is the same yesterday, to-day, and for ever." "He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee. In famine he shall redeem thee from death; and in war from the power of the sword. Thou shalt be hid from the scourge of the tongue; neither shalt thou be afraid of destruction when it cometh. At destruction and famine thou shalt laugh; neither shalt thou be afraid of the beasts of the earth. For thou shalt be in league with the stones of the field; and the beasts of the field shall be at peace with thee. And thou shalt know that thy tabernacle shall be in peace; and thou shalt visit thy habitation, and shalt not sin. Thou shalt know also that thy seed shall be great, and thine offspring as the grass of the earth. Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season. Lo this, we have searched it, so it is; hear it, and know thou it for thy good," Job v. 19—27.

Would that the children of God remembered all the exceeding great and precious promises which are recorded in his word, for the solace and satisfaction of those in whom he delighteth. Then would not so many be, "through fear of death, all their life-time subject to bondage," Heb. ii. 15. Again and again does he speak in encouraging tones to his people, with reference to this dark and solemn hour. Although the decree is irreversible that they must die, he comforts them with the assurance of his presence and support. When "heart and flesh fail us," he will be the "strength of our heart and our portion for ever." "I will never leave thee" is his language, "nor forsake thee," Heb. xiii. 5. "Oh thou of little faith, wherefore dost thou doubt?" Can we imagine that he who bears with our manners in the wilderness, will leave us when we reach the banks of Jordan? that if, amidst much earthliness of mind, and grievous imperfections, and unfitness for heaven, he supported us, and spread the shield of his Divine protection over us, he will, when by his Holy Spirit, he has made us "meet to be partakers of the inheritance of the saints in light," in life's most trying hour depart from us? Is it to be believed that He who stands by us in every conflict with our spiritual adversaries, strengthening us "with might by his Spirit in the inner man," will leave us to grapple with the last enemy, unaided and alone? It cannot be. Over him, as over every other foe, we shall be "more than conquerors," and it will be, as every other victory was achieved, "through Him that loved us." Christ himself submitted to death, not only that an atonement for sin might be offered, "that through death he might destroy him that had the power of death, that is, the devil," but also that he might know all which man endures in a dying hour, and consequently be able to sympathise with him, and to give him all necessary grace and strength for these solemn and trying circumstances. Christian reader! looking forward with fear to the final scene of life, dismiss your anxieties. He on whom your soul relies has said, "I will be with thee." Should you not, therefore, be "persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate you from the love of God, which is in Christ Jesus our Lord?" Rom. viii. 38, 39. Oh, look forward to death as to sleep. If sin be pardoned, there is nothing to fear, even in the bodily pains of the last moments of earthly existence, for a covenant-keeping God will be near.

"Death wounds to cure. We fall, we rise, we reign!
Spring from our fetters, fasten in the skies,
Where blooming Eden withers in our sight.
Death gives us more than was in Eden lost.
This king of terrors is the prince of peace.
When shall I die to vanity, pain, death?
When shall I die? When shall I live for ever?"

But there is too much reason to believe that the bitter things which some persons write against themselves are too true. They cannot believe that God has ever accepted anything at their hands, although they have often visited the sanctuary. They know God turns away from them, because secretly they are following sin, loving it with all the heart; and their attendance on the services of his temple is for appearance sake. To such God says, and, O reader, it may be you he is addressing, "Your hands are defiled. To what purpose is the multitude of your sacrifices unto me? saith the Lord. When ye come to appear before me, who hath required this at your hand, to tread my courts? When ye spread forth your hands I will hide mine eyes from you; yea, when ye make many prayers I will not hear," Isa. i. 11, 12. 15. "The sacrifice of the wicked is an abomination unto the Lord." Solemnly true is it, that "if I regard iniquity in my heart, the Lord will not hear me," Psa. lxvi. 18. Services rendered in such frames of mind are hateful to God. Does any one say, "If this be true, I had better give up the service of God altogether?" Nay! there is another and more excellent way. Give up sin altogether. Wash your "hands in innocency," and then compass the altar of the Lord of hosts. Assuredly, until you renounce sin, you cannot hope for the acceptance of any service.

Let no fearful one misunderstand this. Eyes may be fixed on this page which have often overflowed with tears because sin is found mingling with every religious exercise; and the aching heart may exclaim, "When I would do good evil is present with me," my heart still retains sin within its depths; God will not, therefore, receive any of my services, and I shall perish!" Not so. The remarks you have just read, if rightly understood, do not convey this meaning; nor are they intended so to do. They apply to those who live in the wilful indulgence of sin; who *love* it, and who *will not* part with it. But *you* "mourn your stubborn will, and find your sins a grief and thrall;" you desire deliverance from their accursed power, and long for that perfect holiness, that spotless robe of excellence, in which the saints appear before God. He will not, he does not, refuse your services, imperfect as they are; through Jesus they find acceptance. And he will not reject or destroy you, if in godly sincerity you continue to seek him. Let the convictions you entertain of the acceptance of *past* services, convictions which are decided and indisputable, cheer you in the prospect of the future. And if, like Paul, you have often exclaimed, or do even now say, "O wretched man that I am, who shall deliver me from the body of this death?" like him you shall at last exultingly cry, if, like him, you "fight the good fight of faith," "Thanks be to God, which giveth us the victory, through our Lord Jesus Christ," Rom. vii. 24; 1 Cor. xv. 57. T. A.

VALLEY OF LUTSCHINEN, NEAR LAUTERBRUNNEN.

Waterfalls, in various cadence, streak with foam the precipices, but the dash and thunder of their descent are lost in the deep roar of the torrent to which they hurry with unslackening tribute. The trunks of trees hewn in the mountains, and thence sent on a voyage to the plain, float down the torrent, stript of their bark, and bearing every mark of a boisterous passage. At one point they are seen whirling round in a vortex, buffeted against the rocks, then, with the speed of lightning, shooting through the spray and apparently lost. In this manner the timber for domestic purposes is transported to its destination, and a devastating torrent rendered subservient to the will of man.

Aloft, and as far as the eye can reach, casual glimpses of refreshing verdure relieve the savage sterility which overspreads the surrounding chaos. Rocks are suspended in critical balance over the path, and from their giddy verge the goat peers down, like a suspicious sentinel, upon the stranger's progress. Spring and winter are ever in immediate contact; and summer expands its arms to the very border of eternal snow. Chalets, whose roofs only appear to rise above the soil, are sprinkled along the acclivities, and mingle their picturesque features with the landscape. In these are housed the cattle and produce of the meadows; and there the summer is spent by the owners in all the simplicity of patriarchal life.

The only materials employed in the construction of these chalets, are rudely

fashioned trunks of pines, cut in equal lengths, pinned together, and the interstices often left as a free passage to the air. The roof is very flat, composed of a layer of pine deals, and retained in its position by transverse rafters, upon which are piled fragments of rock to act as ballast when assailed by high winds. This precaution is universal in all places of similar elevation, where, unless so provided, the chalet, like a vessel breaking from her moorings, would literally drift before the wind.—*Beattie.*

VEGETABLE CHEMISTRY.

No. VIII.

VEGETABLE POISONS.

In the brief notices already given of the chemical habitudes of the more remarkable vegetable products, we have purposely avoided any particular allusion to those which are directly poisonous. These may most usefully be considered in distinct groups, and are obviously worthy of especial as well as of universal attention. Being ill adapted, with the exception of one or two only, and therefore seldom used, for criminal purposes, it is for the most part by accident—in other words, in consequence of ignorance—that they become fatal, and their action is extremely rapid; so that life or death may occasionally be suspended on knowledge or ignorance of their specific characteristics, or on the promptitude with which right measures are taken to obviate their deleterious influence. In the instinctive propensity which the lower animals possess to refuse the evil and choose the good, out of all the variety of herbage on this still beautifully diversified, though for man's sake, "cursed" earth, we see a most beneficent provision for their safety. But to man are attached faculties of a higher order. If he possess less acuteness of the organs of sense, it is his to employ those more exalted powers in detecting the evil and in searching out the remedy provided. If he have the means of information within his reach, unacquaintedness with the subject is his fault and not his misfortune. How exact the analogy between temporal weal and woe, and all which concerns that yet more deadly poison which has pervaded the spiritual part of his nature, together with the saving knowledge of that never-failing "plant of renown" which infinite love has prepared for the "healing of the nations." Well would it be if on topics of such immeasurable moment—the issues of which will expand through a never-ending duration—each one did but manifest a fixedness of purpose and diligence of research, in any way proportionate to that which has been displayed by men of science on the subject before us. It must be admitted, that in no respect have the practical results of the advance of the kindred sciences of physiology and chemistry been more apparent than, not merely in the facility arrived at in detecting poisonous substances, but in the enlarged knowledge which has been acquired of the mode of their action on the animal body, and the increased efficiency of the antidotes that have been discovered for obviating their noxious tendencies. The hypotheses invented by the ancients to account for the destructive powers of these substances were chiefly derived from mechanical notions respecting the form of their particles, which they supposed capable of lacerating and corroding the animal fibres by the sharpness of their spiculæ; and the remedial measures they adopted were equally vague and of little or no real utility, consisting principally of oils, fats, and other similar matters, which were thought beneficial in obtunding the acrimony. We now know that it is not so much by the injury inflicted on the parts with which they immediately come in contact, as by their action upon remote organs, that they produce such deadly effects. We may readily imagine how destructive must be such substances as the mineral acids, for example, to the delicate mucous membrane of the mouth and throat, and every part of the alimentary canal that they may reach; but even in this instance death ensues long before it could have been brought about by the impaired function of these organs. And thus, whenever the more acrid vegetable poisons have been swallowed, the dissolution of life thereby occasioned, with all the antecedent phenomena that may occur, can rarely be accounted for by any local injury of this kind. The rapidity of the poison bears no proportion to the extent of any such injury, and symptoms are witnessed that have no apparent relation to it. In some instances the celerity with which fatal consequences are induced, is in accordance with the degree in which the poison has been diluted, and therefore with the consequent mildness of the local symptoms.

Many of these substances appear to

affect several organs of the body either simultaneously or in succession, but some have a specific action on one organ only. Tobacco and the upas antior, and a few more, exert a deleterious influence in a peculiar manner upon the heart and blood-vessels, inducing great feebleness, fainting, imperceptible pulse, cold extremities, and even the secondary symptoms are almost all referable to a depressed state of the circulation, without much disorder of the brain, which could not be, if the heart were merely affected, as is sometimes vaguely said, through the medium of the general system. A few, as nux vomica, strychnia, &c., have a specific action upon the spinal cord, exciting violent fits of tetanus, during the intervals of which the mind and external senses are quite calm; and spasmodic actions of this kind may be induced by them in animals after the chord has been separated from the brain. We are not acquainted with any which act on the lungs alone; but it would be seen, from the experiments of Majendie, that in cases of poisoning by the tartrate of antimony, these organs have been found inflamed, and sometimes hepatized, denoting a particular determination to them. But the part that most usually suffers, and especially in the case of vegetable poisons, is the brain: giddiness, delirium, convulsions, stupor, coma, paralysis, being ordinary symptoms. What is the particular medium of communication by which this deleterious agency is thus propagated from the part primarily affected to these distant organs, whether it reach them by the route of vascular absorption, or by direct nervous communication, is a question which has been much agitated by physiologists. Experiment has proved that many of them are absorbed by blood-vessels, and do thus enter the circulation; but the rapidity with which some act—almost resembling an electric shock—precludes the idea that they can be conveyed in any other manner than by the various ramifications of the nervous system. In experiments made on animals, dogs have been brought under the influence of hydrocyanic (prussic) acid in ten, eight, five, and even three seconds. In one instance an animal was killed outright in four seconds. Mr. Brodie states, that happening to taste a minute portion of the oil of bitter almonds, it had scarcely touched his tongue before he felt a singular uneasiness at the pit of the stomach, and sudden momentary feebleness of the limbs, so that he could not stand; and Pelletier and Caventou state that they have seen strychnia begin to act in fifteen seconds.

Several attempts have been made at a correct classification of poisons, in accordance with their mode of action; but this is a matter of no small difficulty. With regard to vegetable poisons, however, since all may be considered as either irritants or narcotics, it is sufficient for practical purposes to arrange them under three heads: 1. *Acrids*,—those whose primary but not exclusive action is irritant. 2. *Narcotics*,—those whose influence is exerted upon the brain and nervous system alone. 3. *Narcotico-acrids*, which act sometimes as irritants and sometimes as narcotics; or in which exciting are speedily followed by sedative effects. In the present paper we must confine our notice to those of the first class only; and of these, one of the most remarkable is

Oxalic Acid.—This very dangerous substance exists in the vegetable kingdom in combination with lime and potassa, and is especially abundant in those plants which belong to the natural orders *Polygonaceæ* and *Lichenaceæ*. Oxalate of lime is found in rhubarb, bistort, and many of the lichens, some of which contain nearly half their weight of it; oxalate of potash, in the oxalis acetosella, or woodsorrel, the rumex acetosa, &c. It may likewise be readily obtained from sugar and potato starch, by the action of nitric acid. For this purpose one part of either must be digested by the aid of a gentle heat with five parts of nitric acid at the specific gravity of 1.42, and diluted with ten parts of water; the organic matter will thus be oxidated at the expense of a portion of the oxygen of the nitric acid. The process must be continued as long as gaseous vapours are evolved; the acid may then be evaporated in crystals, which, after being well dried on paper, or porous earthenware, may be purified by a second crystallization. From twelve parts of potato starch, five of the acid may be obtained. The crystals of oxalic acid are transparent prisms, colourless and without odour. It is soluble in 8 parts of water at 60, in its own weight of boiling water, and in four parts of alcohol at 60. The composition of the anhydrous acid, as it exists in dry oxalate of lead, is estimated at, carb. 33.3 + oxyg. 67.7. The crystals consist of anhydrous oxalic acid 57.14 + water 42.86.

But the circumstance most worthy of

note, and that which has rendered this substance one of much interest, is the very great resemblance between its crystals and those of the sulphate of magnesia (epsom salts). Since the time it was first brought into use in this country (about thirty years since), it has been the occasion of death by mistake more frequently than any other substance whatever. So great is the similarity in appearance, that "repeatedly," says Dr. Christison, "on desiring several persons to point out which was the poison and which the magnesian salt, I have found as many fix on the right as on the wrong parcel." Many methods have been proposed to prevent accidents. The only infallible preventive is the simplest possible — to taste the draught of sulphate of magnesia before it is swallowed; there is, in this respect, no similarity whatever; the taste of epsom salt is bitter and brackish—that of the poison most intensely acid.

If applied to a wound or injected into a vein, oxalic acid proves almost immediately fatal; and if a strong solution of it be taken into the stomach, as has usually been the case when it has been swallowed by accident, death commonly ensues in the course of half an hour. A few instances have occurred in which life has been prolonged for twelve or fifteen hours, but they have been rare. The symptoms have generally been as follows:—severe pain in the stomach as well as the fauces, followed by violent vomiting, cold clammy skin, feeble and almost imperceptible pulse; at length, if no relief be obtained, a drowsy or torpid state ensues, characterised by great languor and debility, during which death takes place without being preceded by any other remarkable phenomena. If the acid be swallowed largely diluted with water, its irritant effect on the stomach is of course much less, but it is equally poisonous; paralyzing the heart if taken in sufficient quantity, and in smaller doses, acting upon the spinal marrow and the brain, as evidenced by the tetanic spasms and coma which ensue. These results have been arrived at by experiments on the lower animals; but in all probability, they precisely represent those effects which, under similar circumstances, would be witnessed in the human species. It is one of those poisons of whose operation distinct evidence may be found in the symptoms. If a person, immediately after swallowing a solution of a crystalline salt having a strongly acid taste, be attacked by the above symptoms, and death ensue in half an hour, or at least in a very short time, no fallacy can interfere with the conclusion, that oxalic acid was the cause of death. In this respect it has scarcely a parallel.

But the most important part of the subject is, the mode of treatment to which recourse should immediately be had when so melancholy an accident is suspected to have occurred, for it is a case which will obviously admit of no delay. It may be premised, as a general rule in all cases of poisoning, that, as one main indication is to get rid of the noxious ingredient in as speedy a manner as possible, the use of emetics and the stomach-pump should never be dispensed with. But so dreadfully rapid is the action of oxalic acid that it will be best to lose no time in measures of that sort, and especially as in this case we happily possess an antidote of known and approved efficacy. Antidotes are of two kinds—those which chemically combine with the poisonous agent and so diminish its solubility, or in some manner alter its properties, as to render it inert; and those which act physiologically by exciting in the general system some action counter to that of the poison, or at all events, one which neutralizes and prevents its usual injurious consequences. And to the former class, always the most important, may be referred the carbonate of lime with relation to oxalic acid. To administer diluents with a view of weakening the action of the poison, or defending the stomach from its acrimony, would here be worse than useless; by diluting the acid they would promote its absorption. The principal object is, to get down as speedily as possible large doses of chalk—or magnesia will answer the purpose—suspended in water. Should neither be at hand, the plaster of the apartment should be resorted to sooner than time be lost. These substances will not only neutralize the acid, so as to take away its corrosive power, but likewise form with it insoluble salts, so as to prevent it from entering the system. The alkaline carbonates will be of no avail, for oxalate of potass and soda are soluble, and as poisonous as oxalic acid itself. Oxalic acid is one of the best examples of a poison that acts through all its soluble chemical combinations.

With reference to the characteristics and properties of the remainder of the poisons of this class, it is unnecessary to enter into any lengthened detail. The symptoms to which they give rise are

nearly the same in every case, and the treatment they require scarcely differs.

The more remarkable of them belong to the natural orders, Euphorbiaceæ, Cucurbitaceæ, and Ranunculaceæ. The chief ingredient of the genus *Euphorbia*, or spurge, is a resin forming about 44 per cent. of the crude drug, which is so very acrid that the eyelid may be inflamed by merely rubbing it with a finger which has touched the resin, even although it has been subsequently washed with an alkali. A case is related in Mr. Brodie's journal, in which death ensued in three days, in consequence of a teaspoonful having been taken by mistake for rhubarb. Orfila mentions an instance in which thirty grains of the root of the Euphorbia emulsa proved fatal in half an hour. The following rather curious case came under the notice of Dr. Pereira:—"A man was engaged at a mill, where euphorbium was being ground, and remained in the room longer than was prudent. Suddenly he darted from the mill room and ran with great velocity down two pair of stairs: on arriving at the ground floor, or yard, he became insensible and fell; within five minutes I saw him; he was lying on his back insensible and convulsed; his face was red and swollen, his pulse frequent and full, and his skin very hot. I bled him, and within half an hour he became quite sensible, but complained of great headache. He had no recollection of his flight down stairs, which seems to have been performed in a fit of delirium."* The seeds of the *ricinus*, and some species of the *jatropha*, possess acrid properties. Life has been lost by eating some of the former, from which the comparatively mild castor oil is extracted; and it is said, that many fatal accidents have occurred amongst the negroes in the West Indies in consequence of their mistaking the root of the jatropha manihot (bitter cassada), for that of the jatropha janipha (sweet cassada) and that some have been killed in half an hour by drinking half a pint of its juice, although the root itself, when deprived of its juice, constitutes, under the name of tapioca, a wholesome and nutritious food. The *hippomane mancinella* (machineel) contains, likewise, a very acrid milky juice, capable of exciting inflammation even if applied to the sound skin. And the oil of the *croton tiglium*, which is used in small quantities in medicine, is likewise a virulent poison. An instance is related in the "Journal de Chimie," in which a man of twenty-five years of age took two and a half drachms of it by mistake. In addition to violent symptoms of irritation and inflammation, a great depression of the vascular system took place, attended with difficulty of breathing, a blue appearance in the skin, with symptoms of asphyxia, and death occurred within four hours. The order Cucurbitaceæ, or gourds, do not in general possess poisonous properties; with a few exceptions they are remarkably mild and furnish articles of luxury for the table. This cannot, however, be said of three substances belonging to this order, *Bryony*, *Colocynth*, and *Elaterium*. The first mentioned of these, is a native of Britain, and grows among hedges; the flowers are of a greenish hue, and are succeeded by small red berries. Pye and Orfila both relate fatal cases resulting from persons taking an infusion or decoction of it, as a supposed cure for ague. A considerable number of severe cases of poisoning have occurred from the bitter apples, as they are termed, of the *cucumis colocynthis*; in some cases, from a decoction of them, which have been taken as a medicine; and, in one instance, which occurred in London, in 1823, in consequence of a teaspoonful and a half of the powder having been swallowed by mistake, death ensued within twenty-four hours. And the *momordica elaterium*, or wild cucumber, possesses the same properties, only in a far more violent degree. Many disastrous consequences have resulted from its incautious administration in medicine. So small a quantity as one fifth of a grain, given in divided doses, has been found sufficient to destroy life in a rabbit. The ranunculaceæ abound in acrid properties, affording an instance of a law in nature which very generally prevails, that those plants which are most similar in outward character, also resemble each other most in their effects upon the animal system. Few of the genera included in this order are without more or less acrid properties. The ranunculus acris, anemone pulsatilla, caltha palustris (marsh marigold), delphinium staphysagria (stavesacre), cheledonium majus, an indigenous plant often cultivated in gardens, and the clematis flammula, are some of the more remarkable. Lastly, as instances of plants possessing acrid properties, and interspersed through other natural families, we may especially notice the *mezereon*, together with several other species of the daphne, to which it belongs, from which

* Pereira's Materia Medica, p. 1130.

fatal accidents have arisen;—children having been tempted to eat its berries by their singular beauty, some of whom, it is said, have died in consequence; the two species of convolvulus, *jalap*. and *scammony*, the juniperus sabina (savine), and the stalagmatis cambogioides (*gamboge*), all of which, if taken in sufficient quantity, produce the most dangerous symptoms and have proved fatal; and the following species are generally supposed to possess similar properties in a minor degree:—the gratiola officinalis (*hedge hyssop*), rhus toxicodendron (*poisonous oak*), ledum acre, arum maculatum, rhododendron chrysanthemum, and sambucus niger (*common elder*).

The symptoms common to all these substances are, severe diffused inflammation of the subcutaneous cellular tissue, if applied to a wound, and if taken internally, violent irritation, with all the symptoms indicating inflammation of the villous coat of the stomach and intestines. If taken, however, in considerable quantity, they usually excite vomiting, by which the patient's life is often saved; but this occurrence, as in the case of the mineral acids, is uncertain, and they are sometimes retained for a considerable period. After a time, excessive weakness, with giddiness and tendency to delirium, occasionally supervene; but the latter of these symptoms is rare.

We possess no chemical antidote for any one of these substances. After measures have been taken to remove as much of the poison as possible from the stomach, the administration of emollients and demulcents, and of opium, venesection, and the warm bath, are the most beneficial means that can be resorted to. The intention of emollient drink, is to involve any remainder of the poison and soothe the coats of the stomach; that of opium, to tranquillize the general system, and if the noxious ingredient swallowed have been any matter so violent in its action as croton oil or elaterium, the dose should be considerable; and that of venesection and the warm bath, to obviate inflammation. If there be a failure in the circulation, recourse should be had to stimulants.

D. W.

THE EVIDENCE OF CHRISTIANITY INVINCIBLE.

How impressive to the mind of every human being should the evidences of Christianity appear. If he take up any system of faith which men have ever attempted to substitute for the gospel, and compare its evidences, how immediately is he confounded by the contrast. If he attempt to set aside any one of the keystones on which the noble fabric of Christianity is supported, how immediately are his efforts defeated, and his weapons broken! He may invent difficulties, but the arguments of the gospel he cannot answer. What, then, is the condition of the inquirer? The religion of Christ, thus solemnly and impressively attested, declares him a sinner before a just and holy God; condemned under sentence of the Divine law, to eternal retribution and woe. It tells him, that except he repent, he must perish; except he believe in and follow Jesus, as his Master and only hope, he cannot be delivered from condemnation. It declares, on the other hand, that if he repent and believe on the Lord Jesus Christ, he shall be saved; the sting of death will be taken away; an inheritance will be given him "that is incorruptible, and undefiled, and that fadeth not away." All this comes to him under the sanction of evidences innumerable; for none of which is he provided with an answer. History informs him that the best and wisest men of all ages have considered those evidences incontrovertible. Immense multitudes assure him, that in embracing the gospel they have experienced the truth of its promises, and realized the holy and happy influence of its doctrines. The probability, to say the very least, must seem immense, even to a sceptic, that should he reject Christianity, he would reject the truth of God, and incur eternal ruin. While the certainty is evident, that should he embrace it, not only would he suffer no loss in case it should prove untrue, but he would gain many precious consolations in this life, of which infidelity is entirely barren. In these circumstances, how serious is the crisis, when he is making the choice whether to be an infidel or a Christian! Does he, then, decide for infidelity? He can gain nothing; he certainly loses much; and if the gospel be true, he loses all for ever. Does he decide for Christianity? He can lose nothing; he certainly gains a great deal; and if infidelity prove to be true, he has nothing to regret but that truth and happiness should be so directly at war.—*Bishop M'Ilvaine.*

COLOUR.

To cultivate the taste, to educate the mind to perceive and appreciate the beautiful in nature, is a duty which we owe both to ourselves and to the fair world in which God has placed us. To attain to this refinement of taste may certainly not be so indispensably necessary to us as to the poet or the painter, but it is eminently desirable that so pure and refined a pleasure should be ours, which may assist to wean us from inferior pursuits, elevate our grovelling minds above the low level of passion and care, and help us to feel more reverence and love for Him who hath decked the earth with such numberless and diversified beauties.

In accordance with the invariable simplicity of nature, from the three primitive colours, blue, red, and yellow, are produced all the varied tints we behold. These, compounded in the wondrous kaleidoscope of nature, are amply sufficient to produce the varied beauties of flowers, and the splendour of the rainbow.

The colouring of the sky can scarcely fail to impress the least susceptible as being extremely beautiful, and well does the landscape painter know what pains it has cost him to imitate it with anything like success. The deep blue, so intense and yet so unsubstantial, and especially the graceful clouds that float along upon its surface, changing in their hues every moment, are to him a constant source of study and delight, which, while he increasingly admires, he despairs of adequately depicting. And then the glorious rainbow, his model of colouring, how distinct without harshness and soft without confusion! How well defined is every tint, yet how imperceptibly blended! What gorgeous colours are often seen in the west at sun-set, what profusion of gold and crimson and purple, as though the clouds in their richest attire clustered round the couch of the king of day, determined that he who had run his race so brilliantly should repose in royal splendour! How sweetly and insensibly the yellow tints change into red, and these into purple, till the grey mantle of twilight falls around and shuts the scene! Insensible, indeed, must he be who has not stopped and lingered to admire such beauties as these.

The colouring of the landscape varies very considerably, according as it is seen under the influence of light or shade; but whether contemplated in summer or winter, sunshine or storm, under all aspects it will be found to possess some special beauties. In the early morning the dazzling sun floods the landscape with his silver glories, and distant objects are crowded and indistinct, presenting to the eye only masses of grey, and the absence of all detail except in very near objects. How beautifully, at noon, when the gorgeous clouds are slowly sailing along, do the shadows glide over the fields; while the sun, in meridian splendour, gilds the sparkling streams! How charmingly does a yellow harvest-field in the foreground, with its brown sheaves and busy reapers, contrast with the deep blue of the distance! At evening the grey twilight again masses the distant objects, and as the last streaks of day linger in the west, the whole landscape assumes a subdued tone; and the tall trees and the lofty spire appear with unwonted distinctness, yet still without harshness, against the sky. Who, again, has not paused with delight in his ramble, when a sudden turn in the road has abruptly spread before his eye an expanse of prospect? How insensibly the distant hills melt into the atmosphere, while the nearer landscape dotted with trees is enlivened here and there with a cluster of houses and barns, with the old church tower in the centre! There again stretches away a continuity of wood, with its varied tints, and here a silvery stream reflects the placid sky, and lends life and loveliness to the scene. What an airy softness of colouring pervades the distance, and what pleasing variety in the nearer tints, till the ruggedness and finished detail of the warm foreground complete the picture! Nor must we omit to notice the very different beauties of moonlight. How enchanting does nature appear in the pearly beauties of night! Who has not turned a delighted eye to the midsummer moon, threading her way among the parting clouds, or shining out in the cloudless vault of heaven, shedding a light little less than that of day, and crept to his bed with somewhat of reluctance that such a night should be devoted to sleep, and that his delighted eye must close upon its beauty?

In no objects in nature have we such brilliant colouring as in flowers. In them we have colours in the most delightful combination, and tints, modified by difference of surface and texture, in

endless variety. Perhaps yellow is the commonest colour in flowers, and blue the rarest, the red occupying the middle station. Of these the tints of the red flowers are more diversified than those of either yellow or blue: the many shades of colour between the nasturtium and the sweet-william could not, we think, be paralleled by either of the other colours. It is interesting to observe how the flower of a plant invariably harmonises in colour with its green leaves, some by similarity and others by contrast. How finely does the snowy blossom of the convolvulus of the highway side harmonize with its large, well-defined, empurpled leaves! How beautifully do the rich warm orange flowers of the nasturtium contrast with the light-green leaves on which they repose! How becoming are the cold green leaves of the double poppy to its blossom! How admirably do the little white stars of the jessamine, or the elaborate passion-flower, contrast with the dark leaves behind them! But if the blossom of the marygold were viewed in connexion with the green leaf of the passion-flower, even an unpractised eye would quickly detect the want of harmony between the flower and the leaf. Some few plants, as the marvel of Peru, strangely produce flowers of different colours from the same root, but this is of rare occurrence in the vegetable world. It is also interesting to observe how exquisitely the various tints are blended in the individual petals, and how symmetrically these in their turn are arranged so as to form a complete flower, as, for instance, in a well developed dahlia. How inimitably, in the delicate tints of the rose, does the blue blend with the warm blushing red of the centre of the flower! In other flowers, the colours are not so softly blended, as the nasturtium, in which the red is dashed, as it were, on the orange, yet without the least harshness. In some the petals are striped and variegated with a different colour from the ground, as the tulip and the geranium, and in others each petal is of a different colour at the inner part, as the coreopsis. But, however fantastically the colours may be disposed, or however strangely they may contrast, there is always a harmony of colouring and a softness of effect which must be pronounced faultless even by the most fastidious.

The plumage of birds furnishes some fine specimens of brilliant colouring, though the most remarkable belong to warmer climes than ours. What proud beauty or luxurious monarch was ever decked in such magnificent clothing as some of the feathered tribe wear every day? Among the most gorgeous of these the painted pheasant of China stands conspicuous, with his dazzling crimson and gold, and the scarlet ibis of South America, and some of the parrot tribe are not much inferior. Among our own birds, also, many are very brilliant, as the kingfisher, the little humming-bird, with his prismatic coloured throat of metallic lustre; the peacock, with his resplendent train of eyes; not forgetting that thoroughly English bird, the dunghill cock, who is scarcely less distinguished for his brilliant and harmonious plumage than for his indomitable courage and gallant bearing. The colouring of many of our more sober-suited birds, too, is remarkable for richness and harmony, as the grouse, bustard, and partridge, the chaste subdued tints and delicate pencilling of whose plumage can scarcely fail to delight the educated eye as much as the gaudy azure and vermilion of their gayer brethren.

Nor should the beauties of the insect world be forgotten. Who has not watched with delight the bright dragon-fly twinkling his gauze-like wings in the sunshine? Many of the beetle and caterpillar family also are exceedingly beautiful. But in the insect world the butterfly stands pre-eminent, with his emblazoned wings, dazzling the eye with his brilliant and varied colours.

The mineral world is less remarkable for beauties of colour than the vegetable, though the colours elicited by the combustion of metals are the most brilliant of any with which we are acquainted. Many of the metallic ores, especially those of copper and iron, are very beautiful objects, and present to the eye striking combinations of colour and harmony of tint. Their charms of colour are still further diversified by their difference of texture, surface, etc., according as they are opaque or transparent, dull or polished, amorphous or crystallized.

Many shells are remarkable for their warm, rich colouring, and most of them possess the advantage of an enamel surface, by which the effect of the colours is greatly increased. Some of them commend themselves to admiration for their pearly prismatic hues, others for their exquisite pencilling, and others again for the extreme delicacy of their tints. The

beautiful blending of the colours in fine specimens of that well-known and worthy ornament of the mantel-piece, the cypræa, must have been observed by every one.

The difference of texture and surface in the various fruits gives to their colouring great diversity. The smooth plum, with its bloomy freshness; the grape, with its semi-transparency; the peach, with its downy softness, have each their peculiar beauties. How harmoniously are the colours blended on the rough-coated melon, the rich bronzed pomegranate, and the elaborate pineapple! How sweetly are the various tints of green and yellow mingled in the first, and how well do the warm and cold tints both contrast and combine with each other! The opaque reds and yellows in the bigarreau cherry, and the delicate transparency of the currant, also render them very pleasing objects.

The beautiful and varied colouring of the trees and shrubs in the autumn is well known. The various tints of green depart with the summer, and the foliage of the trees, before the leaves fall, assumes all the imaginable tints of brown, purple, yellow, red, orange, etc. If the leaves of some trees, as those of the horse-chesnut, elm, oak, and beech, are considered, individually, uninteresting in point of colour, as they become brown or yellow; yet the delicate leaves of the birch are often extremely pleasing, as also those of the cherry and plum, and especially the vine, whose elegant leaves frequently combine the brighest hues of green, yellow, red, and purple, in the most pleasing manner. The variegated leaves also of several of the shrubs are rich in varied colour, and the ensanguined leaves of many of the weeds by the highway side, when held up against the light, present us with the most brilliant reds and yellows. The Virginian creeper is also a pleasing autumnal object, commonly changing its green leaves into the brightest scarlet.

And who has not been charmed with the colouring of the human countenance? How beautiful an object is the face of a blooming child! How sweetly the cooler tints and rounded shadows relieve the snowy forehead and the blooming cheek, and what a finish and grace are imparted to the whole by the profusion of golden hair which falls in luxuriance upon the shoulders! How delicately the blue veins appear beneath the smooth, transparent skin! How finely do the full eloquent eyes shine out beneath the shade of the arching eyebrows, and by the ever-varying expression, betray the sunshine and shadow of feeling that passes over the dawning mind! And what inimitable grace plays upon the dimpling cheek, and round the cherry-formed lips, with their bright vermilion hue! Adorned with such beauties as these, we wonder not that the countenance of infancy so often employed the pencils of a Rubens or a Titian. And the countenance of age, especially when religion has sanctified the heart and sweetened the temper, is scarcely less beautiful, and perhaps more interesting. How rich are the tints of the countenance, how graceful the deepening lines that wrinkle the brow and furrow the cheek, and how venerable the scanty grey hair, whose snowy whiteness proclaims the winter of age! The rosy roundness of the face of childhood, the energetic decision of that of manhood, the oval grace of the features of woman, have each their own peculiar beauties, but perhaps there is not a more interesting object, as respects colouring, than the strongly-marked countenance of a healthy old man. S. W. P.

NOTES OF A TOUR IN EGYPT AND THE HOLY LAND.

ALEXANDRIA.

With the name of Alexandria, we associate those of some of the most illustrious of the earth,—but we cannot overlook the fact, that she beheld their degradation. Though I can think of the past glories of Alexandria, as I recollect a gorgeous dream,—yet, on my memory is deeply recorded the fact, that there, Apollos—the man "mighty in the Scriptures," and gifted in eloquence, was born: that there Mark the Evangelist preached "Christ the power of God and the wisdom of God," and received the crown of martyrdom; and that there, too, the Septuagint translation of the Scriptures was achieved, which laid open the page of inspiration to the whole of the then civilized world.

ARAB HORSEMANSHIP.

All our progress along the canal was effected by towing; for which purpose, sometimes four, and at others six horses were employed, and changed about every twelve miles. The horses were ridden by wild, half-naked Arabs, and sometimes Nubians, whose feats of horsemanship, on

the banks of the canal, were perfectly novel and amusing. The Arab, though taught to ride from his birth — first astride on the shoulder of his mother, and then on every animal, from the camel to the ass, is yet a most peculiar rider. He does not, like a European, sit so close to his horse as to appear glued to the creature, but he looks more like a bird ready to take wing at a moment; and he seems to lay hold of the stirrup with his bare feet as if they were the claws of a bird. When dashing along at a rapid rate, they set up a wild shout, which breaks at length into a choral song, anything but harmonious to European ears.

THE PASHA OF EGYPT.

We had a full view of Mehemet Ali as he sat at dinner, and while he was enjoying his chibouk, attended by his retinue; and afterwards, when he came from the farm-house, and mounted his white mule, for the purpose of taking possession of our boat, we were enabled to form a tolerably accurate notion of his person. He is a most remarkable old man, and realized all we had heard about him. He is now past seventy, with a hale, firm, and determined countenance, and venerable white beard. Seeing two Europeans near him, as he hastily passed by, he glanced a very peculiar, but not unfriendly glance upon us; acknowledged slightly our bows, made some passing observations to his nearest attendants, with an evident reference to us, and in another minute was mounted on his mule. His highness's pipe-bearer and coffee-bearer, his silver wash-hand bason and towel-bearer, secretary and interpreter, all were in immediate attendance upon him. The scene was very interesting and very oriental. Here was perhaps almost the wonder of the age—the soldier of fortune, who had risen from the humblest rank in the Turkish army — now the powerful despot of Egypt, with almost patriarchal simplicity, taking his homely mid-day meal at a small farm-house, and departing as ancient despots used, surrounded by slaves, camels, dromedaries, etc., etc.

NILE SCENERY.

Soon after midnight, the wind turned in our favour, and we made way most successfully. The noble river lay like a surface of glass around us; and the recently risen moon cast a lovely path of rays across the wide expanse; while our winged bark glided onward amidst others of its kind, like objects in a dream. The grasshoppers were chirping their roundelay on the distant banks, and all our Arabs, except three, lay along on the deck, reposing after the labours of the day. The night was so lovely that it banished sleep from my eyelids. The silence of the scene was indescribable; and I felt too, I was in the region of wonder and august recollection; in the land to which the tender Babe of Bethlehem was transported by night, in obedience to a Divine command, beyond the reach of the tyrant Herod. It might have been such a night as this; and this very moon, perhaps, enlightened the path-way of its incarnate Creator. I remembered, moreover, that I was in the land over which Joseph ruled, and in which he glorified the God of Israel; where Israel groaned under cruel task-masters; where Jehovah called forth his distinguished servants, Moses and Aaron, to their arduous work, and stretched forth his hand in marvellous and miraculous ministration on behalf of a people whom he had chosen for himself, and bound to him by a lasting covenant.

Even if the loveliness of the night, and the current of thoughts in my mind, had not kept me wakeful, I certainly should have been deprived of rest, by the swarms of vermin which broke loose upon me, when I lay down on the dewan. I found it quite useless to close my eyes, so I sat on deck, watching for the dawning of May-day. It was a bright dawning, indeed, and the morning air was so bland and soft, there seemed to be health and restoration in it. The day passed delightfully, and we made steady way, with the almost level sandy banks of the river about us, seldom relieved even by a palm tree.

PREPARATIONS FOR THE JOURNEY TO ARABIA.

Sheikh Hussein returned to us, bringing with him Sheikh Suleiman, as our proposed escort, first to Mount Sinai, and thence to Akabah. Suleiman was one of the most portly and majestic Arabs I have ever seen. He was dressed in an under garment or cassock of crimson, bound round the waist with a shawl, in which were placed his pistols and crooked knife. Over this he wore the usual purple mantle, in full, picturesque folds, and a turban formed of a cashmere shawl. After a brief conversation and interchange of civilities, we proceeded direct to the British Consulate, for the purpose of making our contract in a formal manner. A

Bedaween Arab will haggle and drive the hardest bargains in order to get the very last piastre; and for that purpose will descend to almost any meanness; but when once the contract is made with him, he honestly fulfils it to the minutest particular; and considers that he has enlisted himself—life and heart—in your service.

Though I had in some degree familiarized my mind, by previous reading, with the desert route, and with the habits and customs of the Arabs, yet I confess there was almost an uneasy sensation in my mind as we went with these two mighty chiefs—both fit subjects for the pencil of Salvator Rosa himself—to the cancellaria of the British Consul, for the purpose of signing and sealing our preliminary arrangements. Again and again I felt how vain is the help of man; and how entirely it became us to see that, in prospect of such an expedition, we were resting on the arm of a covenant God.

Our contract was soon made. Sheikh Suleiman was to give us safe conduct direct to Mount Sinai, where we were to stay three days at the least; next, to the fort of Akabah, at the eastern gulf of the Red Sea, where we were to stay two days at least; and there to determine upon our future route, either through Edom or otherwise. Sheikh Suleiman was to provide a suitable supply of camels, proportioned to our numbers and baggage, and an efficient escort of Arabs of his tribe. The hire for each camel was to be two hundred and fifty piastres, that is, about two pounds ten shillings English.

The costume which I wore was that of a Khowaga, or merchant of Cairo, consisting of white linen trowsers of very spacious dimensions, yellow morocco slippers next my feet, and scarlet ones over them; a cassock of rich crimson and yellow Damascus stuff, bound round the waist with a long silk scarf of variegated colours; and over it a flowing robe of olive-coloured cloth—a white turban and tarbouch, or crimson-felt skull cap, with a close linen cap within it—affording the most comfortable dress for the head (which was shaved according to the oriental custom), and protecting me very effectually against the intense heat of the sun.

The next thing was to secure experienced and trustworthy servants; for upon success in this particular, a great portion of the comfort of the traveller depends. The Arab servants bear, in general, a bad character, although most of them contrive somehow to have fair testimonials. We agreed with one as our dragoman, or principal, whose testimonials were many, and highly satisfactory—an active, intelligent and experienced man, well acquainted not only with the desert route, but with Syria and Palestine also. In addition to his other qualifications, he spoke very understandable English, and better Italian. He had Bedaween blood in his veins, and a dash of Quixotism in his character. Hassenin certainly prepossessed me much in his favour from the beginning, and never disappointed me. Upon his recommendation we agreed with a second, as cook; and if ever there was a faithful Arab servant, Abd'lawahyed (pronounced *Abd' lo-a-heit*) was one; and a cook, moreover, who need not, after a little practice, blush in a European *cuisine*, if ever he should get there. Throughout the whole of their attendance upon us they never deserved a syllable of rebuke; but all the praise we could bestow.

THE RED SEA.

We spent one night at Suez, and part of the next day. Early in the morning I enjoyed the luxury of bathing in the beautiful clear waters of the Red Sea—the refreshment afforded by which was almost unspeakable, after four days of desert heat and fatigue. Our Bedaweens had started early, taking the camels with them round the head of the gulf, to a certain point at which they were to await our arrival. We easily obtained a suitable boat; and at about three o'clock in the afternoon were upon the Red Sea—the scene of God's wondrous workings on behalf of his chosen people Israel.

It is indeed a solemn emotion which pervades the mind of a Christian man, when he feels that he is on some spot where the miraculous power of God has been displayed — of which he has no doubt. I experienced this on the Nile, which had felt the presence and the power of Jehovah, when it ran blood. I experienced it here, on the Red Sea, whose waters, in obedience to a divine bidding, had stood up as a wall on either side of the passage, which a mighty arm had opened for "the redeemed of the Lord" to pass through. It seemed as if the presence of God had not been withdrawn, though all traces of the miracle had passed away, and the order of nature had returned.—*A Pastor's Memorial of Egypt, the Red Sea, etc., by the Rev. G. Fisk, LL.B.*

Column on the Boyne.

ENGLISH HISTORY.

WILLIAM III. AND MARY II.

The history of England, during the century preceding the revolution in 1688, exhibits a struggle between the body of the nation and the ruling power, both civil and ecclesiastical. The great changes in society and the increased national prosperity, during the sixteenth century, gave strength and importance to the middle ranks, which the sovereigns were slow to understand. Even Elizabeth, from whose well-ordered government much of this prosperity arose, was unable to understand this. Her personal conduct maintained her popularity under measures which cannot be approved; but her successors, with many more deficiencies, and a still greater tenacity for monarchical rule, were not likely to establish their views. The anarchy from 1640 to 1660 might have made Charles and James wiser, but their want of principle, and the devotion of the one to his licentious passions, and of the other to superstition, again brought on a crisis, from which the nation was providentially relieved by the flight of the last king of the Stuart race. Two females of that line then wore the crown in succession; but constitutional rights were better understood, and no longer resisted. From this period the unexampled prosperity of Great Britain rapidly increased, and the work of Divine Providence is clearly to be marked, in thus preparing this nation as the favoured instrument to send forth the glad tidings of the gospel through the earth.

The peculiar state of affairs, after the flight of James, required measures for which there were not precedents. The Tory party still urged the doctrines of passive obedience, and that the crown of England never was, nor could be, considered as elective. The Whigs saw that it was necessary to avoid what must bring them back to a renewal of the scenes just passed through. They, therefore, insisted that James had abdicated the throne, and that it must be filled up. This led to a compromising resolution, that James II. had endeavoured to subvert the constitution by breaking the original contract between the king and the people, and that, having withdrawn out of his kingdom, he had abdicated

the government, and the throne was thereby vacant. Long debates and conferences between the houses followed; the Tories urged a regency, but William told them he would not be regent, nor reign only in right of his wife. This at last led to the important decision that no Papist should reign, and that William should be the monarch, but jointly with Mary his wife during her life.

On February 12th, 1689, the princess arrived in London from Holland, and on the day following the prince and princess were proclaimed as joint sovereigns, under the titles of king William III. and queen Mary II. On that day both houses presented a declaration, or bill of rights. It was needful to pass an act declaring the convention to be a parliament, and an oath of allegiance to king William and queen Mary was taken. Eight of the prelates and several temporal peers declined the oath, and consequently did not sit in the House of Lords. These, and the persons in lower stations who adopted their views, were from that time called "non-jurors;" they were more or less attached to James and his descendants, and desirous again to place them upon the throne, indifferent to the arbitrary power and popish superstition which such a restoration must establish. Many, indeed, desired to see such a state restored; but the great body of the nation, happily for themselves and their descendants, were wiser, and could discern that, though subjects are taught by Scripture to obey, it is not less required of rulers to govern in the fear of the Lord. The duty of Christians to submit to the powers that be, is clearly stated; and where they are situated as in the primitive times of Christianity, they have no conflicting duty to perform; but in later days, and in Christian nations, in which, as in England and elsewhere, every person has a public duty of his own to discharge, he is bound by the same rule to endeavour to prevent the departure of others from their public duties.

William was a right-minded man, and patiently endured much wayward opposition from those who had a latent partiality for James, but who did not absolutely go to overt acts. His ministers he selected from those who had given him personal support. Lord Danby was made marquis of Caermarthen; his countryman, Bentinck, as earl of Portland, was actively employed in the government; the earl of Nottingham was made secretary of state, though he had promoted the plan for a regency in the name of James. The administration of justice was committed to able and impartial characters. The coronation took place on April 11th, the bishop of London being chief officiator, archbishop Sancroft having refused to take the oaths.

The naturally reserved and cold manners of William were relieved by the affability of the queen; but it was plainly seen that the new monarch was not of that facile temper which renders a king subservient to his courtiers, or delighting in a crowd of flatterers. Little was to be hoped for at the new court from favouritism, so the number of idle courtiers was very small. The king and the queen set examples of decorum by their conduct as individuals. The queen in particular was pious, domestic, and desirous to promote the public welfare. Evelyn describes her as "seeming to be of a good nature, and taking nothing to heart; while her husband was thoughtful, serious, and silent, treating all persons gravely, and very intent on affairs."

In Scotland, as in England, there was a strong party for James. At Edinburgh, a convention was assembled under duke Hamilton, and it was by constitution an independent kingdom. Two Scottish regiments then in England declared for king James. They marched northward, but were overtaken and disarmed by the Dutch troops. This gave rise to the law, since passed every year, for punishing mutiny and desertion. A letter from the exiled king, partly cajoling and partly threatening, was laid aside unanswered, and the Scottish convention declared that king James, "having violated the laws and liberties of the nation, had thereby forfeited his title to the crown." This was followed, on April 11th, by an act for settling the crown upon king William and queen Mary, which was offered to them in form by deputies the following month. After the bitter persecution by which the Scottish episcopal church had domineered over the consciences of those who differed from them, and taken their lives, it was not to be expected that the nation would be favourable to the continuance of that establishment. An act for the abolition of the episcopal order was passed. Under the sanction and orders of James, his partizans took up arms, and began a civil war; but the profligate Claverhouse, viscount Dundee, was the only nobleman who came forward in support of that

monarch and the prelates. He succeeded in collecting some followers among the ignorant and predatory clans of the Highlands. With these he marched southward; but in an encounter at Killycrankie he fell by a musket-shot, and his followers were dispersed. It is much to be regretted that the efforts of a late poet and novelist were devoted to uphold the evil cause, and gild over the character of this bad man; but the world loves its own, and the poet and his hero, in their respective spheres, though at a long interval, both showed themselves opponents of gospel truth. It is not, therefore, surprising that the efforts of both should have been directed to promote that which is evil rather than good; but for the more talented and recent character there is no excuse. He had seen the benefits his nation received from the displacement of popish tyrants, and a heavy weight of responsibility lies on him for having given currency to falsehoods, deceiving many of the present generation as to the proceedings and characters of the leaders of the past century. Already evil effects from his fascinating untruths are too apparent.

It is well to add, that in Dundee's pocket was found a letter from lord Melfort, stating that the promises of indulgence, toleration, and indemnity were so worded that James might break them when he pleased. The duke of Gordon held Edinburgh Castle for king James; but finding it useless, after the defeat of the Highlanders, he surrendered that fortress, and no further open resistance appeared. The nation, however, was not in a settled state, for the partizans of the house of Stuart caballed in secret, while those who opposed them sought to limit the royal prerogative farther than William was willing to concede.

In Ireland the contest was yet undecided. There the greater number of the people were Papists, consequently James had supporters on whom he could rely, and he determined there to make a struggle for his kingdoms. Tyrconnel, the viceroy, his partizan, whose profane and violent conduct in the latter part of the reign of king James is described by lord Clarendon in his Diary, by deceitful proceedings facilitated the measures of James, who having the assurance that a French force should follow, embarked with above a thousand followers, among whom were several peers, the late chief justice Herbert, Cartwright, bishop of Chester, and the bishop of Galway. With these he landed at Kinsale, March 12th.

The Protestants had been already alarmed, and mostly withdrew into the towns in the north. A regiment of Scotch and Irish Papists were ordered to occupy Londonderry, the inhabitants of which were almost wholly Protestants. The citizens were roused; but while their chiefs were deliberating, the troops approached the entrance of the town, when nine young men shut the gates. The people chose a governor, and determined to resist all who were likely to injure them, though they declared they had no other design. After some other proceedings, the Protestants of the north found it necessary to take up arms, when lord Lumley was commissioned by William to hold Londonderry for him.

James entered Dublin in state, accompanied by his Popish ecclesiastics. The Protestants who had hitherto adhered to him soon found themselves set aside, and a large army was assembled to subdue Londonderry. Some troops sent by William had arrived; but considering that the place could not be defended, they retired. The magistrates sent a request to James, to be allowed terms, but the people rose. Dreading the severities which they knew would follow, they again shut the gates, and fired on the king, who was approaching. The governor withdrew, but a clergyman named Walker, who had been driven from his parish, was there with a body of armed followers. He was made commandant, and brought the place into some order for resistance. Under every disadvantage the defence was continued. James had witnessed eleven unsuccessful attacks, before he left the army to open the parliament at Dublin early in May.

His measures there were all calculated to re-establish Popery. He decreed the restoration of the property forfeited by the leaders of the massacre in 1641, while all who adhered to William were declared traitors. Three thousand persons were thus attainted. The ecclesiastical endowments were transferred to the popish priesthood. Other arbitrary measures followed, amongst which was the enforcing of a base metal coinage of copper or gun metal; money not worth 6*d.* being made current for 5*l.* Merchants were forced to give up their goods for payment in this coin; the commodities were then sent to France, and sold by the agents of James. This ruined thou-

sands, and provoked further resistance. A proclamation ordered all persons to worship only in their own parishes, though in many instances the Papists had seized the churches. Thus James showed what dependance was to be placed on his declarations for liberty of conscience. An additional proof was given by his sending soldiers to turn the Protestant fellows out of Trinity College. Many Protestants were imprisoned, and a general massacre was apprehended. These violent measures, of course, rendered James still more an object of dislike.

It was late in the spring before William was able to support the Protestants in Ireland, but the brave defenders of Derry continued to maintain that city, under every suffering of privation, pestilence, and famine. A convoy under colonel Kirk appeared with succours early in June, but he retired without attempting to pass the batteries of the popish army. Their courage was rendered desperate by the threats of James's general to exterminate all Protestants; following up this threat, he drove a helpless multitude under the walls to perish with famine, as it was impossible for the inhabitants to admit or relieve them. But this cruelty was brought before James in the parliament house; after an attempt to excuse the barbarity, he found it necessary to order their release.

On July 30th, two vessels with stores appeared, and forced their way to the city, when the siege terminated, after a period of almost unexampled resistance for one hundred and five days. Eight thousand of the besiegers had perished, when Rosen withdrew the survivors. This protracted defence, and consequent employment of the army of James, tended to save the nation. At length, in August, marshal Schomberg arrived with an English force; but the country, already ravaged, afforded no supplies, sickness spread among the troops, till both armies withdrew to winter quarters. In the summer, admiral Herbert had been forced to retire from the shores of Ireland by the French fleet.

To return to the affairs of England. One difficulty likely to arise from the non-jurors had been met by an act passed on April 24th, 1689, requiring all persons holding any office in church or state to take the oaths, or they would be deprived of their preferments, which was done in October. The Papists were also placed under various disabilities. No heavier severities followed; all Protestant Nonconformists were freed from penalties and entitled to toleration, the penal laws being suspended in regard to Protestants who dissented from the established church, provided they took the oath of allegiance, and met for worship with doors unfastened. Bishop Burnet states, that the king was anxious to grant liberty of conscience, that "he always thought that the conscience was God's province, and ought not to be imposed upon. His experience in Holland made him look upon toleration as a wise measure of government. He was much troubled to see so much ill humour spreading among the clergy, and by their means over a great part of the nation."

The act declaratory of the rights of the people, known as the Bill of Rights, was passed on December 16th. It gave up the pretended dispensing power of the crown, and the executing laws and levying money by royal command without the consent of parliament. It protected freedom of speech in parliament, and the right of petitioning; also, what was a most important benefit and blessing, it declared that no Papist, or king or queen marrying a Papist, should rule in England. In all such cases, the subjects are released from their allegiance, and the crown passes to the next in succession; also, the king was not to keep up a standing army without consent of parliament.

War with France was declared, as necessary to prevent Louis from pursuing his designs, and troops were sent to Holland, under Churchill, now created earl of Marlborough. It was a defensive war; but the charge pressed heavily upon the national resources. The revenue was with difficulty increased to four millions, but large sums were borrowed, thus increasing the national debt, and rendering it permanent.

The soldiers sent to the continent were those raised by James, and therefore not likely to be willing to fight against their master. Others had been raised to serve in Ireland, where, as already stated, nothing efficient had been done, which caused discontent; and the king found it necessary to interfere between the parties, the Whigs endeavouring to limit his power more than he thought just.

In May, William prorogued the parliament, and proceeded to Ireland, where he took the command of his army, immediately showing the difference between himself and James, by strictly prohibiting

all violence and rapine. From Carrickfergus he marched towards Dublin, but was opposed by James in person near the river Boyne. A ball slightly wounded William while reconnoitring. A false report of his death was spread, which caused great rejoicings at Paris, and excited hopes at Rome. The next day, July 1st, a battle was fought. The army of James was defeated, and he hurried from the field, being the first to carry the news of his own defeat to Dublin, where he advised the persons in authority to submit to king William. He then hastened to Waterford, where he embarked for France. This battle, though severely contested for a time, and deciding the fate of the three kingdoms, was not marked by much bloodshed. About one thousand five hundred of the vanquished and five hundred of the victors fell. Among the latter, were marshal Schomberg and Walker who defended Londonderry.

Bonnell, then holding an official situation, describes the apprehensions of the Protestants in Ireland before the battle of the Boyne, and their joy at the deliverance. "They congratulated and embraced one another as they met, like persons alive from the dead, and going about from house to house to give each other joy of God's great mercy, inquiring of one another how they passed the late days of distress and danger." He adds what shows the extremity to which they had been brought, and the feelings with which such deliverances should be welcomed, "Oh that this may be a happy type to us, as it is as truly an emblem as this world can give, of the joyful meeting of the servants of God in heaven, when all the terrors of death and judgment shall be over, and Christ, our great Deliverer, shall have put all our enemies under his feet."

About this time the English and Dutch fleets were defeated by a more powerful armament of the French off Beachy Head. The English admiral was dismissed. He had not properly seconded the Dutch squadron. But only three ships were lost, though the channel was left open to the enemy, who destroyed Teignmouth, but returned to Brest without any further attempt.

After the battle of the Boyne, a large part of Ireland submitted to the authority of king William, though the partizans of James made a successful resistance at Limerick. William returned to England. Cork and Kinsale were taken, but the Irish continued in arms during the winter with some success.

The year 1691 began with a congress in Holland, of German, English, Spanish, and Dutch plenipotentiaries, when a general confederation was solemnly entered upon, to limit the encroachments of Louis XIV. A large army of the confederates was formed in the Netherlands, commanded by king William, by which a check was put to the progress of the French, though without any advantage to the allies. The principal event in England during this year was the destruction of part of the palace of Whitehall by fire. Evelyn says: "April 10th. This night a sudden and terrible fire burnt down all the buildings over the stone gallery at Whitehall to the waterside, beginning at the apartment of the late duchess of Portsmouth, (which had been pulled down and rebuilt no less than three times to please her,) and consuming other lodgings of such lewd creatures, who debauched both king Charles II. and others, and were his destruction. The king returned out of Holland just as this accident happened."

Sancroft was at last removed from the archbishopric of Canterbury, after throwing all the difficulties he could in the way of the ruling powers, and refusing, with some of his brethren, to discharge the duties of their offices in unison with the government of king William, even if they were allowed to act without taking an oath of allegiance to that monarch. When at length removed from their offices they entered into correspondence with James, and continually forwarded intelligence to him. They also consulted him as to their ordaining other bishops and priests, and endeavoured to keep up a separate church. The attempt was in vain. This party gradually dwindled away, though it did not finally become extinct till the end of the last century. Those who belonged to it, unhappily, as was to be expected, became closely assimilated to Popery in their views concerning the sacraments and on some other points, and have done lasting injury to the Protestant church of which they professed to be members. Some of the leading non-jurors endeavoured to provoke William to take severe measures against them, but he saw their design, and disappointed it.

In June, 1691, the troops of William were again successful in Ireland. St. Ruth, a French general, sent to command

for James, fell in battle at Aghrim. The siege of Limerick was resumed, and ended October 3rd, by a treaty which secured to the Papists the free profession of their religion, with pardon and protection for the property of all who would submit. A very different measure from that proposed by the partizans of James. A few days afterwards a French fleet arrived with succours, but too late to be of service. A number of the Irish troops embarked for France, where they formed regiments in the French service. The Irish were now reduced to obedience to William, but their treatment for many years was too much that of a conquered people, resulting from want of wisdom in the successive administrations, the unhappy effects of which are experienced at the present day.

The next year began with new attempts against the person and government of king William, in which several of the nobility and leading persons in England were concerned, and large preparations for an invasion from France were made. But on May 19th, the English and Dutch fleets, under admiral Russell, completely defeated the French fleet off Cape la Hogue, twenty-one of their men-of-war being destroyed. This stopped the invasion, and put an end to the hopes of the supporters of James. Marlborough at this time was in correspondence with the exiled monarch, and was confined in the Tower for some time. The campaign of 1692 in Flanders was not marked with decisive success to either side. A severe battle was fought at Steinkirk, in which William was defeated, but was able to prevent the French from obtaining any results from their victory.

The war requiring large supplies to be annually granted, a regular sitting of parliament every year became necessary, thus an effectual check was placed against arbitrary power. At that time, matters went to the contrary extreme. The king found it necessary to refuse assent to a law for preventing persons in official situations from sitting in the House of Commons, and another requiring the election of a new parliament every three years. The House of Commons, however, felt the necessity for maintaining the present government; and though the majority were landed proprietors, they agreed to a land-tax of four shillings in the pound on their estates. Large sums were also raised by loans.

The commencement of 1693 was marked by a deed which much disgraced the government of king William; it is called the massacre of Glencoe. The facts may be shortly told. After the establishment of king William's government, several of the Highlanders continued attached to king James, and committed acts of violence upon their more peaceable neighbours. The earl of Breadalbane engaged that, by dividing 12,000*l.* among the clans, he would induce them to submit to the authority of William. This plan was far preferable to any measures by force of arms, which would have been difficult to effect, and would have cost many lives. Still the execution by fire and sword, which the laws denounced upon open rebels, was threatened against all who did not submit by January the 1st following. But the fact of money being paid having become known, the leaders raised their demands, submitting very unwillingly, and but just before the day fixed. One of the most tardy was Macdonald of Glencoe, the head of a small clan notorious for their predatory proceedings, in fact, little better than a band of common thieves. Among other robberies on a large scale, they had stolen a number of cattle from earl Breadalbane, who, having to pay their chief money, insisted upon deducting the value. Glencoe refused to consent or submit. This being known to the goverment, with a probably overcharged account of the delinquencies of the clan, an order was sent to earl Stair, the secretary for Scotland, that it would be a proper vindication of public justice to extirpate that race of thieves, if they could be separated from the rest of the clans. The last day of 1692 drew near, when Macdonald thought of the useless danger of bringing down the force of the kingdom upon his people, and hastened to Fort William to take the oath of submission on the last day of December. The governor, not being a magistrate, declined to administer the oath. Macdonald then hastened to Inverary, but was hindered by the snow, so that it was a few days after the limited period when he applied to the sheriff. That officer, however, considering that the last circumstances of the delay were not the fault of Macdonald, gave him the oath. The chieftain returned home, considering that he had secured his safety. Stair, however, sent up a warrant, ordering military execution on the clan, which was passed for the king's signature,

among other papers, without his being aware of its object; no account of the submission had been sent, nor was proper attention paid to this at Edinburgh. In February, a captain Campbell, with some other soldiers of earl Breadalbane's clan, were marched to the valley of Glencoe, and quartered there, under the pretence of collecting taxes. After living on friendly terms with the inhabitants for a fortnight, Campbell one night left the chief, with whom he had been carousing, and ordered his people to massacre the men of Glencoe. About thirty were slain, while 160 escaped; but the cattle were driven off, and the houses plundered, leaving some of the women and children to suffer and perish from want and the severity of the weather.

Such an act under the Stuarts would not have been much thought of, among their hundred-fold atrocities; but it was justly censured, under such a government as that of king William. There is no reason to suppose that he was aware of more than a determination to send soldiery against a nest of thieves in actual rebellion against him, but he ought not to have even allowed this to pass without more inquiry. Stair, Breadalbane, and Campbell deserve the severest censure for this atrocious act; the former was dismissed from his office, but although the deed was mainly a party act, such as in less settled times had often disgraced the Highlands, it was now popularly regarded as emanating from the English government, and has left a lasting stain on the memory of king William and his ministers. Nor is such a feeling to be objected to, however misplaced, from the old or modern partizans of James. The blessings of good government enjoyed by these lands since the revolution of 1688 can only be maintained by the existence of a due regard for justice and lenity, which must ever revolt at such a measure as the massacre of Glencoe. It was afterwards investigated by the Scottish parliament, and voted a barbarous murder. Rulers should ever have before them the declaration of Scripture by the wisest of monarchs, "Mercy and truth preserve the king, and his throne is upholden by mercy."

THE SABBATH A DAY OF REST.

In proving the merciful adaptation of the sabbath to the comfort and happiness of man, I will now proceed to the next portion of my remarks. I suppose all persons will admit, that if there be one character more general—more universal to our fallen state than another, it is weariness. The world is weary; that is its most striking feature. The idle man is weary, destroyed and borne down by the weight of his own indolence. The laborious man is worn out and weary by the heaviness of his exertions. The mechanic, the merchant, and the minister of Christ, are all weary, bodily, mentally, and spiritually. This is the direct result of sin; there was no weariness in Paradise; no sweat from labour there; this all proceeds from the original curse. "By the sweat of thy brow shalt thou eat thy bread!" And though men try to get rid of this penalty, God will not release them; the rich man as well as the poor is made to feel the curse of Adam.

And if there is one thing on which all men are agreed, it is a desire for repose, a wish for rest. Ask any man, and he will bear out the assertion. The thrifty tradesman, who rises early, and toils until late, who eats the bread of carefulness, does all this in order that he may be enabled to retire in his old age, to rest, to put aside care, to enjoy repose. So it is in all the higher paths of ambition; lawyers and senators exercise their mental qualifications in order that they may attain competence and rest. Ask, to come nearer home, the young man why he crosses the distant seas, in pursuit of arts and arms, in India; why he makes up his mind to ten or twenty years active service in a strange land. He looks forward to the time when he shall return to the home of his fathers; he seeks rest at the end of his journey. Not only so, but there is an instinctive weariness, a consciousness, a desire for periodical repose; man, on his journey and in his journey, must have intervals of rest. This principle is acknowledged all over the world. In pagan countries, where the living God is unknown, and sabbaths never thought of, there are numerous religious festivals, by which certain days are held sacred, and set apart for the worship of their gods; and in these days they give themselves up to pleasure and repose. The Chinese have more sabbaths than we have; they have more than fifty-two days in the year, in which they rest from their labours. The author of the Supplementary Tract upon the Sabbath, says: "It is eminently worthy of remark, that the seventh day was distinguished as a holy day amongst

heathen nations, who were under no authority whatever as to the Jewish dispensation, and could never have been induced to so universal a practice, had they not derived it from the one common source which was long anterior to that dispensation. Hesiod and Homer, the most venerable poets of antiquity, and Callimachus, of later date, calls the seventh day holy. Theophilus of Antioch calls the seventh, 'the day which all mankind celebrate.' Porphyry, a heathen opponent of Christianity, observes, 'The Phenicians consecrated one day in seven as holy.' Lucian, another opponent, says, 'The seventh day is given to school-boys (at Rome, then heathen) as a holiday.' Josephus says, 'No city of Greeks or barbarians can be found, which does not acknowledge a seventh day's rest from labour.' Philo says, 'The seventh day is a festival to every nation.' Tibullus says, 'The seventh day, which is kept holy by the Jews, is also a festival to the Roman women.' The very notice that this observation of the seventh day was characteristic of the Jews, is itself in striking conformity with the great fact we are establishing. Tibullus lived in an age when the many revolutions of empires, and multiplication of heathen rites, must have made that somewhat irregular which seems to have been primitively universal. Eusebius, of later date, observes, that 'almost all the philosophers and poets acknowledge the seventh day as holy;' as if primitive institutions were becoming fainter as time rolled on, and were at length peculiar to those to whom antiquity has peculiar charms."

Now without arguing the original tradition of the sabbath, it is easy to prove that all nations have, at all times, felt a want of, and a necessity for repose. It is a singular fact, that when France, infidel France, steeped in the blood of her own people, and laughing religion and morality to scorn, had abolished all traces and emblems of Christianity, including not only the sabbath, but the names of the days of the week, and the names of the months of the year, even France discovered the necessity for a day of rest, and voted that every tenth day be devoted to that purpose. What a testimony to the necessity and benevolence of that which they, in their wickedness, had abrogated! 'Tis the voice of the whole creation. All nature cries for a sabbath. Weary man and weary beasts. Not only our manservant and maidservant, but the jaded animal drops down with fatigue, gasps and dies, exclaiming, in the mute language of nature, "There is no sabbath for me!" And it is wisely ordered by the Almighty that all, while cursed with the weariness of toil, should be blessed with the repose of the sabbath. This is strikingly put in a publication issued by the Sabbath Observance Society:—"Thus the mechanic, though ever so ignorant of the best privileges of the sabbath, will claim a day of relaxation from the drudgery of the week, and then scoff at the idea of closing shops, and railroads, and taverns: without the slightest consideration of his fellow-countrymen, doomed to drudgery by their being open. Those fellow-countrymen, meanwhile, are not insensible to the wrong. Your committee have heard deep and reasonable complaints; and they could show you how every one of the thousand gratifications boldly pleaded for by self-indulgence, is inflicting its own curse on some servant of the public; and how, from one end of the land to the other, with one unconscious consent, the universal cry is rising for the preservation of the sabbath. The conclusion is clear, though some will not perceive it. The God 'whose tender mercies are over all his works' has authoritatively commanded a solemn respite for all; and the law that would secure that respite is, in the strictest sense, a law of mercy. It is a miserable misnomer to call it coercive. In every fair and equitable sense, the law of the sabbath is a protective law. Its very restrictions are protective. To every individual they are protective: for every individual gains, by the restriction of his neighbour's exactions, incalculably more than he loses by any personal restraint. And the very complication of this subject, the very intricate manner in which each class is dependent on the rest, shows how the multifarious interests of the community are all one and the same, and how the common weal demands the common keeping of the day which God has hallowed for all." This is not the testimony of saints, but of sinners; not of the godly, but of the ungodly; it shows that the Divine command is peculiarly suited to the wants, and weariness, and necessities of men. To quote again from the same paper:—"We may reverse the charges, therefore, against those who misrepresent our object as coercive; and ask, in the name of a public threatened with an irre-

parable loss, on what plea, available at the tribunal whether of God or man, society is to be defrauded of its day of rest? Why the shopkeeper, the publican, the thousand servants of the public throughout the universal scale, are to be coerced into work, when there is one multitudinous cry for rest? Whether it be not an exaction and tyranny the most unjustifiable and intolerable, to inflict this coercion on a part, when the broad 'sabbath was made for man?' and whether this exaction and tyranny be not more iniquitous on this account, that it begins by enslaving one class for the mere convenience of another, when the slightest insight into the working of the great machine must make it clear, that every fragment of society, which is not absolutely independent, must lose thus its only safeguard against the gripe of commercial cupidity." This is a striking testimony, and accurately described.—*Rev. F. Close.*

COMMON SAYINGS.

No. XVI.

ANGER AND DISCONTENT.

To those who were frequently complaining of the conduct of others towards them, my grandfather would say, "I am afraid the fault is in yourself. It is not likely that every body around would conspire to injure you above all other people in the world; but 'none more impatiently suffer injuries than those who are most apt to inflict them.'"

Those who are really injured, or who imagine themselves to be so, are very apt to bluster, and threaten revenge, even on those who may be beyond their reach. To such he would say, "'Don't show your teeth unless you can bite;' 'Hard words break no bones;' but when all comes to all, it is likely you will be reckoned with, not only for the blows you have struck, but for those which you threatened to strike. 'When it is fruitless to struggle, it is wisdom to yield:' besides, 'He that would have a good revenge, let him leave it to God.' 'Revenge can but make you even with your enemies; while patient endurance and ready forgiveness will render you superior to them.' 'Bear and forbear,'—that is good philosophy, and good divinity too. 'The noblest revenge is to return good for evil.' 'To render evil for evil is heathenish; to render evil for good is devilish; to render good for good is human; but to render good for evil is Godlike.' 'Recompense to no man evil for evil.' 'To *no* man,' says Matthew Henry, 'not to one who has been thy friend; for by recompensing evil for evil, thou wilt certainly lose him: not to one who has been thine enemy; for by not recompensing evil for evil, thou mayest perhaps gain him.' In all matters of strife and contention, 'those that revenge are the conquered; and those that forgive are the conquerors.' If you wish to be either safe or happy, you must learn to 'forgive and forget.'"

"No, Mr. Griffith," it was once replied to him, "that's too much to expect; I may forgive, but I cannot forget."

"Then if that is your spirit, you do not really forgive at all. The Christian is taught to forgive, as his heavenly Father has forgiven him. And how is that? Why, of those whom God pardons, He says, 'Their sins and their iniquities will I remember no more,' Heb. viii. 12. He casts all their sins behind his back, Isa. xxxviii. 17; and 'into the depths of the sea,' Micah vii. 19. Oh, if Christians are to be perfect, even as their "Father which is in heaven is perfect," surely they must learn a different way of forgiving injuries and offences than will consist with bearing them in mind, so as to prevent future cordiality and confidence; and having them ready for upbraiding on occasions of any future misunderstanding. There is something very ungenerous in this upbraiding, even if it is done under the influence of sudden provocation; but when a man forms a deliberate intention to remember injuries which he professes to forgive, it is little better than premeditated malice. No, no, learn to 'forget and forgive;' 'let bygones be bygones;' 'never rip up old sores or old grievances;' 'the best memory is that which forgets nothing but injuries.' 'Write injuries in the dust, and kindnesses in marble;' and when you pray that God would write all his laws upon your heart, pray, too, that he would blot out every resentful record against your fellow-men."

These remarks came with a good grace from one who exemplified them in his own practice. The farm adjoining that of my grandfather's ran close beside his garden. Some laburnum trees were planted too close to the boundary. My grandfather, at the time, remonstrated with the proprietor, requesting him to plant them a few feet farther in, observing to him, that when they grew up they would so overshadow the garden, as to be very injurious, and that then it would be-

come necessary to cut them away, which he should really regret. But his neighbour was one of those "wilful men" who "will have their way," and who "will not give an inch of their will for a span of their thrift." The proverb says, "A wilful man should be very wise;" but wilful men generally reverse the proverb, and are very foolish. So it was with this man. In the planting of his trees, not an inch would he yield to the request of his neighbour, or to the judgment of his gardener, who assured him that what Mr. Griffiths suggested was not only just and reasonable between neighbours, but would also tend to the advantage of the plantation. The gardener said to himself, "Well, what I am paid for doing, I must do. Master must have his own way, and 'much good may it do him;' but to my thinking, he's a fool for his pains." My grandfather was sorry; but said no more about it, and certainly felt no unkindness to his neighbour, nor even withheld a kind action from him or his family as occasion served. But "the offender never pardons;" and though there was never any downright quarrel, the man always appeared shy and embarrassed when he met with my grandfather. In course of time, the inconvenience predicted was sensibly felt. For one year or two it was borne in silence; then, at the proper season, my grandfather civilly requested the proprietor to lop the intruding branches. This reasonable request was repeatedly made in vain; and at length my grandfather ordered his own men to do it, and to tie up the wood in fagots, and carry it to the owner. This was the signal for an open rupture. Farmer Fenton immediately mounted his horse, and gallopped away to the town, to set a lawyer to work against my grandfather. Fortunately for him, the gentleman to whom he applied was more disposed to promote peace among neighbours, than to foment quarrels. He assured the angry man that Mr. Griffiths had done nothing but what he was fully justified in doing; and advised him to take the matter quietly. With no very good grace he yielded to this advice; but continued to cherish feelings of alienation from his neighbour; and if he did not himself practise, encouraged his servants in practising unneighbourly tricks. Not very long afterwards, this man fell into difficulties. His little farm was uncultivated for want of needful resources, and all things were going wrong with him. One evening, when my grandfather's men had done work, and were sitting at their supper, he went into the kitchen, and said to them, "My lads, I have a job of work that I want done in a hurry; which among you are willing to undertake it this fine moonlight night?" "Oh, all, all, master," sounded round the table. "Well, then, you know neighbour Fenton has lost his horses, and his largest field is not ploughed." "True, master; and if I may say so, I've often thought it serves him right, for being so spiteful against a good neighbour, as I know he has been. To my certain knowledge, he set on ——" "Ah, well," interrupted my grandfather, "no matter for that; now's the time to be revenged on him. Set to work, all of you, with heart and right good will. Take out a couple of teams, and plough the field for him; and when you have done, come in and refresh yourselves. If you want an hour or two's rest in the morning, there shall be nothing the matter about that, and an extra day's wages at the end of the week." The surprise of farmer Fenton next morning may be better imagined than described. This act of generous kindness proved indeed the "coals of fire" to melt his obdurate heart, and burn up the enmity and ill-will that had long been harboured there; and from that time no man more cordially respected and loved my grandfather than his neighbour Fenton. Peace and good neighbourhood between them were never again interrupted.

A quarrel once arose between two neighbours about gathering the elderberries from a hedge that divided their premises. "I might as well gather them," said one, "for they are only drooping in waste." "He sha'n't gather them," said the other, "for the hedge is mine, and he has no right to them."

"Perhaps you want them for your own use?"

"Not I indeed: I don't like such sleepy stuff as elder-wine."

"Do you want them for any friend?"

"No, I don't want them at all: but right is right, and I sha'n't give them up to him."

"But is not that playing the dog in the manger; neither to use them yourself, nor let a neighbour use them?"

"Perhaps it is: but why should I let him have my elderberries?"

"Just for the pleasure of accommodating a neighbour, and turning that to account for another, which you do not want to use yourself."

He was a rude, churlish man who refused this little courtesy; but, as my grandfather sometimes said, "His bark was worse than his bite," and his manners worse than his feelings. He had often been known to speak roughly when he did not persist in acting unkindly, and on that occasion, perhaps, "the cat had been stroked the wrong way," and that made him set up his bristles. A little good-humoured smoothing down succeeded in setting all to rights, and in establishing good neighbourhood between two parties who otherwise might have lived in strife, and been perpetual tormentors to each other.

"It would be a good joke to send the old miser a letter, and make him believe ——" "Stop, stop," said my grandfather, "it is never a good joke to make any one believe what is not true; and joking of all kinds is foolish, low-lived, and, as the Scripture says, 'not convenient,' Eph. v. 4. I have heard of many a joke that was called good, but never heard of one that ended in any good result. 'A joke never gains over an enemy, but often loses a friend.'"

"I am going to leave my situation," said a young woman, who, not long before, had told my aunt how comfortably she was settled, and what a kind friend she had found in her mistress.

"How is that?" inquired my aunt.

"Oh, there are two or three things not just to my mind."

"Likely enough," observed my grandfather, "and a highly favoured lot is yours, if you have not more than two or three things a little uncomfortable."

"Why you know, sir, I am not exactly obliged to go out. I have a good home to go to if I do not like my place."

"No great advantage that. The notion of it unsettles many a young person who otherwise might have done well abroad."

The damsel proceeded: "I told my mistress of several things that I had not been used to; and she only said I should get used to them in a little time: they were what her servants were used to, and if I could not make myself contented, I must go elsewhere. So I do not intend to take it of her; and this I shall tell her to-night, and leave my place when my month is up."

"Betsy," said my grandfather, "you do not seem to ask advice; nevertheless, as a friend, I shall give it you. I have known and respected your parents a great many years; and, for their sakes, I have a kind regard for you. 'Think twice before you speak once;' 'mind which side your bread is buttered;' and 'don't throw away the pail directly the cow flings.' If you give up such a place, and throw yourself out of the favour of so good a family for one or two trifles, which, as your mistress justly says, you will soon get used to, you are likely to 'go further and fare worse.' Pride is at the bottom of your discontent, and pride would make you discontented in any situation. You must endeavour to humble yourself, take things as they are, and consider how many there are who deserve better and fare worse, and how much more you have to be thankful for than to complain of. Think, too, if your parents should die, or should become poor, and not able to provide for you, what reason you would have to regret throwing away a good situation, and the means of helping them. Think all this over, and take another day or two to consider, before you 'quarrel with your bread and butter,' and throw away good bread, that you cannot easily pick up again."

Betsy took the counsel thus freely offered. She thought better of her hasty determination, and remained several years with her mistress, until she married away in credit; and in after years she was often heard to preface her counsel to her own children, or to others, with, "Depend upon it, as good old Mr. Griffiths used to tell me when I was a girl ——."

"I understand there has been a dispute between sir Henry's steward and Cleaver, the woodman; and they say that Cleaver is gone off to sir Henry about it. Have you heard the particulars, Mr. Griffiths?"

"No, not I. I don't love to 'fish in troubled waters,' or 'meddle with strife that does not belong to me,' which, as the wise man says, 'is like taking a dog by the ears,' Prov. xxvi. 17, doing no good to either party, and getting the ill-will of both. My rule is to keep aloof from all quarrels, and never to foment them by talking about them."

"Well, I think Cleaver is in the right, and the steward, when it comes to be looked into, will be found to be in the wrong, and I can't say I'm sorry for it; for I've long had 'a crow to pluck' with the steward. He has taken all 'the gilt off my gingerbread,' and made my place by no means what it used to be; and if he gets put down by his master, it

will only serve him right. He has no business to 'make flesh of one and fish of another' among the men, as he does."

"My friend, are you acquainted with the book that says, 'Charity rejoiceth not in iniquity,' 1 Cor. xiii. 6, and 'Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth. Say not, I will do so to him as he hath done to me: I will render to the man according to his work,' Prov. xxiv. 17, 29."

"What! is all that in the Bible, sir? I can't say I ever noticed it; though I know the Bible pretty well."

"Yes, it certainly is in the Bible, and I will show it to you. But I'm afraid the practical instructions of the Bible are sadly overlooked, even by many who profess to believe in, and reverence it."

"Well, I would not do the steward any hurt, though I don't much like him: but I should not have thought there was any great harm in being rather glad than sorry if he got into a scrape by his own doings, and quite apart from me. And yet that text that you quote seems very strict about it—that one must not be glad in one's heart at an enemy coming to mischief."

"'As a man thinketh in his heart, so is he,' Prov. xxiii. 7; and if our hearts are secretly glad at the misconduct of another, or at any mischief that befalls him, it is great self-deception to imagine that we would not do him any hurt if it were in our power. There is, in reality, nothing but the fear of consequences that keeps us back from it. But remember, 'Harm watch, harm catch.' Even the wish of envy and spite against another is like so much birdlime set to catch ourselves. 'Ill-will is sure to come home at last;' and 'They that have glass windows should never throw stones;' but expect that, 'with what measure they mete to others, it will be measured to them again.'"

THOUGHTS AMONG FLOWERS.

All roses, except the Chinese, require to be pruned, for if this be neglected, the plants will speedily degenerate, and the stems become bare.

All the plants of God need this, without any exception. They have all of them such abundance of useless or such noxious growth, that, without the most unsparing pruning, they too degenerate, and their stems become bare. And pruned, therefore, they are, often, and to the quick. For the gardener's knife is sharper than any two-edged sword, and cuts deep and close; and often it spares nothing, however sweet or beautiful, by which the real health of the plant might be impaired.

Such plants are we. And what is there in us that needs this hard pruning and cutting off? Much every way. Many hopes too dear—many desires too ardent—many affections too fond—much human confidence—much of our leanings upon arms of flesh—all require to be pruned, lopped off, with such love for our real welfare as can afford to show no mercy to our feelings, and must be regardless of our tears and groans. But let us not conceive that our Lord himself likes these bitter operations that put us to grief. Oh, no! What friend or brother have we, who has such a feeling for our infirmities as he has? Conceive, then, that he calls upon us ourselves, by the aid he has never refused, to do that for ourselves, which else he will be constrained to do for us. Conceive that he calls upon every one of us to

"Cut out the iron sinew of thy neck,
That it may be
Supple, and pliant to obey my beck,
And learn of me.
Rip off those seeming robes, but real rags,
Which earth admires
As honourable ornaments, and brags
That it attires;
Which cumbers thee indeed. Thy sores
Fester with what the world adores."

There are some very beautiful varieties of the pinks, which are lightly esteemed, because they happen to flower at the same time as the carnation.

Here are plants of the same family and genus, and, to the untutored sense, little different in beauty or in odour; yet the one is more honoured than the other, because it possesses certain qualities which the other lacks, and which men have taught themselves to value perhaps too highly; and the other is even less esteemed than it might have been, from the mere fact that it comes under notice at the same time with its more appreciated rival. Is there anything like this in the garden of God? Yes, there is much to be seen there which this simple fact illustrates well. How often do we see Christians of the same essential class, for the classes are many, occupy a very different place in the churches to which they belong. Men, even Christian men, appreciate little but that which they can themselves see and handle. The love which inhabits the secret chambers of the heart, and delights in the dear soli-

tude of its own thoughts and feelings, is as precious in God's sight, though little heeded by man, as that which proclaims itself in the places of concourse, in continual cries of, "This is my beloved, and this is my friend, O daughters of Jerusalem," Cant. v. 16. The zeal which leads many to traverse the waste howling wildernesses of this world, many to lift up their voices in the populous cities where Satan reigns, and which renders many willing to suffer the loss of all things, and even to lay down their lives that Christ may be glorified, this is justly valued by the church. But how do we know that it is of more value in the sight of God himself than that other zeal, which has not learned the sensible eloquence of action or of words, but which glows like a fire in the heart, and which pours forth continual and fervent prayers, not unaccompanied by tears, of "Father, glorify thy name," John xii. 28. In like manner, that faith which can remove mountains, Matt. xvii. 20, being more seen by man, is more honoured by him than that, equally precious in the sight of God, which bears up under chastenings hard for mere flesh and blood to bear, under the assured conviction that they come from a fatherly hand, and are intended for good.

It is very certain that the inner graces which manifest themselves in outward and visible shapes, must and will ever be the most prized of man. He cannot help this, any more than the gardener can help preferring the carnation to the pink; because he cannot, as God does, look upon the heart, 1 Sam. xvi. 7, and observe what passes there. And doubtless it is our duty, as far as Divine grace has given us power, to display the graces of the Christian character in forms which men are able to appreciate and understand. It is required that such light as we have should shine before men, that Christ may be glorified in us, Matt. v. 16. Yet, if our means or power of manifestation be but small, let us rest content to be overlooked among men, in the assured conviction that there is not a flame in our most secret soul whose warmth is not felt in heaven, not a tear which is not treasured up, not a sigh which is not heard THERE.—*From "Thoughts among Flowers :"* recently published by the Religious Tract Society.

OLD HUMPHREY ON RACING.

You will hardly expect, notwithstanding the title of my present paper, to obtain much information from me about Ascot, Epsom, or Newmarket. If at present you know but little of the affairs of "the Turf," my remarks are not likely to add much to your slender stock of information. He who has aught of ambition to be classed among "the knowing ones," must qualify himself under a much more able instructor than he would find in Old Humphrey.

In my youthful days I was swift of foot, and few, of my own age, among my playmates could pass me in the race. My schoolfellows gave me the name of "Greyhound" for my speed, and that of "Squirrel" for my skill in climbing. It is not, however, to boast of my victories, but rather to acknowledge my defects, that I have now taken up my pen.

I do not remember to have enumerated in the long list of my own infirmities, the error of putting off to the last moment necessary duties, and yet this is an error which, to my shame be it spoken, has subjected me to much inconvenience. Often and often do I delay till the morrow, what should be done to-day; and continually do I find myself engaged in fanciful projects referring to future times, when I ought to be occupied in those things which demand immediate attention.

To speak in the mildest language, it is unwise not to secure those objects which have the first claim upon us, and equally so to defer to the last moment a duty that must needs be performed. He who allows himself but five minutes to put a letter in the post, merely because he can walk the distance in the time, is inconvenienced by the loss of a moment—he is all hurry, turbulence, and confusion, and is very likely, by some unexpected hinderance, to be too late; whereas, if he allows himself ten minutes, he runs no risk, but secures his object with ease, tranquillity, and good humour.

Continually am I racing against old father Time, and continually is the stalwart old boy too much for me; he is too long in the stride, excellent in his breath, and then, look at his huge, long wings! As for stopping a moment, he never thinks of it. On he goes turning aside for nothing, making way at a fearful rate, never looking behind him, and

keeping up the same pace to the end of his course. Somehow or other he always gets the start; and though, now and then, I come up with him, I never can pass him. With all these advantages he adds another,—he tries me hard at the beginning of the race, whereas I am too apt to depend on beating him at the last push. Again I say, Old Hourglass is too much for me.

Many a hard turn have I had with Time; but whether it has been up hill or down, for a short distance, or a long one, on horseback or on foot, by land or by water, he has always been more than a match for me. As often as he has beaten me, so often have I laid down some new plan to beat him the next time, but I might just as well have run a race with the wind. One would think when looking at his picture, and judging from his aged brow and ancient figure, that of necessity he was growing a little infirm, but no, not he! he has the constitution of a horse; had he a frame of cast iron, and sinews of wire, I question if they would wear better than his own.

One of my manifold races with old Time was on a late occasion; the affair was not much to my credit, but, at all hazards, you shall be made acquainted with the matter. I had to breakfast with a friend at eight o'clock, and had rather committed myself than otherwise by intimating, that as the clock struck, my shadow would be tolerably sure to darken his doorway. My friend was no lie-a-bed, but, on the contrary, an early riser, and accustomed, unfortunately for me, to be punctual at his meals.

It was a glorious summer morning, and I was up by times, so that, after attending to many things, by half-past seven, or a little more, shaven and shorn, and habited in my best black coat, I was ready to start in the direction of the dwelling-house to which I was invited. My watch I knew, or thought that I knew, was a quarter too fast: this allowed me almost three quarters of an hour for the performance of my walk.

The sun was blazing in the east as I closed the door after me, and stepped on at a nimble pace, well knowing that though I had time enough for my purpose, I had not a minute to spare. Unluckily I had forgotten a paper which required me to return, and this occasioned me no small inconvenience, for papers on which you can lay your hand at once in a season of leisure, are often difficult to be found in a moment of haste. Full ten minutes were lost by this untoward occurrence.

Resolutely bent on making up for the delay thus occasioned, by increased speed, I walked hastily and soon came to the church, when to my astonishment and confusion I found out that my watch, instead of being as I supposed a quarter of an hour too fast, was absolutely a quarter of an hour too slow. Here was a pretty piece of business! A broiling hot day, a distance of a mile and a half good measure before me, breakfast, too, ready at eight precisely; and the church clock within three minutes of striking! What was to be done? To alter my watch would only hinder me, without mending the matter. With a sort of desperate resolution I hurried on.

Long before I reached the second church on my road, the clock clamorously announced the hour of eight, every stroke thrilling through my brain and making my back ache. In my imagination I saw my meek-minded friend with his book, by the breakfast-table, now and then turning his eyes to the window. There was the uncut loaf and the fresh butter, and the frizzled bacon and the marmalade pot; the cocoa was already made, and the tea-chest stood open; and then rushed upon me the remembrance that "as the clock struck my shadow would be tolerably sure to darken the door-way."

You may smile at this event, and certainly I deserve to be smiled at, and laughed at, too, for my folly; but had you witnessed my distress, I hope you would rather have pitied than derided me. I was about to take a shorter road across some waste-ground by the New River, when I caught sight of a board, forbidding any one to trespass on pain of prosecution. Then I met a cab which appeared to be empty, but on pressing forwards eagerly to engage it, I discovered that it was already occupied by two persons: thus, all things seemed against me. Never was the sun so hot, never was the hill so steep, never was the way so long, and never did time run so fast. I blamed my watch, and the church clock, and tried hard, but all in vain to justify myself. On I stumbled, the sun scorching my head, and the loose hard gravel stones sadly hurting my feet, till at last with a red face and bathed in perspiration I entered the breakfast-room,

where sat my forbearing friend, meekly awaiting my arrival, the finger of his Egyptian hieroglyphical timepiece pointing at half-past eight, if not at something more. Thus ended this hard struggle with old father Time as usual, to his advantage. He seems to carry his scythe and his hour-glass without being at all incommoded by them. Incommoded! Were you to put a pack saddle on his back, and to load him like a camel, I verily believe that he would run on with as light a foot, and as sturdy a stride as ever.

I once had a match with old Time of a different description, for I rode in a post-chaise, leaving my long-winged opponent to get along in the best way he could. We had to run from Southampton to Gosport, a distance of eight, ten, or a dozen miles, I really forget which. My mind was made up to win, but the worst of it was, old Sharp Scythe had made up his mind to win too. You shall have the particulars.

It happened that I wanted, with two friends, to get on board a steam-boat about to cross the channel, but, owing to the want of proper information, we allowed the steam-boat to quit the pier, without being aware of her departure. As the loss of our passage was a matter of some importance, I at once proposed an attempt to overtake the steamer in a chaise and four. One of my companions, however, objected to the proposition of four horses, and so there being no time to debate the matter, we set off in a chaise and pair, a mode of procedure which seemed to me to bring us fully within reach of the sarcastic proverb, "penny wise and pound foolish;" as, if we lost the race, we should not only lose the hire of the chaise and pair, but be also compelled to wait two or three days for another steamer.

Well, off we set, fast enough in all conscience for our horses, if not fast enough for ourselves. Crack went the whip, round went the wheels, and up and down went the driver in his stirrups, as if determined to earn the reward we had promised him, in the event of his being at Gosport in time. Every effort was made that could be made by a man and two horses, and the result of all was, that we reached Gosport, jumped into a boat with our luggage, and got out half a mile to sea just in time to witness the steam-packet passing by, mocking our efforts with the white foam of its paddle-wheels and the black smoke of its chimney. The race was lost. Had we been running against the steamer merely, another pair of horses might have enabled us to have won; but, as we were running against old father Time, too, I have some doubts whether we should have beaten him, even had we driven as many horses as Royalty drives in her state carriage. Why did we not procure proper information in proper time, and thus avoid expense, anxiety and disappointment!

But now, having hitherto treated the subject jocosely, let me regard it for a moment in a graver point of view; I love a little liveliness, but I love, also, when I get you in a good humour to whisper a word or two in your ears, that may sink deep into your hearts. In my foregoing remarks, I have set forth in a somewhat humorous way, my own infirmity of not taking "time by the forelock;" or, in other words, of not making that prudent arrangement of time, which would enable me to discharge my several duties without hurry, confusion, and disappointment. How does this matter affect you? Can you bear to be catechised by Old Humphrey?

Are you hurrying helter-skelter through your hours, and through your years, running after Time with the Quixotic notion of overtaking it? or are you steadily keeping up with it, doing the year's duties in the year, the day's duties in the day, and the hour's duties in the hour? Point not your fingers at me, but answer for yourselves. My errors are no excuse for yours. I have not spared myself, nor will I now spare you.

Remember that "time is the stuff that life is made of," it ought not then to be wasted or misused. Things of value are weighed by small weights, and measured by small measures. Pebble stones are bought by cart loads, but diamonds by carats. Look at a clock or a watch, and you will find that time is not meted by years, but by hours; not by months, but by moments. Count the grains of sand that tell out an hour in an hour-glass, and it will weary you. Judge by these things of the costliness of time, and ask yourselves how you are expending your treasure.

It is not so much the amount of time we devote to an object, as the proper application of it that ensures our success. He who is in time for the coach may perform a journey with ease by mid-day, which he who is a minute too late for it,

may toil till midnight in vain to achieve. It is not by rising early and late taking rest, so much as by prudent forethought, arrangement and regularity, that the daily duties of life are most easily and most satisfactorily discharged.

To sum up the whole—set a proper value on time, by keeping eternity constantly in view; devote your time to the best objects, apportion it prudently to the effectual discharge of your daily duties, and earnestly seek the Divine blessing on your thoughts, your words, and your deeds; then shall you avoid the hurry, the confusion, the anxiety, the racings against time, the disappointment and the self-reproach too well known to Old Humphrey.

PARAGUAY TEA.

The tea-tree, called the *Yerva Maté*, grows spontaneously, intermingled with the vegetable productions of the country, in the magnificent forests which abound in the neighbourhood of the streams which fall into the Parana and Uruguay. Paraguay is rich in its forests, which contain numerous species of fine timber trees, many of which yield gums, caoutchouc, materials for dyeing; and in the midst of these the Maté rises to the size of the common orange-tree. These forests, from their production of this herb, are called yerbales; the country in their immediate neighbourhood is without cultivation, and is overgrown with thorny acacias and underwood of every kind. The tree becomes stunted when the leaf is regularly gathered, for the limbs are cut every two or three years. The leaf is from four to five inches long, elliptic, cuneiform, crenated, of a dark green above, and paler below. The method of preparing the tea is as follows:—A hurdle of long poles is constructed in the form of a cylindrical vault, which they call barbagua; under this a large fire is made, and the branches, being placed on the hurdle, remain there till the leaves are dry; after this, they remove the fire, and on the hot and hard platform, after being swept clean, they throw the branches, which they beat to separate the leaves. In this each is assisted by a boy, who receives the proportion of 25lbs. of leaves for every bundle he cleans. The leaves, being separated from the branches, and prepared sufficiently, are next put into a large bag made of hides, which has the four upper corners fixed to four large stakes placed in the ground, fitted to support a considerable weight; into this they put the leaves, and beat them down with a pole in the same way as the negroes of the West Indies pack their cotton bags. When the bag is filled and packed hard, the mouth is sewed up; and in this state, without further preparation, the leaves are fit for use, but not considered as seasoned till they are a few months old. In the form in which the tea is imported into this country, it is quite impossible to trace the minutest form of a leaf, for it has the appearance of a highly comminuted powder; and indeed this is one of the reasons that it must be quaffed, and not drunk. The infusion is made by putting into a sort of tea-pot a handful of the maté; when this is poured into a cup, the tea-drinker is furnished with a little instrument, a tube with a bulb perforated with a number of small holes. This bulb is placed in the liquid, and then the process of suction is commenced. Many individuals who have been in the habit of using it, ascribe singular virtues to it: some it renders tranquil under circumstances of agitation, whilst others feel a slight degree of excitement; but few seem to agree upon the subject. It would appear, from an analysis lately made of the leaves of the *Ilex Paraguyensis*, that the virtue resides in an alkali, which is not dissimilar to theine.—*Illustrated Polytechnic Review.*

THE REFUGE OF LIES DESTROYED.

The deceitfulness of the natural heart is inconceivable. I know well that I passed upon my friends for a person at least religiously inclined, if not actually religious; and, what is more wonderful, I thought myself a Christian, when I had no faith in Christ, when I saw no beauty in him that I should desire him; in short, when I had neither faith nor love, nor any Christian grace whatever, but a thousand seeds of rebellion instead, evermore springing up in enmity against him. But, blessed be God, even the God who is become my salvation, the hail of affliction, and rebuke for sin, has swept away the refuge of lies. It pleased the Almighty in great mercy to set all my misdeeds before me. At length, the storm being passed, a quiet and peaceful serenity of soul succeeded, such as ever attend the gift of lively faith in the all-sufficient atonement, and the sweet sense of mercy and pardon purchased by the blood of Christ. Thus did he break me, and bind me up; thus did he wound me, and his hands made me whole.—*Cowper.*

A YOUNG ARTIST.

The following affecting story is from a work on the Fine Arts, by Mr. Taylor.

Proctor was a student of the Royal Academy. He came from the neighbourhood of Settle, in Yorkshire, a county that has fully supplied its quota of eminent men in the arts, as well as in every other department of public life. Proctor's friends placed him in the counting-house of a man in business, but his fancy for delineating human instead of numerical figures, led to a change. One day a gentleman called on Proctor's employer, who happened to be from home; he told Proctor his name, but the latter forgot it, and, on his master's return, he could not say who it was, but he drew his likeness so well with a pen, that it was at once decided to have him instructed in the arts, and he was transferred to the Royal Academy, that he might follow the original direction of his mind. At the usual time of competing for the annual premiums, he one year presented a model in clay, and a drawing from the living figure, as a candidate for the premium in both these classes; and he obtained the silver medal in each. The president, Benjamin West, perceiving the decided talents of this youth, had the idea conveyed to him that he ought to compose an historical subject for the next exhibition. Proctor took the hint, and produced at the exhibition, his model of "Ixion on the wheel." This composition was highly approved by the members of the council, and they ordered it to be placed in the centre of the library, quite apart from the other models: it excited great admiration, and was purchased by a sincere friend to the arts.

To the exhibition of the following year, Proctor sent a group, "Pirithous slain by Cerberus:" this effort was still more admired than the former one, and it was bought by the same true patron of art who possessed his former essay. This success naturally raised a hope of succeeding in his profession; and the third year, with expanded powers, and increased experience, he conceived a much bolder flight of imagination; it was the Thracian king, "Diomede, torn to pieces by wild horses." In this arduous undertaking he proved himself still more deserving of the favour and rewards of those who really love the arts; and so far as expressions of admiration went, it was far more successful than either of his previous efforts. The best judges gave it as their opinion, that it approached in grandeur of thought the power of Michael Angelo, and even the Phidiac period of Greek design. But this noble emanation of high native talent could not find a purchaser. To the thousands of affluent and academically educated persons who visited the exhibition, brought up, as they must have been, in utter ignorance of the sound principles of good taste, and probably imbued with a strong feeling against British talent, this classic composition was quite above their comprehension. At the close of the exhibition, the work was carried back to the study of the sculptor, who, having exhausted all his little means of support upon this "forlorn hope," and being stung to the heart by this severe disappointment, at once, with his own hands, broke to pieces this fine composition.

From that period Proctor disappeared; he shunned society; he might have braved starvation, but he could not brook disgrace, and the heartless sneers of his more favoured, though less deserving contemporaries.

Benjamin West, then the venerable president of the Royal Academy, had early seen the dawn of genius rising in this young sculptor's mind, and in consequence treated him with marked kindness, and often had him at his house and table; but to this hospitable mansion Proctor went no more. The president at length set on foot inquiries concerning him. After some time, it was ascertained, that he had lately been observed very meanly dressed, and apparently labouring under great mental depression. Further researches discovered, that immediately after the unexpected neglect of his last work, he had lost his accustomed energy, and seemed to have abandoned himself to a state of inactivity; he had neither a shed nor materials to carry on his beloved profession. Still more, they found that he had taken up his lodging at sixpence a night, in a garret by Clare-market, and that his only food for some time past, had been coarse sea biscuits, diluted with water from the cistern.

The president of the Royal Academy was so deeply affected by these discoveries, that he decided at once as to what should be done. In a few days after, at a meeting of the council, he stated the case to them, and upon that grounded a motion, that Proctor should

be sent to Italy with the Academy pension, and that fifty pounds should be allowed him to make the usual preparations for his journey. This motion passed without a dissentient voice, and the next day Proctor was invited to dine with the president, who, after dinner, informed him of what the Academy had done. He heard it with great emotion, and when sufficiently composed, he agreed to the arrangements proposed, which fixed the day of his departure, in company with the president's son. All seemed now to wear the livery of hope and promise, and full of grateful feelings the young student took his leave.

In little more than a week after the interview at the president's, a friend of Proctor's came to Mr. West's house. He was at once admitted to the studio; his countenance expressed sorrow, and tears betrayed his emotion. The story was short and mournful. Famine had grasped the high-minded youth, who was his friend, too strongly for human aid. His constitution, undermined by want and vexation, was unable to bear the revulsion that had taken place in his feelings, which, in his exhausted state, caused such incessant agitation in his once powerful mind, that it overwhelmed the now feeble frame, and this victim to anti-national prejudices had breathed his last on that very morning.

THE BIBLE, THE POOR MAN'S BOOK.

The Bible is emphatically and pre-eminently the poor man's book. The steady maintainer of his rights and the guardian of his liberties, it has done more to protect and elevate the poor man than any other book, or indeed than all other books together. Wherever it has been introduced, it has not only cheered the privations, but it has ameliorated the hardships, and succoured the necessities of poverty. The asylum, the school, the hospital, and a thousand similar institutions for the poor, have invariably followed in its train, and in no countries are the poor so kindly regarded, or so safely protected, as in those happy lands, like our own, where the Bible is freely circulated. The cruelty of savage heathenism, the horrors of slavery, the feudal tyranny of semi-civilization, cannot exist in its atmosphere. It enforces kindness, benevolence, mercy, and love: it includes the greatest in its exhortations to duty, and comprehends the meanest in the offer of its blessings. It teaches the poor their duties to the rich, and fearlessly reminds the rich of their duties to the poor. It exhorts men to love one another as the children of one Father, to show mercy to each other, to seek each other's welfare and happiness, and to act towards others as they would wish others to act towards them. The rich and powerful may not thoroughly have learned the lesson which the Bible teaches with respect to the poor; poverty may not have met, even in the most favoured countries, with all the consideration and compassion which the Bible inculcates, but the taught, not the teacher, is to blame; and notwithstanding the selfishness and cupidity of man, the condition of the poor in Bible countries is immeasurably superior to their condition elsewhere. In heathen lands, if the dead body of a poor man is found, few remarks are made, and fewer inquiries instituted; and it is either left exposed to birds or beasts of prey, or unceremoniously thrust into some shallow hole. In our own land, if a poor man falls down dead in the street, or if the dead body of a poor man is discovered, minute inquiries are instituted, a jury convened, and surgeons consulted, in order to ascertain whether any foul treatment have been exercised towards him, and as much jealous scrutiny takes place as to the manner of his death, as if he were a rich man. In heathen countries it is not very uncommon for poor persons to perish of destitution; they sit and beg by the roadside, or wander unpitied from place to place, but it is scarcely considered any one's affair to attend to them, and if they die of actual starvation, it excites little concern. The Bible has taught us to make provision for the poor, so that none need starve, and in our own country, if it were only suspected that a poor man had died of starvation from the neglect of others, what indignation would be expressed throughout the land! The children of the poor in heathen lands are frequently abandoned and left to perish, meeting with less compassion than the mere brutes with us. In Christian countries the children of the poor are collected together to be taught, they are decently clothed, and even the orphan finds a home and protection. These and other blessings which the poor enjoy in Christian lands, they owe to the beneficent influence

of the Bible, so emphatically the poor man's book.

To the Bible, the poor man owes that impartiality and incorruptible integrity in the administration of law, which, in Christian countries, secures to him the strictest justice equally with the rich. The poor man cannot complain that the secret gift, or the heavy bribe, weighs down the scale of justice in favour of his rich opponent. While in unchristianised lands the most shameless bribery prevails, the Bible has branded "the unjust judge" with infamy, and teaches all, in the most emphatic language, to respect the rights of the poor. It was one of the laws of the Mosaic dispensation, "Thou shalt not pervert the judgment of the stranger, nor of the fatherless," Deut. xxiv. 17. Again, "Thou shalt not wrest the judgment of thy poor in his cause," Exod. xxiii. 6. Solomon commands, "Rob not the poor, because he is poor: neither oppress the afflicted in the gate; for the Lord will plead their cause, and spoil the soul of those that spoiled them," Prov. xxii. 22, 23. The Bible asserts, in the words of the psalmist, that "the Lord will maintain the cause of the afflicted, and the right of the poor," Psa. cxl. 12. The prophet Amos, in the name of the Lord, denounces Israel, in a degenerate age, "because they sold the righteous for silver, and the poor for a pair of shoes," Amos ii. 6. Jeremiah, reproving Jehoiakim for his covetousness and oppression, thus commends his father, Josiah:—"He judged the cause of the poor and needy; then it was well with him: was not this to know me? saith the Lord," Jer. xxii. 16. Such is the teaching of the Bible on the subject of justice to the poor, and if the poor man find integrity and impartiality in the judge and the magistrate, let him be thankful, and remember how much he is indebted for this to the Bible.

Again, how constantly does the Bible inculcate mercy, kindness, and liberality to the poor! Israel, in a degenerate age, is thus accused by the prophet Ezekiel:—"The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger wrongfully," Ezek. xxii. 29. Solomon has left us several beautiful proverbs on this subject, which have become common sayings wherever the Bible has circulated. "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again," Prov. xix. 17. "He that giveth unto the poor shall not lack," Prov. xxviii. 27. "He that oppresseth the poor reproacheth his Maker: but he that honoureth him hath mercy on the poor," Prov. xiv. 31. David, also, frequently advocates the cause of the poor in his divine songs. "Defend the poor and fatherless: do justice to the afflicted and needy. Deliver the poor and needy; rid them out of the hand of the wicked," Psa. lxxxii. 3, 4. And describing a good man, he records, "He hath dispersed, he hath given to the poor," Psa. cxii. 9. Again, prophesying the glories of the kingdom of Christ, he says:—"He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor," Psa. lxxii. 4. The prophet Isaiah, inspired by the Holy Spirit, in the most eloquent language, pleads the cause of the poor and oppressed. Thus he accuses the nobles of Judah:—"The spoil of the poor is in your houses. What mean ye that ye beat my people to pieces, and grind the faces of the poor? saith the Lord God of hosts," Isa. iii. 14, 15. Again, the prophet reproves his countrymen, in the name of the Lord, for their formality, and sets before them the spiritual character of God's ordinances:—"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him?" Isa. lviii. 6. 7. The prophet Zechariah, delivering the message of the Lord to the captive Jews in Babylon, thus addresses them:—"Execute true judgment, and show mercy and compassions every man to his brother: and oppress not the widow, nor the fatherless, the stranger, nor the poor," Zech. vii. 9, 10. Many of the appointments of the Mosaic dispensation were eminently distinguished by a deep concern for the interests of the poor. How considerate was that merciful law which forbade the taking as a pledge the mill which ground the corn for daily subsistence! "No man shall take the nether or the upper millstone to pledge: for he taketh a man's life to pledge," Deut. xxiv. 6. Again, "Thou shalt not take the widow's raiment to pledge," Deut. xxiv. 17. How much

delicacy of feeling was there in the following injunction:—"When thou dost lend thy brother anything, thou shalt not go into his house to fetch his pledge. Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee. And if the man be poor, thou shalt not sleep with his pledge: in any case thou shalt obtain him the pledge again when the sun goeth down, that he may sleep in his own raiment and bless thee; and it shall be righteousness unto thee before the Lord thy God," Deut. xxiv. 10—13. Again, how much compassion for the poor was manifested in the following directions:—"When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the Lord thy God may bless thee in all the work of thine hands. When thou beatest thine olive tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow," Deut. xxiv. 19—21. It was commanded that the lands, and the vineyards, and the olive-yards should be left uncultivated every seventh year, the reason assigned being "that the poor of thy people may eat," Exod. xxiii. 11. Again, it was mercifully commanded, "If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother: but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth. Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the Lord against thee, and it be sin unto thee. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto. For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land," Deut. xv. 7—11. The apostle John stigmatizes disregard of the poor as indicative of the weakness, if not the total absence, of religious principle. "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" 1 John iii. 17. Many other similar passages might be quoted, but these are sufficient to show how strongly the Bible enjoins the observance of mercy, kindness, and liberality towards the poor.

Again, how much indebted is the poor man to the Bible for the repose of the sabbath day! But for the Bible there would probably have been no intermission to his toil. But for the Bible the busy wheels of labour would probably have whirled on without ceasing, and cupidity would have allowed the poor man no respite from his labour. But its authority has separated and maintained one day in seven, as a season of sacred rest; and the poor man lays aside his toil, and clothing himself in clean and decent attire, rests from the fatigues of the week, and has leisure and opportunity to repair to the house of God for instruction and consolation. That even his temporal and physical interests were not forgotten in this merciful appointment is evident, for the commandment to observe the day is enforced by this touching consideration; "That thy man-servant and thy maid-servant may rest as well as thou," Deut. v. 14. Deprived of the rest of the sabbath the physical powers of the poor man would soon be exhausted, few would attain to three-score years and ten, and a "good old age" would be rare indeed. Oh the unnumbered blessings of the sabbath, especially to the poor! The sickly mechanic, pent up during the week in the close atmosphere of the manufactory, breathes the invigorating uncontaminated breath of heaven, and has leisure to turn his thoughts to more consolatory and elevating subjects than those which too commonly harass his mind in the whirl of business. The glorious sun rises, but not to light his steps to toil; the hour strikes, to summon him, not to labour, but to the house of God: leisure and repose are his for at least one day in seven. The gentle influence of the sabbath has a great tendency to cherish the best feelings of the poor man. Without this influence, how little love of home, reverence for parents, and union of families would exist among the poor! In numerous cases, the members of a family have little opportunity of

meeting except on the sabbath; and the hallowed influences of home and parental love would be fearfully weakened were the poor man deprived of the sabbath. Blessed be God for the sabbath, with its innumerable blessings, and the Bible, by whose authority it was instituted, and is still preserved.

The Bible also maintains the cause of the poor man, as regards a just and prompt remuneration for his labour. "Woe unto him," says the prophet Jeremiah, "that useth his neighbour's service without wages, and giveth him not for his work," Jer. xxii. 13. "I will be a swift witness against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts," Mal. iii. 5. What delicate compassion for the poor man was manifested by the following law in the Mosaic dispensation:—"Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates: at this day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it," Deut. xxiv. 14, 15. The apostle James also rebukes some oppressing rich men in his day, who seem to have neglected the performance of these duties to their servants:—"Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth," Jas. v. 4. So jealous is the Bible for the poor man's rights and comforts, even in the minutest particulars.

The Bible also abounds with the most encouraging promises and invitations to the poor. "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them," Isa. xli. 17. The psalmist, exalting the character of God, declares, "He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill," Psa. cxiii. 7. The poor are invited, in the most encouraging manner, freely to come to the fountain of happiness: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat: yea, come, buy wine and milk without money and without price," Isa. lv. 1. The apostle James asks, "Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" Jas. ii. 5. In circumstances of destitution, separation, bereavement; in all the shadows and changes of life, the poor man may here find the fullest comfort, direction, and encouragement.

How much does the Bible reveal respecting the sayings, and doings, and circumstances of Jesus Christ in the highest degree interesting and consolatory to the poor! His mother and his reputed father, though both royally descended, were personally poor; he was cradled in a stable, he was taunted as "the carpenter's son," his audience was generally composed of the poor, and he chose poor fishermen for his apostles. He loved to see the poor gathering around him, and affectionately encouraged their children who sought his blessing. The majority of his miracles were performed on behalf of the poor; and no one was ever rejected by him on account of his poverty. How considerately he reminded the rich Pharisee:—"When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just," Luke xiv. 12, 14. Never did he seek the favour of the rich, but always manifested the deepest sympathy with sorrow and suffering. That the poor had the gospel preached to them, was to him a subject of great joy, and so evidently had he their interest at heart, that we wonder not to read that "the common people heard him gladly." What compassion he manifested to the multitude who followed him into the wilderness for instruction, and for whom he wrought a miracle in order to supply their necessities! How tenderly he expressed his concern for their welfare: "I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: and if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far," Mark viii. 2, 3. Frequently is it recorded of him that he was hungry, he himself declared that he had

not where to lay his head, and he was compelled to work a miracle in order to pay the small sum demanded as tribute-money from himself and Peter. He made himself of no reputation, he took upon himself the form of a servant; and he honoured in himself the condition of poverty, inasmuch as he voluntarily became poor, and entered upon a course of privation and suffering. Well might the apostle Paul remind the Corinthian Christians: "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich," 2 Cor. viii. 9. Let the poor man search as he may, he will never find any book so full of consolation, so thoroughly adapted to his condition, and in every way so worthy the title of the poor man's book, as the Bible.

The Bible, moreover, commends itself specially to the poor man on account of the simplicity of its teaching. There are many books that are sealed books to the multitude: they require deep learning, profound thought, protracted investigation, and uninterrupted leisure fully to understand them. But the Bible, while it has thoughts and revelations which the highest intellect cannot comprehend, commends itself to the understanding and the sympathies of the most lowly. On all essential subjects, its teaching is so plain, that not only is it easily understood, but cannot be misunderstood: "the wayfaring men, though fools, shall not err therein." To learn from it the character of God, the condition of man, the way of salvation, requires not so much intellect and leisure, as a single eye and an honest purpose; and the best qualification to understand God's word, is a sincere desire to do his will. How marvellously simple is the teaching of the New Testament, as to God's requirements and man's duty! How difficult to be misunderstood are our Saviour's inimitable parables, and how indelible is the impression they leave upon the mind! No wonder that multitudes followed him when he uttered them, and that even his enemies themselves were constrained to confess, that "never man spake like this man," John vii. 46. He was emphatically the poor man's teacher, and though the poor can no longer sit at his feet and listen to the words of wisdom and consolation from his lips, they may freely consult the record of his actions and discourses.

Let the poor highly prize the Bible. Let them be thankful that they live in a land of Bibles, where every poor man may possess one. Let them not be satisfied with the mere possession of it, and allow it to remain on the shelf as a mere ornament, neglected and unread; but let them seek to be intelligently acquainted with its contents, let them read it to their families, and teach their children to understand and reverence it. Let them prize it as the standard of truth, and test whatever is recommended to their belief or practice by its teaching. Let them beware of any teachers who would add to, as well as those who would take from, the Holy Scriptures. Let them not be dazzled by great names, nor overawed by arrogant pretensions, but examine for themselves what saith the Scriptures. Let them look with suspicion on any church or party that would keep the Bible out of their hands. That church must be lamentably deficient, either in pious principle or honesty of purpose, which would deprive the poor man of his Bible.

And, above all, let the poor remember that in order to secure individually the temporal and eternal blessings which the Bible pronounces, they must obey its precepts. The path of obedience is the path of safety and happiness. To those who receive its truths in humility and faith, it reveals forgiveness for the past, strength for the present, glory for the future. To those who make it their study and their guide, it affords comfort in sorrow, contentment in poverty, support in affliction. It offers the most enduring riches, even spiritual riches, to the poorest, and everlasting possessions to those who have little of worldly goods, if they will but believe and obey. It reveals how the wandering prodigal may return and be welcomed to his Father's bosom, how sin can be condemned and yet the sinner saved, how Christ has died to save all who trust in him from the power and punishment of sin. Let the poor embrace the offers of mercy, accept the proffered salvation, and whatever other books they read and love, forget not their obligations to the Bible, pre-eminently the poor man's book.

S. W. P.

BISHOP JEWELL.

Bishop Jewell, says Mr. Le Bas, was avaricious of nothing but time. His habit was to rise early, and to pass the first

hours of the day in study and devotion. He seldom emerged from his library till eight o'clock, and before that hour it was not easy to get access to him. Having then taken some slight refreshment, he would usually return to his books, until the hour of dinner; and this repast was always rendered delightful to his guests by the engaging cheerfulness of his temper, and the sociable mildness of his demeanour. For, though his virtue was severe, and his piety elevated, they were never made unlovely by sullenness or gloom: with him, the hours of refection were hours of blameless mirth; seasoned, however, with the salt of usefulness and edifying discourse. The time which followed his meal was generally occupied in the despatch of business, and in giving audience to applicants and suitors. He would then frequently exercise the office of arbitrator and peace-maker between contending parties, much after the manner of the primitive bishops. His well-known wisdom and integrity were sufficient to give a conclusive sanction to his determinations, and many, who might otherwise have harassed each other with endless discord and litigation, found at this fatherly tribunal, speedy, impartial, and unchangeable justice. Towards nine in the evening he was accustomed to call his domestics before him, to examine them as to the manner in which each of them had passed the day, and to administer commendation, reproof, or admonition, as the occasion might require.—It is related that one of these domestics, who had entered into another service after Jewell's death, and had been there guilty of some crime which brought him to the gallows, lamented bitterly that he had forgotten the pious and salutary counsels which he daily received from his former master; and added, that if the bishop had lived, he should never have come to so ignominious an end.—Having thus fulfilled the duties of the day, the bishop closed it, as he had begun it, with prayer, and passed the remainder of his waking hours in his study. When he retired to bed, some one of his attendants read aloud to him, till his mind was composed, and then, commending himself to the protection of his Lord and Saviour, he went to rest. Of his mental powers and attainments, he has left an imperishable monument in his published works. One faculty he possessed in extraordinary perfection. His memory was so retentive, that his intellectual stores were scarcely liable to the usual waste of which other men are constantly complaining. He seems also to have been in possession of some artificial method by which the native capacity was prodigiously strengthened and confirmed, and he is said to have communicated the secret to his tutor, Dr. Parkhurst. Several instances have been recorded, illustrating the extraordinary success with which he had employed this judicious discipline. He was once put to the test by John Hooper, the martyr bishop of Gloucester; who presented him with a list of forty Welsh and Irish words. Having read these over twice or three times, Jewell went aside, and after a short recollection repeated them backwards and forwards, precisely in the order in which they were set down. He performed a similar feat, in the presence of the lord keeper Bacon, with ten lines of the paraphrase of Erasmus. Greater prodigies than these have doubtless been related of other persons; but these are sufficient to show the industry with which he laboured to cultivate the abilities bestowed on him by nature; and, that no expedient might be wanting to the perfect exercise and application of his powers, he was in the habit of making vast collections in his common-place books. These continually accumulating treasures he rendered easily accessible to himself by means of short, but well-digested indexes, which, however, were drawn up in a brief character of his own contrivance, and intelligible only to himself. Besides these *adversaria*, he kept a regular diary, in which he noted everything he heard or saw, that appeared to him worthy of remembering.

PRINCE EUGENE'S PRAYER.

Whether prayer be regarded as a relief to the burdened spirit, as a consolation to the oppressed heart, as a purifier of the conduct, or as a means of communion with our heavenly Father, it is of such unspeakable value, that we cannot too earnestly desire to avail ourselves of all its advantages.

Could the most earnest prayers, the most powerful appeals of the most devoted and favoured disciples of the Redeemer be collected, what a volume would they form! But this is impossible, for some have been breathed in private, unheard

by man, but rising to the throne of the Eternal; while others, though poured forth in public, have been recorded only in the imperfect memory of those who were moved by their impassioned energy. Comparatively few prayers have been handed down to us, eminent in fulness, in fervour, and in faith. Were these more frequently read, they might be made a means of giving a higher tone to our supplications.

Among recorded prayers, the following habitually used by Prince Eugene, is worthy of notice. The Rev. Robert Hall regarded it as a fine specimen of prepared prayer for the purpose intended.

"I believe in thee, O my God, do thou strengthen my faith; I hope on thee, confirm my hopes; I love thee, influence my love more and more. I repent me of my sins, but do thou increase my repentance. As my first beginning, I worship thee; as my last end, I long for thee; as my eternal Benefactor I praise thee; and as my supreme Benefactor I pray to thee, that it may please thee, O Lord, to guide and lead me by thy providence, to keep me in obedience by thy justice, to comfort me by thy mercy, and protect me by thy Almighty power. I submit to thee all my thoughts, words, and actions, as well as my afflictions, pains, and sufferings; and I desire to have thee always in my mind, to do all my works in thy name, and for thy sake to bear all adversity with patience. I desire to will what thou wilt, O God, because it is agreeable to thee. O give me grace, that I may be attentive in my prayers, temperate in my diet, vigilant in my conduct, and immovable in all good purposes. Grant, most merciful Lord, that I may be true and faithful to those who have entrusted me with their secrets, that I may be courteous and kind towards all men, and that both in my words and actions I may show unto them a good example. Dispose my heart to admire and praise thy goodness, to hate all error and evil works, to love my neighbour, and to despise the world. Assist me, good Lord, in subduing lust by mortification, covetousness by liberality, anger by mildness, and lukewarmness by zeal and fervency. Enable me to conduct myself with prudence in all transactions, and to show courage in danger, patience in adversity, and in prosperity an humble mind. Let thy grace illumine my understanding, direct my will, sanctify my body, and bless my soul. Make me diligent in curbing all irregular affections, zealous in imploring thy grace, careful in keeping thy commandments, and constant in working out my salvation. Finally, O God, make me sensible how little is the world, how great is heaven, how short time, and how long a blessed eternity. O that I may well prepare for death, that I may dread thy judgments, that I may avoid the torment of hell, and obtain of thee, O God, eternal life, through the merits of Jesus Christ, our Lord. Amen."

THE RHODODENDRON A THERMOMETER.

The following singular statement appears in the "American Agriculturist:"—"There are few persons who would see, on first scrutiny, in the rhododendron maximum, a complete thermometer. There have been for the last five years several very large specimens of this shrub close by our dining-room windows, and, by protracted observations by various members of the family, they have been so infallible in showing the temperature of the atmosphere, that the thermometer, which hung without the door, became in some measure useless, unless we wished to ascertain to a degree the state of the air. When the weather is cold, and the thermometer about zero, the leaves are rolled so tightly together, that it seems almost impossible for them again to become unrolled, at the same time they are turned nearly black; and the expansion as the weather moderates is so gradual, that, by the degrees of their colour and shape, a person is enabled to form a pretty accurate opinion of the weather; and when mild, the leaves assume a light and very rich green."

A VOLCANO.

A volcano of a novel kind has broken out in the neighbourhood of Kœnigshutte, a town in Silesia. For two years past, a slow fire, which occasioned no alarm, has burnt in the coal-mines of that district; but recently it has assumed an alarming character, shooting out immense volumes of flame, which threaten destruction to the surrounding buildings, and to the vast forests of the country. A steam-engine has been established for the purpose of discharging water into the mines.

Mountains of Lebanon.

LEBANON.

When Moses prayed for the revocation of the sentence, that he should not visit the promised land, he expressly mentions Lebanon as an object of great interest. "I pray thee, let me go over and see the good land which is beyond Jordan, that goodly mountain, even Lebanon," Deut. iii. 25. The fame of Lebanon, as "a goodly mountain," had thus reached far beyond the borders of Syria and Canaan; and Moses would naturally contrast it, in his imagination, with the sterile and savage scenery of Mount Sinai.

Lebanon is the Scripture name for that extensive chain of mountains, which separated, on the north, the Holy Land from Syria. It is composed of two parallel ridges; the most western termed by the Greeks and Latins, Libanus, and the opposite, Anti-Libanus. Beyond Baalbec they unite, and stretch northward, in a line nearly parallel to the Mediterranean, as far as the south of Antioch, under the name Ansarian, when they terminate in the celebrated peak, Mount Casius. "These two great branches then stretch towards the south, allowing the Nahar-el-Casma to run between them, and farther on, the Jordan, to which they give a continued direction, not only through the lake Tiberias, and as far as the Dead Sea, but also in a straight line in the midst of Wady Araba, which stretches as far as the Red Sea, and bears evident traces of having been anciently the bed of a river."* The part which forms the northern boundary of the Holy Land is the most elevated; and extends from Sidon on the coast to the northwest of Damascus, including Carmel within its border, Isa. xxxvii. 24. The valley formed by the two ridges is termed "the valley of Lebanon," Josh. xii. 7, the ancient Cœlo-Syria, now called Betkah, signifying "a plain,"† or the valley of Baalbec, or Baal-gad, Josh. xi. 17, which is situate under Mount Hermon, near where the valley is shut in by a lateral ridge. The mouth of it is called, "the entering into Hamath," Josh. xiii. 5.

The highest ridge was termed by the Sidonians, Sirion; by the Hebrews, Hermon; and Shenir, by the Amorites, Deut. iii. 9; iv. 48. In the present day, it bears the name Djebel Leban, (the white mountain,) probably from its snowy summits. Under this term the natives include Djebel Sheikh, and the whole mountainous tract from the Mediterranean to the Jordan. The distinction of Libanus and Anti-Libanus is unknown amongst them.‡

* Laborde's Journey, p. 259.
† Calmet, ii. sub voc.
‡ Richardson's Travels, ii. 511.

The utmost height of the mountain is estimated at 9000 feet; and perpetual snow, of that smooth and velvet-like appearance which snow exhibits when very deep, covers the upper region. Dr. Richardson, however, who considers the elevation not to exceed 4000 or 5000 feet, discredits the assertion that the snow remains on any portion all the year round.* The lower hills are cultivated to their very summits, which present frequently a level, well-watered surface, bearing corn and various kinds of pulse, Psa. lxxii. 16. The soil also of the declivities, and of the hollows between them, produces abundantly corn, oil, and wine.

The stone of which the mountain is formed is hard, calcareous, and of a marbly white; and the quarries of Lebanon anciently supplied materials for the noblest edifices of the Hebrews. Thence did Solomon bring the "great stones," "the costly stones," and "the hewed stones," 1 Kings v. 17, needful for the erection of the temple. And from the same quarter doubtless did he erect his palace, the house at Millo, the house of the Forest of Lebanon, 1 Kings vii. 2, and the Tower of Lebanon, looking toward Damascus, Cant. vii. 4. It abounds in iron mines, which are wrought by the inhabitants, who consist chiefly of two tribes, Maronites and Druses. Volney gives a lively description of the interior of the Kesrouan, the mountain-district in the pashalic of Tripoli inhabited by the Maronites. The interior of these mountains at first appals by the ruggedness of the roads, the steepness of the declivities, and the depth of the precipices. As the traveller acquires confidence in the sagacity and sure-footedness of his mules, he has leisure to contemplate the picturesque scenes which follow each other in such rapid succession, as almost to distract him. As among the Alps, he sometimes travels days to arrive at a place, which he had in view when he started. He turns, he descends, he winds round, he climbs; and under this perpetual change of position, he also imagines the amazing variety of scenery the effect of magic. Sometimes villages appear to slide down the deep declivities; the roofs of one row of houses serving as a pathway to the row above. Again, a convent is seen perched on an isolated cone. Rocks, sometimes rising like artificial barriers, sometimes formed into natural bridges by a rush of water, scooped into caverns, or scattered in broken masses like the ruins of towns, meet the eye at every turn. Although accidents occasionally occur,—villages overwhelmed by falling rocks, and gardens thrown down by undermining waters,—the Maronites prefer their mountain position, for the freedom from Turkish oppression which it ensures to them. By skill and labour they have fertilized a rocky region, regulating the springs so as to be serviceable, and making natural terraces to sustain the soil; so that the mountains resemble an amphitheatre, presenting tier above tier, of corn, vines, olives, and mulberries, to the very summits. Such, however, is not the character of the whole range. Nothing, it is said, can be more striking than a comparison of this rocky region, with the districts about Bekaa and Baalbec—the latter uncultivated, though fertile; the former, naturally a desert, becoming by industry a fruitful field. Thus is "Lebanon turned into a fruitful field, and the fruitful field esteemed as a forest," Isa. xxix. 7.

The Maronites, estimated in number at 115,000, are in connexion with the Church of Rome. Though they possess on these hills 200 convents, with a printing establishment, they are poor; their poverty, as subjected to the pashalic of Tripoli, being their best security. The other inhabitants of Lebanon are composed of Greek Christians, Armenians, and Turks, beside a numerous and singular tribe termed the Druses. Their origin is not accurately known. In religion they are said to bear the same relation to the Mohammedans, from which they dissented in the eleventh century, that the Samaritans did to the Jews; and are charged with the same species of idolatry, "the worship of a calf." Their religion is one of expediency, conforming to that of the more powerful. Their capital is Deir-el-Ramar, and they are governed by an emir. Their population is variously estimated, from 70,000 to 120,000. The Druse females wear the "tantour," a tin or silver conical tube or horn, a foot or even two feet in length, projecting from the top of the forehead, like the horn of a unicorn, and adorned with raised figures of stars, animals, and a variety of patterns. Sometimes it resembles two large wine funnels joined together, which is put on to stick out horizontally over the left ear. It is fixed on the head by a cushion,* and over the

* Richardson's Travels, ii. 501.

* Three Weeks in Palestine and Lebanon, p. 141.

whole hangs a drapery of white muslin, that envelopes the body. This serves to illustrate the Scripture expression of "lifting up the horn," as indicative of pride or confidence, 1 Sam. ii. 1; Psa. xviii. 2; lxxv. 4, 5, 10; Mic. iv. 13; Zech. i. 21.

Lebanon is composed of four enclosures of mountains rising one upon the other: the lowest abounds in grain and fruits; the second presents a wilderness of thorns, rocks and flints; the third enjoys a perpetual spring, the trees always green, and the orchards filled with fruit; and the fourth is covered with snow. Among the many rivers which have their source in Lebanon, are the Orontes, the Eleutherus, the Nahr-Ebraham, or the Adonis of the ancients, and Banias, probably the Abana of Naaman, 2 Kings v. 12. The Jordan springs from that part of Anti-Libanus, now called Wad-et-tein, which includes the Mount Hermon of the ancients, not far from the site of the ancient Cæsarea Philippi.*

The summit was gained by Mr. Buckingham with considerable difficulty. "The snow," he says, "was of an unknown depth; and although our horses were always up to the belly, and frequently so buried that it cost us much pains to extricate them, yet we never saw the earth at the bottom. From the united effects of the glare of the snow, the lightness of the air, the height of one point of view, and the fatigue of the ascent, I experienced a giddiness similar to that of a drunken man. It occupied us nearly four hours from the cedars to the summit, when we stretched ourselves out upon the snow, and lay for nearly an hour to recover breath and to repose.

"From hence the view was, as may be imagined, grand and magnificent. To the west we had a prospect of all the side of Lebanon down the plain at its foot; and beyond, a boundless sea, the horizon of which could not be defined, from its being covered with a thick bed of clouds. The town of Tarabolus (Tripoli) could not be distinguished; but the high cape of Ras-el-Shakkah was distinctly seen, looking like a small projecting point. To the east we had the valley of the Bukhah (Bekaa), which we could discern was on a much higher level than the sea. The range of Anti-Libanus was covered with snow at its summit, but not so thickly as at this part of Libanus, where we were, and which seemed to us the highest point of all.

"We could distinguish, that from the northward towards Baalbec, Anti-Libanus presented one even range, without pointed summits like this, and that from thence there extended two forks to the southward, the eastern or principal one ending in the great Jebel Sheick, the Mount Hermon of the Scriptures; and the western or lesser one in the point which I had passed in going to Banias, the valley between them being called Wady Ityne. The range of Anti-Libanus, though of less height than this, completely intercepted our view of the country to the eastward of it, although, as before said, we were on the highest point of view which it admits."*

But "the glory of Lebanon," Isa. xxxv. 2, consisted not merely in the majesty and beauty of its appearance; the mountain was also, in many particulars, a source of national benefit. It formed the great northern bulwark of the Land of Promise. When Sennacherib boasted that he would scale "the heights of the mountains, the sides of Lebanon," with "the multitude of his chariots," he virtually acknowledged the impracticability of the attempt, 2 Kings xix. 23; Zech. xi. 1. In his boastful message he refers also to another source of profit derived from Lebanon to the Israelites, "the tall cedars and the choice fir-trees thereof," which, with "the algum-trees," 2 Chron. ii. 8, were much employed in building. Of these materials Solomon made ample use in the construction of the temple and his other erections. Of the wood of Lebanon also he constructed his chariot, Cant. iii. 9. Beside these, we find in Scripture mention made of the olive, Hos. xiv. 6, the corn, Psa. lxxii. 16, and the wine of Lebanon, Hos. xiv. 7, the latter of which was noted for its fragrance and flavour, and is still, according to the report of travellers, esteemed superior to any other. The mountain also abounds with box-trees, mulberries, fig-trees, as well as odoriferous shrubs of various kinds, Hos. xiv. 6; Cant. iv. 11; Nahum i. 4. "The living waters and streams from Lebanon," Cant. iv. 15, are also mentioned, fed by the snows and ice, which, to this day, are an article of indulgence and profit, being used for cooling wine, Prov. xxv. 13. "Will the snow of Lebanon fail from the rock

* Calmet's Dictionary, sub voc.

* Buckingham's Travels among the Arab Tribes, pp. 476—478.

of the field, or will the issuing cold flowing waters be exhausted?" Jer. xviii. 14. Parkhurst's Version. Maundrell also alludes to the dews which he observed peculiarly copious on this mountain, Psa. cxxxiii. 3. The psalmist declares that "the voice of the Lord breaketh the cedar-trees; yea, the Lord breaketh the cedars of Libanus;" and a more sublime spectacle can scarcely be imagined, than the thunder rolling among these enormous masses, and the lightning playing among the cedars, withering their foliage, crushing the branches, that had withstood the storms of centuries, and hurling the roots and trunks into the distant vale. By Isaiah the mountain is compared to one vast altar, and its countless trees are the pile of wood, and the cattle upon its thousand hills the sacrifice; yet if a volcanic eruption were to burst forth from one of its summits, and in torrents of liquid fire to enkindle the whole, even this mighty holocaust would be insufficient to expiate one single crime. "Lebanon is not sufficient to burn, nor the beasts thereof for a burnt-offering."*

Among the glorious things spoken of Zion, "the city of God," the spiritual Jerusalem, "the glory of Lebanon" is promised as representing "the glory of the Lord," and "the excellency of Carmel and Sharon" as prefiguring "the excellency of our God," Isa. xxxv. "The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious," Isa. lx. 13.—*Latrobe's Scripture Illustrations.*

FUNERAL CEREMONIES.

No. I.

The diversities of national customs respecting funeral obsequies afford some interesting points of consideration; from the earliest period of embalming, by which not only the hair, the eyebrows, and the teeth, but even the expression of the countenance have been preserved for thousands of years, to the hasty and unceremonious interment of the uncoffined corpse of the executed criminal, after being submitted to dissection. Among modern nations there have been, and still are, various burial forms and sepulchral rites, all bearing testimony to the grand principle of the resurrection of the body to a future life.

* Hardy's Notices, pp. 272, 273.

Respect for the places of interment is of no less general prevalence among the varied nations of the great family of man. It is well known that the Egyptians have from time immemorial adopted or invented that expensive process, by which flesh—though the heir of corruption—is saved from its ordinary dissolution, and that it became so customary with them, that even the poor, who could not afford to incur the expenses of the operation in the most effective way, adopted the usage referred to in a degree commensurate with their means, in order to perpetuate as well as they could, the material frameworks of their kindred; because they held the extraordinary opinion that the soul resumes its occupation of its original body, after making the rounds of innumerable animal forms, according to the doctrine of the metempsychosis, when 3000 years have expired.

With such notions it was quite natural that they should adopt the most efficacious mode of guarding the human body against the influences of time, and not only embalm it with the most antiseptic substances, but preserve it carefully in one of those dry and deep caves, which we learn from unexceptionable sources have been excavated in prodigious numbers as resting places for the dead, in the chains of mountains which bound the Nile at each side from Cairo to Smyrna, and other localities. The countless generations of mummies which have been found there, arranged in the most perfect order through the subterranean apartments, attest the care which the living have taken of the dead. The pyramids, those gigantic structures of half a century of toil, were but enormous mausoleums for the kings and princes of the land.

If we look to another ancient country (China), we find that the natives annually visit the tombs of their ancestors, decorating the spots around them, and celebrating rites which they consider becoming for the living and gratifying to the dead; assembling their kindred, providing entertainments, and burning aromatic herbs, which pass, as they imagine, through the medium of smoke into the world of spirits. Among the Hindoos, the frightful immolation of the living to the manes of the dead, shows the same assurance of a future existence; though the funeral ceremonies of this most singular people partake largely of a sorrow that is terrible.

But in the Arabian towns of India, the

ceremonies are most touching; and, indeed, the respect everywhere paid by Mussulmen to the tomb is pleasing. Their ceremonies are as follow:—When the last struggle has passed, the nearest relative places his mouth to that of the expiring person, as if to receive his spirit, and then closes the eyes; a ceremony which is performed by children to their parents, husbands to their wives, and wives to their husbands: the corpse, wrapped in a white garment and perfumed, is then laid on the best bed, and in the principal apartment, and surrounded constantly by the whole family for two days, after which a procession of mourners (the men in black, the women in white, veils) convey it to the tomb in silence, which it is considered improper to disturb by any audible expression of grief; the bearers halt at intervals to let the body stop a few moments at the door of a friend, or at that of an enemy, as if to propose the forgiveness of offences before quitting the world for ever. The restrained grief gives way at the funeral pile; for with them, as with us, the anguish of grief bursts forth most acutely at the moment when the separation of the living and the dead is completed. Yet the body of the Hindoo is frequently preserved in elegant cemeteries adjacent to the towns, which here and there exhibit monumental stones. The greater part of the Asiatics have adopted the funeral ceremonies of India, manifesting the same veneration for the dead and a similarity of funeral rites, which shows that both had a common origin.

The Jews (whose continuance during eighteen centuries in their isolation from other people without a territory or a government, yet observing the same laws and usages which they had 3,000 years ago, affords one of the strongest evidences of revealed religion) have been recorded in Scripture to have anxiously provided places of sepulture. Abraham purchased the cave of Machpelah, and the field in which it was, "for a possession of a burying-place" for Sarah and all his family. Jacob set a pillar on the grave of Rachael, and charged his sons to bury him in the field of Ephron, with his fathers. Joseph, as his father had before done with him, "took an oath of his brethren the children of Israel" that they would not leave his bones in Egypt, but carry them with his people; and accordingly, when Moses led the Israelites from Egypt the body was taken embalmed in a coffin, and ultimately they committed it to the grave near Shechem, in "a parcel of ground" which Jacob bought of the sons of Hemor, the father of Shechem, for an hundred pieces of silver, which became the inheritance of the children of Joseph. "And Simon (Maccabeus) also built a monument upon the sepulchre of his father and his brethren, and raised it aloft to the sight with hewn stone behind and before," which Josephus has informed us was a curious piece of architecture existing in his time, and which Eusebius, who lived 200 years later, mentions to have been standing in his time.

In all Mohammedan countries, at some distance from each town, there are cemeteries, surrounded with a wall or hedge, and full of monumental records, in the forms of domes and minarets, and every variety of embellished mausoleum of the great, contrasting (analogously with the scenes and circumstances of human life itself) with the humble and unpretending tomb of the meaner citizens, but presenting altogether a scene of cheerful beauty, which, by inducing the living to frequent them, takes from the grave much of its gloom and mournfulness. M. D.

THE CHRISTIAN ATONEMENT.

When man fell, and became a sinner, the God whom he had offended, whose yoke he had guiltily thrown off, whose sentence of death he had incurred, and at whose mercy he lay,—came forward in a new and appropriate character. He made promise of a Deliverer from the deadly wrong of which "the old serpent" had been the instrument. The terms of the promise were, purposely, general and obscure, designed to receive gradual explanation, till their true import came to be clearly disclosed at the time of its fulfilment. The mode in which "the seed of the woman" was to "crush the head of the serpent,"—to obtain, that is, the victory, and effect the deliverance,—could hardly be said to be contained in the terms of the promise; so obscure is the intimation of his sufferings in the predicted bruising of his heel,—his enemy obtaining a temporary advantage, and inflicting a temporary wound. The institution of animal sacrifice (for its Divine original I must here be permitted to assume, every attempt to account for it otherwise having proved an utter failure, founded in no principle

of nature or of reason) was, apparently, the first additional light thrown upon this great truth. I keep at present by the inspired record. Amongst the earliest of its brief annals, we find the Divine acceptance of Abel's sacrifice, and rejection of Cain's. Why was this? Why were the struggles and pains of a bleeding lamb (nature's very emblem from the beginning of harmlessness and innocency), and the consumption of its carcass by fire, pleasing to the God of infinite benevolence; while to the equally natural offering—in some respects, indeed, according to our apprehensions, even much more natural—of the "fruits of the ground" he "had not respect,"—withholding, whatever it was, the sign of his satisfaction and acceptance? The difference is at once accounted for by the consideration (nor does it seem capable of being at all accounted for otherwise) that Abel's was the offering specially appointed for the sinner,—the type of the future propitiation,—in the presentation of which, at the altar, guilt was confessed, merited wrath deprecated, and mercy, through the atonement, implored. And this accords exactly with the inspired explanation of the matter in the epistle to the Hebrews:—"By faith Abel offered unto God a more excellent sacrifice than Cain." Cain was the first Deist,—bringing the offering by which he acknowledged Jehovah as the God of nature and providence, but withholding that by which the God of nature and providence required to be acknowledged as the God of grace. And what presents itself thus early in the history of the world before the flood, meets us still earlier after it. Instantly on his stepping from the ark, the second father of mankind rears his altar;—slays and burns his propitiatory victims:—and Jehovah smells the savour of rest, gives his promise of blessing, and bends on the cloud the beauteous bow of his covenant. The Mosaic dispensation, in which previous types were embodied, and new ones perhaps introduced, was a system of prefiguration, in which the same great truth was signally prominent, its fundamental maxim being, that "without shedding of blood there was no remission;"—a system, full of Divine wisdom when thus understood, but a satire on that wisdom in every other view that can be taken of it. The prophets confirm and illustrate the lesson of the law. "The testimony of Jesus was the spirit of prophecy." "To him gave all the prophets witness, that, through his name, whosoever believeth on him should receive the remission of sins." And that remission, in harmony with the figures of the law, was, according to these "holy men of God," to be through the sufferings of a substitutionary Mediator. Remarkable to this effect is the language of Isaiah (chap. liii.), more like that of history than of prediction:—"All we, like sheep, have gone astray; we have turned every one to his own way: and Jehovah hath laid on him the iniquity of us all:"—"he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and by his stripes we are healed:"—"he is cut off out of the land of the living; for the transgression of my people was he stricken:"—"it pleased Jehovah to bruise him; he hath put him to grief; when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of Jehovah shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied:—by his knowledge (by the knowledge of himself) shall my righteous servant justify many; for he shall bear their iniquities." No terms can be plainer than these. And they are in full harmony with those of Daniel, chap. ix.:—"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sin, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and the prophecy, and to anoint the most Holy: And after threescore and two weeks, shall Messiah be cut off; but not for himself"—that is, for no offence of his own:—"And he shall confirm the covenant with many for one week; and in the midst of the week, he shall cause the sacrifice and oblation to cease." I have given our received translation of these remarkable passages. I am satisfied that in some parts of them the phraseology might with fairness be rendered still more appropriately to our present purpose. But they are sufficiently appropriate as they stand. The substance of the latter is thus given, I think most justly, by an eminent modern critic:—"It declares that the sacrifices and offerings once instituted by God should be abolished; that the Messiah should be given up to an untimely and violent death, though no personal demerit could be charged upon him; and

that, by this great measure in the government and grace of God, a true propitiation and an everlasting righteousness should be established."* According to the prophets, the promised Deliverer was to be a priest,—"a Priest for ever, after the order of Melchisedec;" and a priest, as the apostle reasons, implies an offering. That offering, we have seen, was to be himself. After the law and the prophets, as a kind of intermediate nuncio between Moses and Christ, came John the Baptist: and what is his testimony? "Looking upon Jesus as he walked,"—while his bodily eye was fixed, in reverential love, upon the antitype, the eye of his mind glanced back to the sacrificial type, and he proclaimed—"Behold the Lamb of God, which taketh away the sin of the world!"† After his forerunner, comes Jesus himself; and he says—"The Son of man is come, to give his life a ransom for many:"—"I lay down my life for the sheep:"—"This is my body, which is given for you. This is my blood of the new covenant, which is shed for you"—"which is shed for remission of sins unto many."‡ Then follow the apostles, fully commissioned and fully enlightened, agreeably to their Master's assurance: "I have many things to say unto you, but ye cannot bear them now: howbeit, when he, the Spirit of truth, is come, he will guide you into all truth."§ And with this fulness of promised light, is there any change? No: only the clearer and more complete development of the same blessed truth. Hear Peter:—"Who his own self bare our sins in his own body on the tree:"—"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us unto God:"—"Ye are redeemed, not with corruptible things, as silver and gold; but with the precious blood of Christ, as of a lamb without blemish and without spot:" Hear John:—"The blood of Jesus Christ his Son cleanseth us from all sin:"—"And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world:"—"Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." Hear Paul:—"For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more, then, being now justified by his blood, we shall be saved from wrath through him:"—"Christ hath redeemed us from the curse of the law, being made a curse for us:"—"Who gave himself for our sins:"—"In whom we have redemption through his blood, the forgiveness of sins:"—"Who gave himself a ransom for all:"—"He hath made him who knew no sin to be sin for us; that we might be made the righteousness of God in him."* And I need not say how full of the doctrine of atonement is the epistle to the Hebrews, of which the evidence is sufficiently clear that Paul was the writer. Look at the text itself with its context:—"But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works, to serve the living God?" "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; (for then must he often have suffered since the foundation of the world:) but now once, in the end of the world, hath he appeared, to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."† I might go forward with a large portion of the following chapter. And, according to the representations of Scripture, the praises of heaven corre-

* Dr. Pye Smith's Four Discourses, &c., p. 25.
† John i. 29.
‡ Matt. xx. 28; John x. 15; Luke xxii. 19, 20; Matt. xxvi. 28. § John xvi. 12, 13.

* 1 Pet. ii. 24; iii. 18; i. 18, 19; 1 John i. 7; ii. 2; iv. 10; Rom. v. 6—9; Gal. iii. 13; i. 4; Eph. i. 7; 1 Tim. ii. 6; 2 Cor. v. 21.
† Verses 11—14, and 24—28.

spond with the faith of earth. The Lamb that was slain is the theme of its everlasting songs:—"Thou wast slain, and hast redeemed us unto God by thy blood."* Surely, with such testimonies before us, evincing such a harmony in the Divine dispensations, and such a unity of principle and design between the earlier and the later portions of Divine revelation,—it would be far more consistent to renounce the authority of the Bible at once, than to admit that authority, and deny that it teaches the doctrine of redemption by substitutionary sufferings or sacrificial atonement.—*Wardlaw.*

VEGETABLE CHEMISTRY.

No. IX.

NARCOTIC POISONS.

The vegetable poisons already noticed have a more or less irritant effect on any membrane of the body with which they may come in contact, not unfrequently giving rise to inflammatory symptoms. Those to which we are now about to refer constitute a less extensive but much more important class, the operation of which is entirely different. Not only do they neither irritate or inflame, but, for the most part, they leave no trace behind, even in fatal cases, of the mysterious instrumentality which has proved so destructive to the powers of life. Yet do they act with equal if not greater certainty and despatch; their noxious energy, whatever it may be, being at once expended on the brain and nervous system. Into the litigated question of the medium of its propagation—whether it be vascular absorption, or nervous influence, or both—we need not any farther enter. It is sufficient to remark, that the assemblage of symptoms to which, if fatal, they invariably give rise, are those to which the term *narcotism* has usually been applied. These are pain of the head, with vertigo, partial deprivation of sense, somnolency, sometimes convulsion, and sometimes more or less of paralysis of the voluntary muscles, all terminating in profound coma, in which the patient silently expires. The narcotics usually enumerated by toxicological writers are, opium, hyoscyamus, lactuca, solanum, and prussic, or hydrocyanic acid.

Opium, or the concrete juice of the immature capsules of the poppy, from its extensive use in medicine, and the variety of preparations in which it is used, has been more than any other the source of fatal accidents. The well-known *papaver somniferum*, the species from which it is extracted, and which grows wild in many parts of England, is extensively cultivated in Hindostan, Persia, Asia Minor, and Egypt. The method of collecting the opium is nearly the same in all countries. Horizontal incisions are made at sunset in the unripe capsules, and the juice that exudes is collected in the morning and worked up by wooden spatules in the sunshine till it attain a considerable degree of spissitude. It is then formed by the hand into cakes, which are laid in earthen basins to be further exsiccated. Two kinds are met with in commerce, distinguished by the names of Turkey and East India opium; to the former of which preference is usually given. Whether in the solid state, or dissolved in water or spirit, opium possesses three physical properties, by one or more of which it may be frequently recognised. These are, a more or less brown colour, a remarkable and peculiar odour, and a bitter taste; of these the odour is the only characteristic one. The common solvents act readily on it. Water dissolves its active principles, even at low temperatures—so does alcohol—so do the mineral and vegetable acids when largely diluted. Ether removes from it little else than one of its active principles—narcotina. The details of the various preparations of this remarkable drug may be seen in the British Pharmacopœias. That most commonly used, it is scarcely necessary to add, is the tincture—familiarly known by the name of *laudanum.* Besides extractive, resin, and some traces of the salts of lime and magnesia, opium includes two peculiar proximate principles, morphia and narcotina, the former of which is in union with an acid, the meconic, also found in this drug alone. We will only add in this place, with reference to chemical tests, that litmus paper is reddened by a watery infusion of opium or the tincture diluted with water, in consequence of the acid just mentioned; that sesquichloride of iron gives it a deep red colour (meconate of iron); that acetate and diacetate of lead occasion grey precipitates (meconate and sulphate of lead); that ammonia renders the infusion turbid, by precipitating morphia and narcotina; and that tincture of nutgalls likewise

* Rev. iv. and v.

causes a precipitate (tannates of morphia and codeia).

The effects of opium on the animal economy vary much, according to the quantity taken, and the peculiar constitution and temperament of the individual. Very small doses usually act as a stimulant to the vascular system, exciting the mind and adding strength and tone to the muscles; and some have, by habit, acquired a most extraordinary capability of taking even large quantities, without any other effects than those of a pleasurable kind—an increased brilliancy of imagination, or a composure and serenity of feeling, which continue for a considerable time before any stage of collapse supervenes. But the immunity thus possessed is only from the immediately narcotic and deadly effect of the poison. The unhappy victim to this seductive but most deleterious practice rarely fails to be sooner or later overtaken by a state of bodily and mental misery, which it is fearful to contemplate. "The (Turkish) opium eaters," says Dr. Oppenheim, "generally begin with doses of from half a grain to two grains, and gradually increase the quantity till it amounts to two drachms, and sometimes more, a-day. The effect of the opium manifests itself one or two hours after it has been taken, and lasts for five or six hours, according to the dose, and the idiosyncracy of the subject. In persons accustomed to take it, it produces a high degree of animation, which they represent as the acme of happiness." But he adds, "The habitual opium eater is instantly recognised by his appearance. A total attenuation of body, a withered yellow countenance, a lame gait, and bending of the spine, frequently to such a degree as to assume a circular form, and glassy, deep, sunken eyes, betray him at the first glance; the digestive organs are in the highest degree disordered—the mental and bodily powers are destroyed. After long indulgence the opium eater becomes subject to nervous and neuralgic pains, to which opium itself brings no relief. These people seldom attain the age of forty, if they have begun to use opium at an early age."

It is greatly to be feared that the banefully deleterious habit of taking opium prevails in this country to a far greater extent than is commonly imagined. Resorted to, perhaps, at first for the relief of pain, the practice is so exceedingly seductive, and steals on a person so insensibly, that it is impossible to warn any one too strongly who is in the least thrown in the way of temptation. Scarcely ever is it abandoned or recovered from. We have, indeed, one solitary and remarkable instance—that of the late Mr. Coleridge—left on record by his own particular desire, in which the chain was broken, and the unhappy sufferer restored to the paths of penitence and peace; but from that very circumstance it contains a truthful disclosure of feelings over which the mantle of oblivion would otherwise have been thrown—sufficient alone to act as a warning beacon to any who may be in danger of entering on such a course. At one period of his life—for it was nearly twenty years before he died that the letters were written to which we are about briefly to refer—Mr. Coleridge had become so fearfully enthralled by this destructive habit, that truth, feeling, and conscience were all overcome, and his wonderful powers reduced to so abject a condition, that "his strongest volitions were prostrated," and he entreated his friends to place him under restraint, still, however, adroitly continuing, in spite of his better feelings, to elude all surveillance. During this fearful struggle, he thus expresses himself in a letter to his intimate friend Mr. Cottle:—"Conceive a poor miserable wretch, who for many years has been attempting to beat off pain by a constant occurrence to the vice that reproduces it. Conceive a spirit in hell, employed in tracing out for others the road to that heaven from which his crimes exclude him. In short, conceive whatever is most wretched, helpless, and hopeless, and you will form as tolerable a notion of my state as it is possible for a good man to have. I used to think the text in St. James, that 'he who offendeth in one point is guilty of all,' very harsh; but I now feel the awful, the tremendous truth of it. In the one crime of opium, what crime have I not made myself guilty of! Ingratitude to my Maker and to my Benefactor—injustice and unnatural cruelty to my poor children—self contempt for my repeated promises—breach, nay, too often, actual falsehood. After my death I earnestly entreat that a full and unqualified narration of my wretchedness and of its guilty cause may be made public, that at least some little good may be effected by my dire example." In another letter:—"I feel with an intensity unfathomable by words my utter nothingness, impotence, and worthlessness in and of myself. I have learned

what sin is against an imperishable being, such as the soul of man. I have had more than a glimpse of what is meant by death and outer darkness, and the worm that dieth not; and that all the hell of the reprobate is no more inconsistent with the love of God, than the blindness of one who has occasioned loathsome and guilty diseases to eat out his eyes is inconsistent with the light of the sun. But the consolation, at least the sensible sweetness of hope, I do not possess. My only comfort, therefore, consists in what the divines call the faith of adherence, and no effort appears to benefit me so much as the one earnest, importunate, and often for hours momently-repeated, prayer,—'I believe, —Lord help my unbelief—give me faith but as a grain of mustard seed, and I shall remove this mountain. Faith—faith—faith! I believe—O give me faith. Oh, for my Redeemer's sake, give me faith in my Redeemer.'" Let us only suppose the conscience of a person enslaved by a besetting sin such as this, to be at all awakened whilst all solid hope eludes his grasp; what, in such a case, would be wanting to realise the inspired delineation—"If one knew them, they are in the terrors of the shadow of death?"

But in considerable doses, the primary action of this substance as a powerful and diffusible stimulant is scarcely apparent. Within the space of half an hour, or in a shorter time, if a fluid preparation has been taken, the powers of life become permanently depressed; stupor, approaching to coma, rapidly sets in; respiration either becomes stertorous, as in apoplexy, or is scarcely perceptible; the pupil of the eye is almost always greatly contracted, the countenance becomes livid, and the skin cold, the stomach usually remaining undisturbed. Should the case terminate favourably, the patient falls into a profound sleep, which lasts for from twenty-four to thirty-six hours, out of which he awakes merely affected by slight nausea, thirst, and vertigo. In fatal cases death takes place within from six to twelve hours. The leading symptom is a condition analogous to profound sleep, in the earlier stages of which the patient can, but in the latter cannot, be roused. In some instances there exists delirium in the place of sopor, or coma, and convulsions instead of paralysis; but such symptoms are exceptions to the general rule. The amount of a poisonous dose it is almost impossible to assign with accuracy. The lowest fatal dose upon record is about four grains, equivalent to nearly eighty drops of laudanum. Such a case is mentioned by Dr. Brown, of Edinburgh, in which about that quantity taken by an adult, in combination with nine grains of camphor, was followed by the usual signs of narcotism and death within nine hours. The man took it as a remedy for a cough at seven o'clock in the morning. At nine, his wife found him in a deep sleep, from which she could not rouse him. Nothing was done for his relief till three in the afternoon, when Dr. Brown was called to him, and found him labouring under all the symptoms of poisoning by opium—contracted pupil, among the rest, and death ensued within an hour from that time, notwithstanding the active employment of remedies. It is especially worthy of notice, that very young children are often peculiarly sensible to the poisonous effects of opium, so that it is hardly possible to use it in their case with safety even in the smallest doses. Dr. Simson, of Edinburgh, relates a case in which the administration of three drops of laudanum in a cough mixture, to a stout child of fourteen months, was followed by convulsions and death in about six hours. Dr. Alison states that he has often seen unpleasantly deep sleep induced in infants and young children by only two drops of laudanum, and that in one instance he witnessed all the symptoms of narcotic poisoning after only four drops had been taken.

In the treatment of a case of poisoning by opium, immediate recourse should be had to the measures before alluded to, for the removal of the noxious ingredient. We possess no direct antidote for obviating the torpor that invariably succeeds. A strong infusion of green tea or coffee may be of use, but cannot be relied on. Cold affusion on the face has sometimes been of considerable service. But the expedient which has been found the most efficient of all, has been keeping the patient constantly walking about, and shaking him, between two attendants, who must be cautioned not to yield to his importunate entreaties and occasional struggles to get free and rest himself. It should be diligently prosecuted till all tendency to lethargy is overcome. As vascular congestion of the brain is one of the effects of this poison, after its removal from the stomach, venesection has proved beneficial, but it should not be performed immediately, since from its tendency to promote absorption, it might be attended

with more injury than benefit. If the lethargy have proceeded to such an extent that the motions of the chest and diaphragm have ceased, it will be advisable to resort to artificial respiration, by inflating the lungs in the manner adopted in cases of asphyxia from drowning. A remarkable instance of success from the adoption of this expedient, which occurred to Mr. Whateley, is recorded in one of the earlier volumes of the London Medical Observations and Inquiries.* The administration of vinegar, in common with vegetable acids generally, is worse than useless. Being a direct solvent for the salts of morphia, it is capable of contributing greatly to the augmentation of the narcotism produced by the poison.

Several species of the genus *hyoscyamus* possess poisonous properties, and their effects very closely resemble those of opium. The hyoscyamus niger, or henbane, is the species best known and most active, and is likewise the only one introduced as a medicine into the British Pharmacopœias. It is an indigenous annual, frequently to be seen on waste grounds and at the side of roads—particularly in a calcareous soil—flowering in July. The narcotic principle—an alkaloid analogous to morphia—is found in every part of the plant; in the stem, the leaves, and the berries; but especially in the root. The experiments of Orfila have shown that it exercises a poisonous influence, whether applied to a wound or injected into a vein, or the subcutaneous cellular tissue, as well as introduced into the stomach. It acts in all cases as a pure narcotic, affecting the brain and nervous system alone, and leaves no traces behind of any morbid appearances. The most characteristic effects it produces are giddiness and loss of speech; great dilatation of the pupil; frequently violent delirium, followed by profound lethargy and coma. Of the genus *lactuca*, two species are usually classed among narcotic poisons. Three drachms of the extract of the lactuca virosa given to a dog by Orfila destroyed life within two days, and proved fatal to another animal when applied to a wound. The lactuca sativa, or garden lettuce, after it has flowered, contains a milky juice, possessing considerable narcotic power, and which, when exposed to the air and dried, constitutes lactucarium. There can be no question that it would prove destructive, if swallowed in sufficient quantity. Several species of solanum possess powers analogous to lactucarium, and equally energetic with it. The deleterious influence of these plants can only be counteracted in a precisely similar manner to that of opium.

Hydrocyanic, or prussic acid.—This acid is found in a great variety of native combinations in the vegetable kingdom, imparting to them a peculiar odour which at once announces its presence. It exists in the kernels of most stone fruits, and may be readily obtained from the essential oil of bitter almonds, from the leaves of the prunus lauro-cerasus, or common laurel, and from the flowers, bark, and root of the sorbus aucuparia, or mountain ash. It comes over by distillation in combination with water and an essential oil. For medical purposes it is more readily procurable from the ferrocyanide of potassium, or the bicyanide of mercury, salts familiar to the chemist. However obtained, it consists of a peculiar gaseous and highly inflammable compound of carbon and nitrogen, *cyanogen*, in combination with hydrogen, the latter acting as an acidifying principle—hence the term adopted to express its composition. In a concentrated form, at ordinary temperatures, it is liquid and transparent, possessing an extremely powerful odour, very analogous to that of the peach or bitter almond tree, and so very volatile that a drop exposed to the air at the end of a glass rod is rapidly crystallized. Its specific gravity is 705. In water it is sparingly soluble; alcohol dissolves it copiously. It is decomposed by a high temperature; by the action even of light it is in a very short time resolved into carbonic acid, ammonia, and carburetted hydrogen. The ordinary medical prussic acid, or the acid of Scheele, is the concentrated acid diluted with six times its volume, or eight times and a half its weight of distilled water. There are two very sensible tests for prussic acid. If a few drops of a solution of persulphate of copper be added to the suspected solution first rendered alkaline with caustic potash, a dirty green precipitate is formed, which, upon the addition of a little dilute sulphuric acid, is converted into one of a perfectly white colour. The precipitate consists of a mixture of the peroxide and bicyanide of copper, the former of which alone is dissolved upon the addition of the acid. It is said, that one part of prussic acid may in this manner be detected even in 20,000 of water. Or, to

* London Med. Obs. and Inq., July, vol. vi. p. 331.

the suspected solution, rendered alkaline in the same manner, let there be added a few drops of a mixed solution of a proto and a per-salt of iron. This will occasion a dirty brown precipitate, a mixture of the cyanide of iron with the two oxides of iron. If muriatic or sulphuric acid be then added the oxides will be redissolved, and cyanide of iron, or prussian blue, will alone remain behind.

The deleterious effects of this remarkable substance vary in proportion to the magnitude of the dose that may have been taken. If largely diluted, the usual effects experienced are pain and weight of the head, particularly in the back part of it, rapid pulse, nausea, and sometimes salivation. Such symptoms as these have occasionally occurred to patients who have for some time taken the acid in minute medicinal doses. Still more serious symptoms have been occasioned by custards, blanc-mange, and other delicacies of the table, having been flavoured by laurel leaves. In the 22nd number of the "Literary Chronicle," the following illustrative case is related. "Several children of a boarding-school in the vicinity of Richmond having partaken of some custard flavoured with the leaves of the cherry laurel, four of them were taken severely ill in consequence. Two of them, a girl of six, and a boy of five years of age, fell into a profound sleep, out of which they could not be roused for ten hours; the other two complained of severe pain in the epigastric region. By proper medical treatment they all recovered after an illness of three days." Duvignau and Parent are reported to have instituted some experiments upon themselves, to ascertain the effect of the essential oil of bitter almonds. On taking eighteen drops, vertigo and a disposition to sleep were experienced, with a tingling of the ears and a dimness of sight; but when the dose was increased to twenty-two drops, such alarming symptoms followed—convulsions, vomiting, etc.,—as "cured them completely of any ulterior wish to ascertain how far this substance might be deleterious." But if taken in a concentrated form, it is the most virulent and rapidly energetic poison with which we are acquainted; occasioning death in a few seconds, without any morbid symptom whatsoever. Several melancholy cases of this kind have occurred. Works on toxicology abound with experiments made with this substance upon the lower animals, in whom, as is now well known, life may be destroyed almost instantaneously by a sufficiently powerful dose.

So very rapid is the action of this poison, that there is usually no time for the adoption of any measures to unload the stomach. Neither do we possess any direct chemical antidote. The alkalies were suggested as such, but it is now well ascertained that the hydrocyanates of ammonia and potash are nearly, if not quite, as poisonous as the acid itself. But it is a fact of the utmost interest and importance, that the vapours both of ammonia and of chlorine are capable, at least to a very great extent, of counteracting its influence upon the nervous system. Animals who have been asphyxiated by it may frequently be restored by the assiduous application of the water of ammonia by means of a feather to the nostrils. A fox was thus recovered in the museum of the Royal College of Surgeons in Dublin, in whom the motions of respiration and circulation had apparently ceased for above a minute. And in some of the experiments of Orfila, when a solution of chlorine was used in a similar manner, although not applied till the convulsions had ceased and life appeared entirely extinct, the animal was in ten minutes placed beyond danger. In applying this remedy to the human subject, the patient's head should be held over a vessel containing either of these liquids; but the water of ammonia of the Pharmacopœia should be diluted with twelve times, and that of chlorine with at least four times, its weight of water, lest they should prove too irritating to the bronchial passages. Cold affusion may be used as an auxiliary expedient. D. W.

THE BRAIN UNDER VARIOUS CIRCUMSTANCES.

There exist certain differences of mental manifestation which are dependent upon bodily organisation, which are not produced by education or imitation, and which are oftentimes handed down from parent to child through many generations; these peculiarities are very markedly apparent under the influence of certain conditions of the brain; and their manifestation is greatly modified by these conditions.

This manifestation will be modified by cerebral development, and especially by its age. In early life, the manifestations of mind are few and feeble; bodily pleasure or bodily uneasiness seems to be its

first expression, and is thus limited to the wants and desires of the animal. The recognition of those with whom it is associated, and from whom it is receiving constant kindnesses, appears to be the next link in the chain of development; and, as arising out of this, the emotion of gratitude and affection. Afterwards the growth of the affective faculties, and of emotions and passions arising out of selfishness, claim the precedence over every other principle, and for a very long time give the tinge of their predominance to mental manifestation.

The intellectual faculties are of far slower growth, and require a longer period, as well as the graduated process of education, for their development. These also are tinged, in early life, by the prevalence of passion; or they are characterized by imagination rather than by judgment, and are marked by activity rather than by vigour. It seems that the brain was naturally apt enough for the reception or expression of the sensitive faculties; but that the manifestation of the intellectual powers and moral feelings was of a far more difficult order.

Now, while it is allowed that this latter expression is dependent upon the growth, maturity, or decay of the cerebral organ, the inquiry as to the cause of this difference is not without considerable interest; since the one appears so easy, so natural; the other so difficult, so laborious. The true solution of this problem is to be found in the fact, that the one has regard to the mere animal, and is therefore easy; whilst the other is dependent upon the spiritual nature to which the brain is subservient, but to which, from some perverting cause, it has ceased to be a willing servant. It is obedient to all the animal impulses; it is very loth to yield itself to the higher faculties of man's moral and social relationship.

But we must carry our views a little further. As age advances and maturity is established, the brain has reached the maximum of its power; reason is fully developed; intellect has acquired its highest tone; passion is subdued to the dominion of moral virtue; judgment has obtained its ascendency; the full tide of mental power has reached its height; and the light of reason is in the zenith of its strength. But this period passes away; by slow, and generally imperceptible degrees, the brain loses, first, elasticity, then power; the lessened buoyancy of mental operation first proclaims the change which age is about to produce; a few more years, and power is perceptibly diminished; energy of purpose and of execution give way to waywardness and irritability; an impatience of difference of opinion is soon discernible; narrow and confined views, tenaciously held, are exchanged for the previously broad and ample basis of well-formed and enlarged opinion; sinister influence is more easily exerted; passion —the passion of old age—creeps upon the individual; more and more power and energy are lost, till by degrees the manifestations of the mind of man are darkened by the night, the pitiable night, of second childhood.

There is a remarkable circumstance to be noticed in the history of cerebral action, namely, the change of opinion which we sometimes notice in a very extraordinary manner; not that change which is effected by the slow agency of the causes to which we have just adverted, but a comparatively sudden operation, occasioned sometimes by some physical cause influencing the brain, but much more frequently by a cause purely mental, acting either through the judgment or the passions. And this change is sometimes so marked and so sudden, as to be quite incompatible with any corresponding change in the fibres of the manifesting organ, and is only to be accounted for by the supposition of an altered action of the spiritual presiding principle.

The change of which we speak is quite independent of that gradual alteration which affects the brain, as well as every other organ, arising from the decay and renovation of its particles, which may operate in the various habits of thought, and modes of judgment and expression which we have just before noticed; and which is perfectly consistent with the continuance of personal identity, and with the entire mental conviction of being the same individual, and of a consciousness that the change is one of manifestation, and of the manifesting organ, not of the thinking, presiding, governing spirit.

There are some other physical causes operating upon the brain, and its manifestations, which we must just notice. One of these is temperature. Every healthy person is conscious of being braced up by moderate cold, and of being relaxed by heat. Winter, therefore, is the time for study, provided that the body be kept moderately warm. The

energy of the brain is increased by a certain degree of cold, and diminished by either extreme. In too great heat, the individual becomes oppressed, languid, and irritable; and in too great cold, congestion and inaptitude for mental exertion take place; the former state being probably dependent upon the immediate impression of heat upon the nervous fibre; the latter being produced through the medium of the circulation.

Atmospherical pressure, too, has probably a double agency; it is only under high pressure that cerebral phenomena go on, with the degree of elasticity requisite to ensure comfort. There is probably, also, here, the double immediate agency upon the brain, and the intermediate operation through the vascular system. For, as the venous circulation is dependent for its continuance almost entirely on atmospherical pressure; so, if that pressure be diminished, the circulation in the large sinuses of the brain will be impeded to such an extent, that there will be great inaptitude for mental exertion, and a considerable degree of general languor and prostration of strength.

It would appear, then, that both these causes operate upon the circulation of the blood, as well as upon the nervous fibre. In all probability, mere movement in the brain, occasioned by the arterial action, has an important agency in keeping that organ in a healthy condition. But this action may be too great or too little; the blood may be propelled around its circle too rapidly, and then there exists excitement and over action; or it may be returned from the brain too slowly, and then will be found a languor and feebleness of function, a prostration of cerebral energy, which is oftentimes very distressing to the patient, because it so generally wears the appearance of a moral feebleness of will.

Over-action of the brain, and want of sufficient rest, will produce irritability; a real loss of power, with a great appearance of action; a state very generally leading to disorder of the bodily functions, and this, again, reacting injuriously upon the brain.

When, however, the blood is not propelled to the brain with a sufficient degree of power, or when it is sent up in too large quantities, or when it is too slowly returned from the brain, there is an immediate loss of balance in the circulating system; the veins become loaded—congested; there is, first, heaviness, then dulness, embarrassment; and, finally, if not previously remedied, a cessation of action. And this may exist in various degrees, so as in many instances to escape detection, to be known only to the sufferer, and by him to be reasoned upon incorrectly, and attributed to anything but the right cause.

Another physical agent operating upon the brain is nutrition. Like other organs, its fibres must be renewed; its perfect nourishment is essential to its well-being. Unless it be adequately nourished, its excitability, or power of receiving impressions, is diminished, and its own interior actions are of a feebler character.

A variety of stimuli act upon the brain, and act differently upon the brain of different persons, and even of the same person at different periods of life, under changed circumstances with regard to general health, action or inaction, freshness or exhaustion, in different conditions of the stomach, and under varying states of atmospherical electricity.—*Newnham.*

A SOLEMN LIST.

In a world of change like the present, where there is so much to excite attention and so many objects of interest continually springing up around us, we are apt to overlook the ravages of death, and to forget how rapidly our friends and neighbours are successively passing away from the busy scenes of life. One after another in our circle of acquaintance departs, but their place is immediately supplied, and fresh neighbours and friends obliterate from our recollection the memory of those who have departed, or at least prevent us from feeling in its due solemnity how fast death is thinning the circle in which we move, and how quickly the unnoticed units which he is continually collecting together, silently and unobserved, form a startling aggregate. Perhaps an hour could scarcely be better occupied than in recalling the names of those who, within our own observation, have been summoned away; and if such names were written in a list, the mind might be more vividly and permanently impressed. The contemplation of such a list would tend to abate the feverish worldliness which is too apt to obtain the ascendency in our hearts, might deepen the feeling of mortality, and urge us to a more diligent use of the opportunities of life, and a more watchful preparation for death.

In a meditative mood, the other day, I attempted to write such a list. I commenced by putting down the names of some among my neighbours and acquaintance who had recently died, with those of friends who, although departed long ago, were yet fresh in my recollection. I expected a few names would complete my list, but name after name rose in my memory; and still, as I looked back down the dim vista of the past, other names suggested themselves, till the aggregate, as the list appeared in all its length, surprised and startled me, amounting to nearly one hundred names.

As I deliberately read over the solemn list, deep and serious thoughts crowded upon my mind. It was affecting to recall the persons of this "congregation of the dead," in their distinctive peculiarities of look, voice, and manner. How different also were the circumstances and condition of these on earth, who were here united together in death! Woman in her beauty, man in his strength and intellect, and childhood in its budding promise, were all here. Here was talent, with its untiring study and its restless ardour, struck down in the beginning of its course; here was maiden beauty, blooming and hopeful, nipped in the bud by the cold fingers of death; here were piety and zeal mysteriously summoned from their useful labours. Here was the poor man who struggled to preserve his integrity under the most trying circumstances; here the miser, who knew no greater pleasure than that of adding another piece of gold to the inordinate heap he had already raked together. Here, again, was the bustling enterprising man of business, whose restless brain teemed with endless projects and anxious schemes; the man of calculations and indomitable industry, on whose exertions many were dependent, who encountered death in the thronged highways of life, and who was called away in a moment from his ledger and his counting-house to give an account of his diligence or indolence in spiritual things. Here was the broken-spirited man who had experienced painful reverses, who had outlived prosperity, whose days were days of darkness, whose cares and troubles thickened about his path, and who was summoned away from a world of which he was weary. Here was the poor widow, who mourned the loss of an affectionate husband and departed prosperity. Here, again, was the pale eagle-eyed son of genius, grudging every hour not devoted to study, and who passed his nights in dreams rather than in rest, cut down in his noontide career, his projects unfulfilled, his dreams unrealized, his busy brain cold and still. Here, too, was the fair rosy boy, as to whom doting parents had hoped so much and predicted so fondly, whose young mind had perhaps never had a thought of death, struck down on the very threshold of life. Here was the grey and tottering old man, who almost thought death had forgotten him, and who was beginning to feel alone and friendless in a new generation, at last called to join those who had gone before him to the grave. Here was the man who had roamed through many lands, whose cheek had been bronzed in many climes, who had braved death in its most frightful forms, yet who returned unscathed to the land of his birth, and died in the neighbourhood where he was born. Here was the mother who became one at the sacrifice of her life, and whose eyes closed in death as they beheld her first babe; while here was the aged grandmother, who lived to see her children's children clustering around her in vigorous manhood and womanly beauty. Here, too, was the wasted invalid, who lay for months tossing on his weary bed, under the very shadow, as it were, of the black wing of death, and yet lingered so long before he received his welcome summons.

There were many circumstances of unusual interest relating to several of the individuals whose names were before me. There were some who had met with violent deaths: there was the healthy child and the stalwart man who had died on the instant, crushed out of life, as it were, without a moment's warning. Here were the names of a whole family, whom adverse circumstances had rudely rent asunder, and who, at distance from each other, were successively called from earth, and whose ashes seemed as it were thrown up into the winds of heaven, and scattered far and wide. There was the man whose prosperity was his ruin, who from virtuous poverty emerged into vicious wealth, who became luxurious, proud, indolent, intemperate, and whose suicidal wickedness cut short his career. There were my own next neighbours, of whom a complete household on either hand, consisting in the one case of three and in the other of four individuals, had been swept, as with the besom of destruction, from the paths of life. And there was the revered and

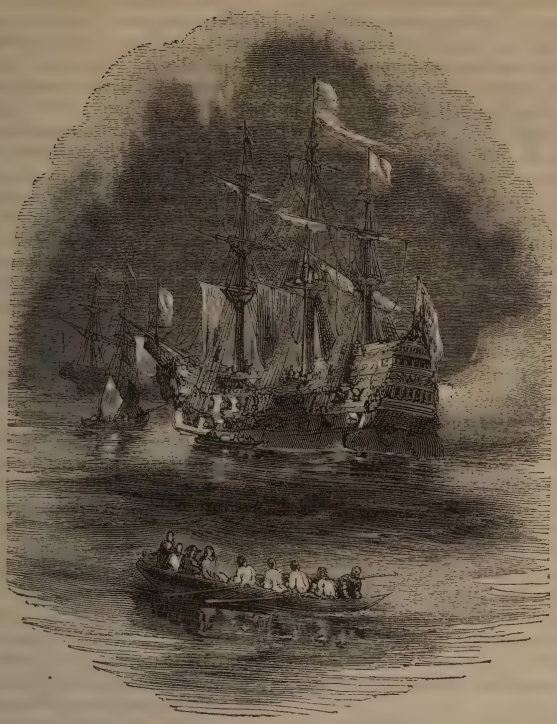
aged Christian minister, the man of many prayers and fervent charity, the echoes of whose voice in his public ministrations, inviting labourers into the vineyard of his Master, had scarcely died away, when on retiring home he suddenly fell a corpse on the floor of his apartment, called in a moment from his labour to his rest.

Again, I thought of the difference in the departed, as to their spiritual character. There was the scoffer, with his contemptuous sneer at sacred things, his stale jests about the Bible, his doubts, his subtleties, his often-answered objections, and his comfortless negations, who regarded man as a lie, and impugned his motives when he dared not condemn his actions. There was woman, with her deep piety, felt rather than uttered, with her firm faith, her comprehensive charity, her devotion and devotedness, anxious rather to fill her own unobtrusive sphere with glory to her God, than to glare and flash upon the world's eye, and secure the praise and approbation of mankind. There was the man of deep convictions and many good resolutions, who postponed till to-morrow the duties of to-day, and who, in dreaming of an uncertain future, neglected the opportunities of the present. Here, again, was the man who understood the gospel, who approved of it, who could eloquently defend it, who recommended it to the attention of others, yet who was manifestly but little influenced by it in his own life and habits. There was the man who had grown grey in sin, who had been ingenious in wickedness, who neither feared God nor regarded man. And there was the retiring youth, with his fervent piety, lively faith, and holy enterprise, whose piety was but little understood and still less appreciated.

How strong a motive for humility and thankfulness should we find in the contemplation of such a list as this! How many are suddenly called away in the strength and vigour of life, who would have been far more useful than we are! The zeal of this one, the devotion of a second, the charity of a third, how feebly do these excellences shine in us! What barren fig-trees, what cumberers of the ground, are we, compared with many who have been cut down by our side in God's vineyard! How unworthy are we of the dew of God's blessing, the light of his countenance, the sunshine of his grace! How barren are we in the fruits of personal holiness and in good works! Such thoughts should melt our hard hearts to contrition, should humble us in the dust, and move us to thankfulness that we are still the living to serve God; and that, walking as we are, on the graves of better men than ourselves, we may be roused to imitate their virtues, to avoid their failings, and to live under a deep feeling of the duties and responsibilities of life. Let us beware how we trifle with the long-suffering mercy of God, lest the barren fig-tree being cursed be barren for ever, and the doom of him who improved not his talents be ours. Thanks be to God that the tree has not yet fallen as it must lie for ever, that we are still in a world where the vilest sinner may repent, may be washed from his sins in the blood of Christ, may be reconciled to God, and become a new man in Christ Jesus; where the undecided may attain to decision, where the careless may learn to be serious, and the useless to be useful.

The contemplation of such a list should also serve to incite us to increased activity. We live in a world where all must die, where many must die soon, and where the majority are, alas! unprepared for death. Death is busy around us, and whose name, among our friends and acquaintance, will next be added to his list?—Perhaps that worldly friend whom we have so much neglected to warn and entreat; perhaps that vicious youth whom we might by God's blessing have persuaded to repent and amend; perhaps that worldling whom we might have led to Christ and to holiness. Let us feel greater concern for our friends, and for the interests of religion in the circle in which we move. Let us think, let us plan, let us try. Let us seek by all means to win some; reproving vice, urging to decision, strengthening faith, deepening piety, encouraging usefulness, animating zeal in all around us. Let us not forget that the next name on the solemn list may be our own. However young or healthy we may be, many on the list surpass us in these respects; our name may be the next added, and it becomes us, as we cannot refuse to hear that voice which will summon us from earth, wisely to attend to that gracious voice which speaks to us from heaven, and which calls us to be ready, and to seek pardon for our sins in that blood which cleanseth, and holiness and peace from that Spirit who sanctifieth.

S. W. P.



Shipping of the time of William and Mary.

ENGLISH HISTORY.

WILLIAM III.

In a brief history of England like the present, little notice can be taken of the military proceedings on the continent, in which England became involved by the connexion of her monarchs with Holland and Germany; and in which the money at her command by the borrowing system, from this time regularly pursued, enabled her to take an active part. These continental warfares have occasioned the immense and unprecedented national debt of England. It is worthy of remark, that as the origin and progress of this debt was owing to those wars, and in fact encouraged them, so the present magnitude of such incumbrances has for many years been instrumental in keeping peace among the nations. And God has, in his providence, caused all this warfare and bloodshed to carry forward his purposes, even to repress that bigotry, superstition, and tyranny to which it was at first owing, and which has at various times again rekindled the flames of war. The character of this warfare, on the part of the popish powers, was again shown in 1693 by the horrible conduct of the French at Heidelberg, when the inhabitants of that city suffered cruelties even beyond those inflicted upon the palatinate and other districts, by the arms of that Louis who was falsely called by the world "The Great." The allies were unsuccessful on land in the campaign of this year, and the French captured a large number of merchant vessels at sea.

On his return to England in November, 1693, William found considerable discontent prevailing, and resolved to change his ministry. Fresh efforts for carrying on the war were resolved on: the English troops were to be increased to eighty-three thousand men. Additional taxes were imposed, among which were the first stamp duties; but the public debt,

about this period, had increased to thirty-four millions. The large rate of interest then paid, and the sacrifices for raising money rapidly swelled the amount. The necessity for further advances led to the instituting a national bank, whose capital, at first 1,200,000*l.*, should be lent to government at three per cent., then a very low rate, in return for which the subscribers should have certain advantages for money dealings; the amount was raised in ten days; and thus the Bank of England was established, without which the monetary system of the following century could not have been pursued.

The immediate result was, fixing a more certain value to the exchequer bills, and other documents given by government in lieu of money, on which the bank made considerable and profitable advances from the money deposited in it, and produced by the issue of its own notes. The act for raising the capital of the bank received the royal assent, April 25th. A plan for a national bank had been proposed in the latter part of the reign of Charles II.; but the villanous fraud of shutting up the exchequer, prevented the needful faith in that prince and his government. The East India Company was further established this year. The national commerce progressed, notwithstanding the losses by the war.

The year 1694 was marked by some useless attacks upon the French coast, the expense of which exceeded the damage caused to the enemy. One good, however, resulted from the war even at the time: it led to an interference for the Vaudois or Waldenses, who had been severely persecuted. They were for nearly three years expelled from their native mountains and valleys, but a small band re-established themselves. Their sufferings affected queen Mary, who caused pecuniary assistance to be raised for them, by which they benefited many years afterwards.

The king again returned in November, when he told the parliament that the state of public affairs was improved, and that the progress of the French had been stopped. He pressed for further supplies: more than four millions and a half were voted for the army and navy in the coming year, although the country suffered much from a bad harvest, owing to a wet season. Wheat was sold in London at 3*l.* 7s. 8d. the quarter, then a very high price.

Towards the end of 1694, archbishop Tillotson died, having by his wisdom and moderation done much to quiet ecclesiastical matters. The spiritual condition of the church, however, was in a very low state; for though the bigotry and superstition of Popery were discarded, and the fierce and unscriptural assumptions of those who emulated the views of Laud did not appear, there was little of real piety, and another system of will-worship was substituted for what had been taught in the school of that restless prelate. It was more rational, but not more scriptural: the righteousness of man was sought to be put in place of the righteousness of God.

The most afflictive event for the nation in this reign was the death of queen Mary, who died of the smallpox, then a pestilential disease, on the 28th of December. She was deeply regretted by the nation at large, though the feelings of the bigoted partisans of James appeared from the text chosen by a Jacobite divine, the words of Jehu respecting Jezebel,—"Go, see now this cursed woman, and bury her, for she is a king's daughter." Few monarchs have died more deservedly regretted than Mary II. Kind, gentle, and pious according to her degree of knowledge, she was an exemplary wife and a good sovereign. She did much to conciliate the nation, and to set a right example. Many thought that her conduct on first coming to England showed too much indifference to the misfortunes of her father and family, but king William seems to have required this from her.

The death of queen Mary brought into notice the princess Anne, as the next heir to the throne, the king assigning her apartments at St. James's, and presenting most of the queen's jewels to her. He also consented to the triennial act, securing more frequent elections of parliaments, and did much to establish better discipline in the army.

Efforts were also made to stop the bribery and corruption then almost universal. Sir John Trevor, speaker of the House of Commons, was expelled for having received a thousand guineas from the city of London, on passing a bill to secure an interest of four per cent. from the city revenues, to orphans whose money had been intrusted to the chamber or treasury of the city, and sunk in expenditure on public buildings. The duke of Leeds, president of the council, was accused of having received a larger sum from the East India Company. Other

members of the House of Commons were also similarly punished. It appeared that 70,000*l.* had been distributed by the East India Company in bribes; but the investigation was stopped by the prorogation of parliament.

On the continent, in 1695, the allies succeeded in taking the strongly fortified city of Namur. The French general, Luxembourg, died early in the year; he was succeeded by Villeroy, who was far his inferior in abilities. The French now frequently experienced reverses. On the return of William, as usual after the campaign, a new parliament met, in which the strength of the Whig party was found considerably increased. Further efforts in the war were urged, and a recoinage of the money in circulation was resolved upon, a sum of 1,200,000*l.* being granted for the purpose, to be raised by a tax upon windows. The restoration of the national currency was one of the most important benefits of William's reign. By clipping, wear, and other circumstances, the bulk of the money in circulation was reduced in value to less than half the nominal amount, the disadvantage of which was felt in the trade with foreign nations and in all the transactions of government; while newly coined money immediately disappeared, being worth double what was usually in circulation. Guineas were then generally passed for thirty shillings; when the new coinage appeared they were reduced to 21s. 6d. Much embarrassment for a time was caused by the slow progress of the new coinage, the mint not being able to give a weekly supply of more than 80,000*l.* The country markets were at a stand, and some tumults occurred; while the impossibility of providing specie compelled the Bank of England to pay their notes only by instalments, which caused them, for a time, to fall one-fifth of their value. In a few months these evils were remedied, and great benefits resulted from the improvement. The renewal of the coinage was the prominent event in 1696. At the close of the year, the loss on the old coin was ascertained to exceed two millions of pounds.

The promotion of trade was a material object in the policy of William, but the result of one measure of this nature was to increase an unpleasant feeling in Scotland. A plan was formed for establishing a company to trade to Africa and the Indies, to which a large sum was subscribed in the north. A charter was given, permitting the establishment of a colony on the isthmus of Darien, supposing that it would be desirable to send goods by that passage instead of the usual sea voyage. A fort was erected, and a town planned, but commercial jealousy in England had been excited, and resolutions were passed against the scheme by the House of Commons. The English colonies were forbidden to give any assistance, while the Spaniards attacked the colonists thus settling in the territories of Spain, and they were obliged to surrender. This caused much loss and irritation in Scotland, which the government endeavoured to allay. Among other measures, a royal message to the House of Lords suggested a union of the two kingdoms. An act to facilitate this was passed by the Peers, but thrown out by the Commons. So little were the true interests of the kingdoms understood, that measures to discourage the woollen manufacture in Scotland were proposed.

Another event, early in 1696, was the detection of a plot for assassinating king William, by Barclay, Perkins, and others. There is but too clear proof that repeated designs of this character were encouraged by James and his principal supporters. At the end of February, an association was framed, binding those who joined in it to avenge the king, if his life should be ended by violence, and to support the act of succession. But the repeated designs for assassinating king William added much to the feeling against the Stuarts. It is great cause for thankfulness that, amidst all the hatred and strife of parties in England, abhorrence of assassination has not been overcome. Evelyn says, "Though many did formerly pity king James's condition, this design of assassination and bringing over a French army, alienated many of his friends, and was like to produce a more perfect establishment of king William." About a hundred members of the two houses declined joining in this engagement. Preparations for an invasion were at this time made. James came to Calais to join the enterprise, but the English fleet being superior at sea, the design was given up. Several of the conspirators were executed. They had been allowed the assistance of counsel, when tried—a new regulation, favourable to all accused of treason. Sir John Fenwick, one of the number, was attainted by an act of parliament, there being but one clear witness against him, another having been

bribed to withdraw. He was beheaded in January, 1697.

The scarcity of money, consequent on the re-coinage, prevented active measures during the campaign. The land bank plan not having been successful, 3,000,000*l.* of Exchequer Bills were issued, which were found very useful, and have been continued as a species of currency.

At the close of this year, an ineffectual attempt to revive a censorship of the press was made. Since that time the press has been free in England, writers and publishers being amenable to the laws in case they offend. A licensing act had been passed soon after the Restoration, which expired in 1679, but it was revived in the reign of James II., and continued till 1694. It was then allowed to expire, and the attempt to renew it three years later was unsuccessful. Lord Somers was still chancellor. The earl of Sunderland had considerable influence, but was obliged to resign in the year following. The earl of Portland was employed in negotiating a peace with France; and a general treaty of peace was signed at Ryswick in September, 1697. France had to restore the Spanish possessions, and engaged not to disturb king William; but it was, unhappily, not found possible to make terms for the French Protestants. The main principle of the treaty was to bring back matters to the state in which they had been before the war.

The year 1698 commenced with a destructive fire at Whitehall. Thus perished the greater part of a palace, where many vile and sinful deeds had been transacted during the last two centuries. It was no longer suitable for a royal residence. The czar of Muscovy, known as Peter the Great, spent some months in England to learn the art of ship-building, and to observe the national manners and customs. He had previously been a considerable time in Holland, and on his return to his own country did much to civilize his subjects and introduce improvements. When in England, he disgusted the people by the barbarous conduct of himself and his attendants. The house where he resided at Deptford was described to Evelyn, its owner, as being in "a right nasty condition."

Several measures were adopted to repress vice and profaneness, and encourage morality and the profession of religion. Amongst these were societies for the reformation of manners, which became greatly extended in a few years. The Society for the Propagation of the Gospel in Foreign Parts was established in 1698, to promote the Christian religion in the colonies, but with little result. It was not till the formation of other societies a century later, that extended and active efforts for the evangelization of the heathen were made by English Protestants. The evil effects of the profligacy of Charles II. and his court had become apparent in the great mass of the people: the generation that preceded and had been trained in religion and morality now having become extinct. It was a mercy to the land that at this period the men in power were outwardly moral and religious, so that countenance was given to those who desired to repress wickedness.

Far greater activity was shown in commercial matters. This year another East India Company was formed, but eventually both were united. The new capital of two millions was subscribed in two days.

In August a treaty for the partition of the Spanish monarchy was concluded between England, France, and Holland, the death of the Spanish monarch being expected. The object of this treaty was to prevent the future union of France and Spain under one sovereign. By this treaty the prince of Bavaria was declared heir to the Spanish throne; but he dying soon afterwards, another treaty was concluded in March, 1700, declaring the archduke Charles presumptive heir. In these negotiations, the craft of the court of France prevailed.

The year 1698 closed with a resolution of parliament that the standing army in Ireland should not exceed twelve thousand men; and in England, seven thousand: the latter being all natural-born subjects. This obliged the king to send his Dutch guards back to Holland. They were an important body of men, having many who had been banished from the continent on account of their adherence to the Protestant religion in their ranks. They were kept together by being taken into the pay of the United Provinces. William was justly displeased with this want of confidence and gratitude in the English. He even consulted his confidants as to giving up the crown, and retiring to the united states of Holland. His advance in life, with the harassing conflicts of party, and the opposition of the friends of the exiled monarch on the one hand, and of those who sought to limit

all kingly power on the other, rendered his position by no means enviable or desirable. He passed the summer of 1699 in Holland as usual. It is plain that the measure of reducing the army was urged forward by the partisans of James, who availed themselves of the popular feeling on the subject to forward their treacherous designs. Some even boasted that they would break the king's heart, and render him unable to take a part in foreign affairs.

In the close of the year, the bishop of St. David's was deprived for simony, having, it was alleged, paid for his preferment, and sold those in his gift. The king and the House of Commons were not on good terms. He resented the sending away his guards; and the Commons, finding that half a million of acres of forfeited lands in Ireland had been granted to favourites of the crown, including the countess of Orkney, passed an act for resuming these grants, and applying them to public purposes. This act was annexed to the bill granting supplies for the public service of the year, so that the one should not pass without the other: a process called tacking, and which was by no means a fair proceeding. The Lords resisted this measure; but gave way at the instance of the king, who found compliance necessary; he also yielded to severe laws against Papists, which placed him in a difficulty. By passing them, a large number of his subjects were unduly oppressed and exasperated; while, if he had refused, he would have increased his general unpopularity. In May, lord Shrewsbury, the last of the Whig ministers, resigned. In August, died the duke of Gloucester, the only surviving child of the princess Anne, which apparently closed the Protestant succession of the Stuarts. On November 1, died the king of Spain. Being displeased with arrangements made during his life to divide his kingdoms, at the instigation of the papal emissaries, who threatened him with sufferings after death, he declared Philip of Anjou, second son of the dauphin of France, to be his successor; but in case he should succeed to the throne of France, it was to pass to his younger brother. Louis had been concerned in this arrangement, though under treaty with England and Holland to the contrary. His grandson Philip was immediately proclaimed king of Spain, signing a renunciation of the throne of France. This led to the war of the succession, a contest of great moment to the affairs of Europe; for the injurious results to be expected from the whole power of Spain, at that time possessing the Netherlands, being subjected to French influence, were at once manifest.

A new parliament met early in 1701, in which the Tory interest prevailed; but a resolution was passed to support the king, in measures for the safety of the Protestant religion and the peace of Europe.

The death of the duke of Gloucester rendered necessary an act for the settlement of the succession to the English crown. This was brought forward in March, 1701. Among other matters it provided that succeeding kings should be of the established Protestant church; that future monarchs should not go out of England without consent of parliament; that the judges should not be removable without cause; that after the deaths of king William and the princess Anne the succession to the crown should be limited to the princess Sophia of Hanover, and her descendants. Thus all the posterity of Charles I. were excluded. The princess Sophia was directly in descent from James I. by his daughter Elizabeth, the electress Palatine, who was her mother. About forty persons, also descendants of James I., were then living, but they were all Romanists, and no reference was made to any of them. The importance of this act of settlement is well stated in the following remarks from Soames's edition of Mosheim's Church History. "The act of settlement was therefore a political arrangement of the highest importance to the religious world. It secured from the pestilent operations of a Romish confessional a throne which was rising in power throughout the eighteenth century, and which has now no equal in Europe, except France and Russia. Had not allegiance to the British sovereign been made conditional, the temptation to matrimonial connexions with the principal royal houses abroad, might have introduced again artful Jesuits, with all the seductive blandishments of paganized Christianity, so germane to the corrupt nature of man, into the families of our sovereigns. But, by guarding effectually against any such contingency, the Bill of Rights and the Act of Settlement have opposed a solid bulwark to the range of Romish sophistry and ambition."

The House of Commons declared

against the partition treaty, but the voice of the nation manifestly was in favour of a war with France, which showed that the Whigs were regaining popularity. A petition from the grand jury and leading persons of Kent to the House of Commons, urged them to lay aside their proceedings, which embarrassed the government, and to vote supplies to enable the king to assist his allies. The Commons ordered those who presented this petition to be imprisoned. A dispute also arose between the houses of Lords and Commons relative to an impeachment of lord Somers and other peers; by the latter, chiefly for the part he had taken in the partition treaty: the result was that the impeachments were not prosecuted. Funds were provided for raising a fleet, and ten thousand soldiers for foreign service. An engraving given with this portion of history, represents one of the largest ships of war of that period.

War was begun in the summer by the invasion of the Spanish territories in Italy by an Austrian army; and on the death of James II., on September 16th, Louis caused his son to be proclaimed king of England, Scotland, and Ireland, under the title of James III. Upon this, William directed his ambassador to leave Paris, and ordered the French envoy to quit London. A "grand alliance," as it was called, was formed between England, Holland, and the emperor of Germany.

A new parliament began their proceedings in January, 1702, in which the Whigs had a small majority. The king called upon them to oppose the ambitious and perfidious designs of France. A Whig administration was formed, and forty thousand land forces were ordered to be raised to join the allied army. In his opening speech the king urged unanimity, and the laying aside of those party feelings which divided and weakened the country. The treaties of alliance were laid before parliament, and large supplies were granted. It was evident that the war must be chiefly carried on at the cost of England; but the general welfare of Europe was the great object of William, while Louis was opposed to all that is good and beneficial to mankind.

The reign of William was now brought to a close. During the winter he had been very unwell. On February 21st, he broke his collar-bone by a fall from his horse. The shock proved fatal to his enfeebled constitution. He died on March 8th, 1702, in the fifty-second year of his age and the fourteenth of his reign. He was aware of his state, and expired with calmness.

Much need not be said of king William. The direct contrast between his character and proceedings and those of Charles II. and James II. is apparent to the most casual observer. His superiority in every respect must be admitted by all not absolutely blinded to the truth. In his reign we see the effects of God-fearing principles, compared with those of princes who showed that they neither feared God nor regarded man. Although a large portion of the nation was deeply imbued with infidel principles, and even the king and those who professed religion evidenced little spirituality or holiness in their life and conversation, yet the result showed the truth of the declaration of Scripture, that those who honour God shall be honoured of him. This truth is plainly marked on the pages of history. William was cold and cautious in his transactions. This fitted him the more for the times and circumstances in which he lived and reigned, though it did not please the multitude, who are apt rather to be guided by the manners of their rulers than their real worth; but if the line of English kings from Alfred to the present day is referred to, William has but justice done him when he is placed among the small number who really can be spoken of as "benefactors," Luke xxii. 25. He was a constitutional monarch; one who considered his engagements to his subjects, and did not think that his will was to be the law on all occasions: and the advantages resulting from his rule did much to decide all ranks against the claims and maxims of arbitrary prerogative. The growing prosperity of the commercial part of the community also did much to counterbalance the designs and principles of those who opposed the civil and religious welfare of the people.

The close of the seventeenth century exhibits England rapidly advancing in prosperity from commerce. Trade and the maritime strength of England were much promoted by the extension of the British colonies and the trade with the East Indies. In the latter, the East India Company, after several vicissitudes, were allowed in 1696 to erect a fort near the entrance to the Ganges, which, in compliment to the monarch, they named

Fort William. This has since expanded to the vast city of Calcutta.

In the West Indies a system of predatory violence had prevailed. The pirates or buccaneers made prizes of all vessels, and were suffered to sell their plunder and spend the produce in revelry at Port Royal, in Jamaica. The place was a sink of iniquity, and at the height of its wickedness, when it was destroyed by an earthquake in June, 1692, in which several thousand persons perished. Towards the end of William's reign this system of piracy abated, but the slave-trade increased, and the West Indian isles were full of violence and abominations. On the continent of America a better state of things prevailed. The accession of William and Mary stopped the arbitrary proceedings of the government under James II., after which the colonies in general were in peace and prosperity. In the northern colonies, however, an unhappy spirit prevailed; an unaccountable dread of witches and witchcraft became universal. This was partly from ignorant delusion; partly from a fierce spirit of persecution. Many were condemned and executed on ridiculous evidence. Such was the popular violence on the subject, that no one was secure; but after fifteen months of this folly and crime, the delusion passed away. The jurors and magistrates in 1693 confessed and lamented their error.

THE JEWS.

When, at no remote period, the cry for rescue rose from the shores of the Ægean, and reached our land, the quick ear of poetry caught the sound, and its genius invoked the classic patriotism of Europe in behalf of Greece,—desolate, but lovely in its desolation. Imagination flew from the scenes of piracy, and vassalage, and semi-barbarism, of oppression and ignorance and crime, to the land where Homer sang, and Demosthenes thundered; to Athens, and its art and refinement; Thermopylæ and its freedom; the groves and their philosophy,—their imaginative, poetic superstition. The illusion was deep, impressive, magical; and the thunder of Navarin was the reply of Europe to the appeal of expiring liberty, the groans of the slaves, and the invocations of the shades of their ancestry. Associations not less truly interesting, and inconceivably more enduring, cluster on the Jew. Degraded as the Greek pirate he may have been, he may still be; but around him plays the twilight of a more brilliant day than ever dawned on the Acropolis. Jewish poetry had its type in the minstrel monarchs of Palestine. The eloquence of Isaiah, rapt in the rushing visions of future glory;—the genius of Ezekiel, scathing in its impetuous fervour, as if with the power of condensed lightning-gleams;—the imagination of Jeremiah, now melting by its moving plaintive tenderness, now startling by stern, but not less life-like, truthful portraitures;—the wise expanded legislation of Moses;—the enlightened, ardent philosophy of Paul, sublimely comprehensive, yet beautifully practical;—above all, the character of the Nazarene, so perfectly unique and sustained; calm, yet sensitive; majestic, yet simple; divine, yet responding to every throb, vibrating with every chord of the human heart:—these—for all were Jews, David and David's Lord, Moses, Isaiah, Ezekiel, Jeremiah, Paul—have thrown around the Jewish name imperishable interest; interest which never can be exhausted, never decay, till poetry and eloquence lose their charms, philosophy its authority, freedom its attraction: pure patriotism blended, softened with matchless benevolence their wild fascinations, and the plans of mercy, to whose illustration and advancement all were consecrated, their momentous relations, their infinite grandeur.

The history of the Jews, besides, embraces so wide a field of action, and penetrates so deeply into the remoteness of earth's antiquity, as to stand alone. Since first they were nationalized, the arrangements of society have been frequently changed, its landmarks removed, and the empires which successively stript them of independence have themselves perished,—palsied by age, disruptured by their unwieldy bulk, or before the fresh and stirring strength of some youthful antagonist. The Jews, scattered indeed, but linked by the potent, though silent sympathies of fatherland, have outlived the dynasties that enslaved them, and now rise among the ruins of ancient thrones, the fragments of ancient institutions, and on the dust of ancient empires—themselves a ruin, but lofty, noble, and indestructible.

To these considerations let there be added the thoughts that the history of the Jews is a moral lesson, an eloquent enforcement of the great truth, that na-

tions, as such, are responsible, and that having no future social existence, this earth is the only theatre of developed responsibility and felt retribution;—that the Jews are a miracle, a people preserved amid the wreck of empires, and the heaving, the discharge of storms that have assailed them for three thousand years,—are a prophecy, a people whose movements were mapped in minutest detail, with perfect circumstantial accuracy, ages before they have been realized; —and who does not feel the force of these united considerations urging close, frequent study of Jewish history in the light of moral principle, predictive statement, and providential control?—*Rev. T. Archer.*

THE CHILD WITH ONLY ONE SENSE.

In a work lately published in Ireland, in behalf of the deaf and dumb, an object demanding the exercise of Christian compassion, is an interesting narrative, by Dr. Howe, conductor of an asylum for the blind, at Boston, Massachusets, from which the following is taken:—

Our beloved pupil, Laura Bridgman, was born in Hanover, New Hampshire, on the 21st December, 1829. She is described as having been a very sprightly and pretty infant, with bright blue eyes. She was, however, so puny and feeble, until she was a year and a half old, that her parents hardly hoped to rear her. She was subject to severe fits, which seemed to rack her frame almost beyond its power of endurance, and life was held by the feeblest tenure; but when a year and a half old, she seemed to rally; the dangerous symptoms subsided; and at twenty months old, she was perfectly well. Then her mental powers, hitherto stinted in their growth, rapidly developed themselves; and during the four months of health which she enjoyed, she appears (making due allowance for a fond mother's account) to have displayed a considerable degree of intelligence.

But suddenly she sickened again: her disease raged with great violence during five weeks, when her eyes and ears were inflamed, suppurated, and their contents were discharged. Yet, though sight and hearing were gone for ever, the poor child's sufferings were not ended; the fever raged during seven weeks; "for five months she was kept in bed in a darkened room; it was a year before she could walk unsupported, and two years before she could sit up all day." It was now observed that her sense of smell was almost entirely destroyed, and consequently, that her taste was much blunted. It was not until four years of age, that the poor child's bodily health seemed restored, and she was able to enter upon her apprenticeship of life and the world.

But what a situation was hers! The darkness and the silence of the tomb were around her—no mother's smile called forth her answering smile—no father's voice taught her to imitate his sounds—to her, brothers and sisters were but forms of matter which resisted her touch, but which differed not from the furniture of the house, save in warmth, and in the power of locomotion; and not even in these respects from the dog and the cat.

But the immortal spirit which had been implanted within her could not die, nor be maimed, nor be mutilated; and though most of its avenues of communication with the world were cut off, it began to manifest itself through the others. As soon as she could walk, she began to explore the room, and then the house; she became familiar with the form, density, weight, and heat of every article she could lay her hands upon. She followed her mother, and felt her hands and arms, as she was occupied about the house, and her disposition to imitate her led her to repeat everything herself. She even learned to sew a little, and to knit. Her affections, too, began to expand, and seemed to be lavished upon the members of her family with peculiar force.

But the means of communication with her were very limited; she could only be told to go to a place by being pushed, or to come to one by a sign of drawing her. Patting her gently on the head signified approbation; on the back, disapprobation. She showed every disposition to learn, and manifestly began to use a natural language of her own; she had a sign to express her idea of each member of the family, as drawing her fingers down each side of her face, to allude to the whiskers of one; twirling her hand around, in imitation of the motion of a spinning-wheel, for another, and so on. But although she received all the aid that a kind mother could bestow, she soon began to give proof of the importance of language to the development of human character: caressing and chiding will do for infants and dogs, but not for children; and by the time Laura was seven years old, the moral effects of her privation

began to appear. There was nothing to control her will but the absolute power of another, and humanity revolts at this: she had already begun to disregard all but the sterner nature of her father; and it was evident, that as the propensities should increase with her physical growth, so would the difficulty of restraining them increase.

At this time, I was so fortunate as to hear of the child, and immediately hastened to Hanover, to see her. I found her with a well-formed figure; a strongly marked, nervous, sanguine temperament; a large and beautifully-shaped head, and the whole system in healthy action. The parents were easily induced to consent to her coming to Boston, and on the 4th of October, 1837, they brought her to the institution. For a while she was much bewildered; and after waiting about two weeks, until she became acquainted with her new locality, and somewhat familiar with the inmates, the attempt was made to give her a knowledge of arbitrary signs, by which she could interchange thoughts with others.

There was one of two ways to be adopted; either to go on to build up a language of signs on the basis of the natural language which she had already commenced herself, or to teach her the purely arbitrary language in common use —that is, to give her a sign for every individual thing, or to give her a knowledge of letters, by combination of which she might express her idea of the existence, and the mode and condition of existence, of anything. The former would have been easy, but very ineffectual; the latter seemed very difficult, but, if accomplished, very effectual; I determined, therefore, to try the latter.

The first experiments were made by taking articles in common use, such as knives, forks, spoons, keys, etc., and pasting upon them labels with their names printed in raised letters. These she felt very carefully, and soon, of course, distinguished that the crooked lines s p o o n, differed as much from the crooked lines k e y, as the spoon differed from the key in form. Then small detached labels, with the same words printed upon them, were put into her hands, and she soon observed that they were similar to the ones pasted on the articles. She showed her perception of this similarity by laying the label k e y upon the key, and the label s p o o n upon the spoon. She was encouraged here by the natural sign of approbation, patting on the head. The same process was then repeated with all the articles which she could handle, and she very easily learned to place the proper labels upon them.

After a while, instead of labels, the individual letters were given to her on detached bits of paper: they were arranged side by side, so as to spell b o o k, k e y, etc., then they were mixed up in a heap, and a sign was made for her to arrange them herself, so as to express the words book, key, etc., and she did so.

Hitherto, the process had been mechanical, and the success about as great as teaching a very knowing dog a variety of tricks. The poor child had sat in mute amazement, and patiently imitated every thing her teacher did: but now the truth began to flash upon her—her intellect began to work—she perceived that here was a way by which she could herself make up a sign of anything that was in her own mind, and show it to another mind, and at once her countenance lighted up with a human expression: it was no longer a dog or parrot,—it was an immortal spirit, eagerly seizing upon a new link of union with other spirits! I could almost fix upon the moment when this truth dawned upon her mind, and spread its light to her countenance; I saw that the great obstacle was overcome, and that henceforward nothing but patient and persevering, but plain and straightforward efforts were to be used.

The result thus far is quickly related, and easily conceived, but not so was the process; for many weeks of apparently unprofitable labour were passed before it was effected. When it was said above that a sign was made, it was intended to say that the action was performed by her teacher, she feeling his hands, and then imitating the motion. The next step was to procure a set of metal types, with the different letters of the alphabet cast upon their ends; also a board, in which were square holes, into which holes she could set the types, so that the letters on their ends could alone be felt above the surface. Then, on any article being handed to her,—for instance, a pencil, or a watch, —she would select the component letters, and arrange them on her board, and read them with apparent pleasure.

The whole of the succeeding year was passed in gratifying her eager inquiries for the names of every object which she could possibly handle; in exercising her in the use of the manual alphabet; in

extending, in every possible way, her knowledge of the physical relation of things; and in proper care of her health.

At the end of the year a report of her case was made, from which the following is an extract:—

"It has been ascertained, beyond the possibility of doubt, that she cannot see a ray of light, cannot hear the least sound, and never exercises her sense of smell, if she has any. Thus her mind dwells in darkness and stillness, as profound as that of a closed tomb at midnight. Of beautiful sights, and sweet sounds, and pleasant odours, she has no conception; nevertheless, she seems as happy and playful as a bird or a lamb; and the employment of her intellectual faculties, or acquirement of a new idea, gives her a vivid pleasure, which is plainly marked in her expressive features. She never seems to repine, but has all the buoyancy and gaiety of childhood. She is fond of fun and frolic, and when playing with the rest of the children, her shrill laugh sounds loudest of the group.

"When left alone, she seems very happy if she has her knitting or sewing, and will busy herself for hours: if she has no occupation, she evidently amuses herself by imaginary dialogues, or by recalling past impressions; she counts with her fingers, or spells out names of things which she has recently learned, in the manual alphabet of the deaf mutes. In this lonely self-communion she seems to reason, reflect, and argue: if she spells a word wrong with the fingers of her right hand, she instantly strikes it with her left, as her teacher does, in sign of disapprobation; if right, then she pats herself upon the head, and looks pleased. She sometimes purposely spells a word wrong with the left hand, looks roguish for a moment, and laughs; and then, with the right hand, strikes the left, as if to correct it.

"During the year, she has attained great dexterity in the use of the manual alphabet of the deaf mutes; and she spells out the words and sentences which she knows, so fast, and so deftly, that only those accustomed to this language can follow with the eye the rapid motions of her fingers.

"When Laura is walking through a passage way, with her hands spread before her, she knows instantly every one she meets, and passes them with a sign of recognition; but if it be a girl of her own age, and especially if one of her favourites, there is instantly a bright smile of recognition, and a twining of arms—a grasping of hands—and a swift telegraphing upon the tiny fingers, whose rapid evolutions convey the thoughts and feelings from the outposts of one mind to those of the other. There are questions and answers—exchanges of joy or sorrow; there are kissings and partings, just as between little children with all their senses."

After the lapse of a year and six months from the time Laura left home, her mother came to visit her. The mother stood some time gazing with overflowing eyes upon her unfortunate child, who, all unconscious of her presence, was playing about the room. Presently Laura ran against her, and at once began feeling her hands, examining her dress, and trying to find out if she knew her; but not succeeding in this, she turned away as from a stranger, and the poor woman could not conceal the pang she felt, at finding that her beloved child did not know her. She then gave Laura a string of beads which she used to wear at home, which were recognised by the child at once, who, with much joy, put them around her neck, and sought me eagerly, to say that she understood the string was from her home. The mother now tried to caress her, but poor Laura repelled her, preferring to be with her acquaintances.

Another article from home was now given her, and she began to look much interested; she examined the stranger much closer, and gave me to understand that she knew she came from Hanover; she even endured her caresses, but would leave her with indifference at the slightest signal. After a while, on the mother taking hold of her again, a vague idea seemed to flit across Laura's mind, that this could not be a stranger; she therefore felt her hands very eagerly, while her countenance assumed an expression of intense interest, she became very pale, and then suddenly red—hope seemed struggling with doubt and anxiety, and never were contending emotions more strongly painted upon the human face. At this moment of painful uncertainty, the mother drew her close to her side, and kissed her fondly, when at once the truth flashed upon the child, and all mistrust and anxiety disappeared from her face, as with an expression of exceeding joy she eagerly nestled to the bosom of her parent, and yielded herself to her fond embraces.

After this, the beads were all unheeded; the playthings which were offered to her were utterly disregarded: her playmates, for whom but a moment before she gladly left the stranger, now vainly strove to pull her from her mother; and though she yielded her usual instantaneous obedience to my signal to follow me, it was evidently with painful reluctance. She clung close to me, as if bewildered and fearful; and when, after a moment, I took her to her mother, she sprang to her arms, and clung to her with eager joy.

Next, she was taught those expressions of relation to place, which she could understand. For instance, a ring was taken and placed on a box, then the words were spelt to her, and she repeated them from imitation. Then the ring was placed on a hat, and a signal given her to spell; —she spelt, "ring on box;" but being checked, and the right words given, she immediately began to exercise her judgment, and, as usual, seemed intently thinking. Then the same was repeated with a bag, a desk, and a great many other things, until at last she learned that she must name the thing on which the article was. Then the same article was put into the box, and the words, "ring in box" given to her.

She easily acquired a knowledge and use of active verbs, especially those expressions of tangible action; as, to walk, to run, to sew, to shake. Soon, however, she learned the use of auxiliary verbs, of the difference of past, present, and future tense. Having acquired the use of substantives, adjectives, verbs, prepositions, and conjunctions, it was thought time to make the experiment of trying to teach her to write, and to shew her that she might communicate her ideas to persons not in contact with her. It was amusing to witness the mute amazement with which she submitted to the process, the docility with which she imitated every motion, and the perseverance with which she moved her pencil over and over again in the same tract, until she could form the letter. But when at last the idea dawned upon her, that by this mysterious process she could make other people understand what she thought, her joy was boundless.

Never did a child apply more eagerly and joyfully to any task than she did to this; and in a few months she could make every letter distinctly, and separate words from each other; and she actually wrote, unaided, a legible letter to her mother, in which she expressed the idea of her being well, and of her expectation of going home in a few weeks. She is familiar with the process of addition and subtraction in small numbers. She can count and conceive objects to about one hundred in number; to express an indefinitely great number, or more than she can count, she says, hundred. If she thought a friend was to be absent many years, she would say, will come hundred Sundays—meaning weeks. She is pretty accurate in measuring time, and seems to have an intuitive tendency to do it. Unaided by the changes of night and day, by the light, or the sound of any timepiece, she nevertheless divides time pretty accurately. With the days of the week, and the week itself as a whole, she is perfectly familiar. For instance:—if asked what day will it be in fifteen days more, she readily names the day of the week. The day she divides by the commencement and end of school, by the recesses, and by the arrival of meal-times. She can measure time so accurately, as to distinguish between a half and whole note of music. Seated at the pianoforte, she will strike quite correctly crotchets and quavers. Her judgment of distances, and of relations of place, is very accurate. She will rise from her seat, go straight towards a door, put out her hand just at the right time, and grasp the handle with precision.

In 1840, when she had been two years and two months under instruction, she had attained, indeed, about the same command of language as common children of three years old. Of course, her power of expression is by no means equal to her power of conception; for she had no words to express many of the perceptions and sensations which her mind doubtless experiences.

Her improvement is made evident by her greater command of language, and by the conception which she now has of the force of parts of speech which last year she did not use in her simple sentences; for instance, of pronouns, which she has begun to use within six months. Last spring, returning fatigued from her journey home, she complained of a pain in her side, and on being asked what caused it, she used these words: "Laura did go to see mother, ride did make Laura side ache, horse was wrong, did not run softly." If she were now to express the same thing, she would say, "I

did go to see mother, ride did make my side ache." She uses the pronoun, personal and possessive; and so ready is she to conceive the propriety of it, and the impropriety of her former method, that upon my recently saying, "Doctor will teach Laura," she eagerly shook my arm to correct me, and told me to say, "I will teach you." She is delighted when she can catch any one in an error like this; and she shows her sense of the ludicrous by laughter, and gratifies her innocent self-esteem by displaying her knowledge.

It will be observed that these words are all spelled correctly; and indeed her accuracy in this respect is remarkable. She requires to have a word spelled to her only once, or twice at most, and she will seldom fail to spell it right ever afterwards.

Here are some of her sentences of a more recent date, and subsequently to her learning the use of pronouns, the numbers of nouns, etc. Being surprised lately that I had not examined her for some time, she stopped short in her lesson, and said to her teacher, "Doctor is not glad that I can cipher good." Being asked why, she said, "Because he does not want me to shew him sum." She was told I was busy, and had gone to the city—she said, "Horse will be much tired to go to Boston all days."

She easily learned the difference between the singular and plural form. One of the girls had the mumps; Laura learned the name of the disease; and soon after she had it herself, but she had the swelling only on one side; and some one saying, "You have got the mumps," she replied quickly, "No, no, I have mump."

The most recent exercises have been upon those words which require attention to one's own mental operations, such as remember, forget, expect, hope, etc. Greater difficulties have been experienced in these than in her former lessons, but they have been so far surmounted that she uses many words of this kind, with a correct perception of their meaning.

It was not until after she had learned a few words of this kind, that it was possible to carry her mind backwards to her infancy; and to the best of my judgment, she has no recollection of any earlier period than the long and painful illness in which she lost her senses. She seems to have no recollection of any words of prattle, which she might have learned in the short respite which she enjoyed from bodily suffering. She shows a disposition to form her words by rule, and to admit of no exceptions; thus, having learned to form the plurals by adding *s*, the imperfect by adding *ed*, etc., she would apply this to every noun or verb; consequently the difficulty hitherto has been greater, and her progress slower, than it will be, for she has mastered the most common words, and these seem to be the ones that have been most broken up by the rough colloquial usage of unlettered people.

Her knowledge of language, however, is no criterion of her knowledge of things, nor has she been taught mere words. She is like a child placed in a foreign country, where one or two persons only know her language, and she is constantly asking of them the names of the objects around her. The moral qualities of her nature have also developed themselves more clearly. She is remarkably correct in her deportment; and few children of her age evince so much sense of propriety in regard to appearance. Never, by any possibility is she seen out of her room with her dress disordered; and if by chance any spot of dirt is pointed out to her on her person, or any little rent in her dress, she discovers a sense of shame, and hastens to remove it. She is never discovered in an attitude or an action at which the most fastidious would revolt, but is remarkable for neatness, order, and propriety.

She is very affectionate, and when with her friends of her own sex, she is constantly clinging to them, and often kissing and caressing them; and when she meets with strange ladies, she very soon becomes familiar, examines very freely their dress, and readily allows them to caress her. But with those of the other sex it is entirely different, and she repels every approach to familiarity. She seems to have, also, a remarkable degree of conscientiousness for one of her age; she respects the rights of others, and will insist upon her own. She is fond of acquiring property, and seems to have an idea of ownership of things which she has long since laid aside, and no longer uses. When she has done wrong, her teacher lets her know that she is grieved, and the tender nature of the child is shewn by the ready tears of contrition, and the earnest assurances of amendment, with which she strives to comfort those whom she has pained. When she

has done anything wrong, and grieved her teacher, she does not strive to conceal it from her little companions, but communicates it to them, tells them "it is wrong," and says, "*————* cannot love wrong girl." When she has anything nice given to her, she is particularly desirous that those who happen to be ill, or afflicted in any way, should share with her, although they may not be those whom she particularly loves in other circumstances;—nay, even if it be one whom she dislikes. She loves to be employed in attending the sick, and is most assiduous in her simple attentions, and tender and endearing in her demeanour.

It has been remarked in former reports, that she can distinguish different degrees of intellect in others, and that she soon regarded almost with contempt a new comer, when after a few days she discovered her weakness of mind. She chooses for her friends and companions those children who are intelligent, and can talk best with her; and she evidently dislikes to be with those who are deficient in intellect, unless indeed she can make them serve her purposes, which she is evidently inclined to do. Her tendency to imitation is so strong, that it leads her to actions which must be entirely incomprehensible to her, and which can give her no other pleasure than the gratification of an internal faculty. She has been known to sit for half an hour, holding a book before her sightless eyes, and moving her lips, as she has found people do when reading. She one day pretended that her doll was sick, and went through all the motions of tending it, and giving it medicine; she then put it carefully to bed, and placed a bottle of hot water to its feet, laughing all the time most heartily. When I came home, she insisted upon my going to see it and feel its pulse; and when I told her to put a blister to its back, she seemed to enjoy it amazingly, and almost screamed with delight. Her social feelings, and her affections, are very strong; and when she is sitting at work or at her studies by the side of her little friends, she will break off from her task every few moments, to hug and kiss them with an earnestness and warmth that is touching to behold.

When left alone, she occupies and apparently amuses herself, and seems quite contented; and so strong seems to be the natural tendency of thought to put on the garb of language, that she often soliloquizes in the finger language, slow and tedious as it is. But it is only when alone that she is quiet; for if she becomes sensible of the presence of any one near her, she is restless until she can sit close beside them, hold their hand, and converse with them by signs.

ON VARIOUS ARTICLES OF HUMAN FOOD.

In a paper on man as related to other animals, some notice is taken of the multifarious nature of his diet, and of the relative proportions of animal and vegetable aliment according to climate. It is here our purpose to show how much in "likes and dislikes," in his acceptance or rejection of various articles, man is influenced by prejudice and ancient customs. An enumeration, indeed, of the various substances which nations, and individuals, in various countries and under different circumstances have adopted and relished as food, would perhaps astonish those who have not reflected on the subject, sufficiently proving that, to a certain extent, prejudice influences us in our selection or rejection. We know not why frogs and the iguana-lizard should not be as acceptable as turtle; nor why the larvæ of insects should not be as agreeable as oysters, muscles, or shrimps; nor why the flesh of the horse should not be eaten as well as that of the ox; or that of the snake as well as that of the eel. The taste is dependent upon preconceived notions; and what is agreeable to one people, is disgusting to another. The Greenlander relishes whale's blubber and half-putrid flesh, and accounts as a delicacy the moss and lichen from the maw of the reindeer. Horseflesh is used by the Mongols of the desert, and even by nations not extra-European. Dogs, rats, worms, various gelatinous marine animals, as sea-slugs, etc., together with the nests of a species of swallow, are eaten by the Chinese. The flesh of dogs was formerly considered a luxury by the Tahitians. Rats form an article of food at New Zealand; where, as Cruise states, being much smaller than those of Europe, "a chief expressed a wish for an importation of some from England, to improve the breed and give him a more plentiful meal." (*Cruise's Journal of a Residence in New Zealand.*) Large bats (*pteropus*) are eaten by the people of Tonquin and the natives of Madagascar. Schoutten says, that the great bats inhabiting Malabar are

considered as delicacies by some of the natives (*Voy. aux Indes Orient:* Rouen, 1725, vol. i. p. 579). The Abbé Rochon, speaking of the bats of Madagascar, says, "I ate them for the first time, not without repugnance, dressed like a fricassee of chickens. The very sight of them frightens a French sailor. If, however, one can but get over the repugnance inspired by the mere idea of such animals, their flesh will be found even more delicate than the most choice and tender pullets." In South America monkeys enter largely into the bill of fare; they are killed like other game for the sake of their flesh, and roasted on a grating over a very clear fire. Few Europeans can overcome their repugnance to such fare, unless impelled by necessity. In Australia, besides the kangaroo and other quadrupeds, birds of all kinds, snakes, lizards, and caterpillars are eaten. According to Bennett, the aborigines of New South Wales at certain seasons collect vast quantities of Bugong moths, and separating the wings, pound the bodies, which are large and filled with a yellowish oil, resembling in taste a sweet nut, into soft cakes; and such is their fondness for this diet, that the tribes at the proper season assemble from all parts of the country to collect the insects, which abound on a certain range of granite rocks. Among other things they eat wild dogs, frogs, and grubs. "Grubs," says Captain Grey, "are principally procured by the natives from the Xanthorrea or grass-tree; but they are also found in wattle-trees and in dead timber. Those found in the grass-tree have a fragrant aromatic flavour, and taste very like a nice nut. Their presence in a tree is thus ascertained: if the top of the tree is observed to be dead, the native gives it a few sharp kicks with his foot, when if it contains any grubs it begins to give, and if this takes place, he pushes the tree over, and gradually breaking it to pieces with his hammer, he extracts the grubs, of which sometimes more than a hundred are found in a single tree. Until the top of the tree be dead, it is not a proper receptacle for these animals; the natives are, therefore, in the habit of breaking off the tops of the grass-trees of their land at a particular season of the year, in order that they may have an abundance of this highly-prized article of food." Let us, however, not think this taste strange. The polished Romans not only fattened snails and dormice for the table, but also the grub of a species of beetle (probably Prionus Coriarius) with flour, and accounted it an epicurean morsel.

Snakes are eaten by the Siamese, and other people; and in South America, the electrical eel is served up, after its peculiar electric apparatus, which Humboldt says is slimy and disagreeable to the taste, has been removed; and in the neighbourhood of Cumana, the same learned writer states, that he saw the Indian children of the tribe of the Chaymas draw out of the ground and feed on millepedes and scolopendras, eighteen inches long and several lines broad. According to Knox (*Hist. Ceylon*), bees are eaten in Ceylon, as is the white termite ant in Africa. The Chinese eat the larvæ of the silk-moth, and that also of a species of sphinx. The grub of the palm-weevil (*Curculio Palmarum, Linn.*), of the size of the thumb, has been long in request in the East, and also the West Indies. In the West Indies it is called grugru. It is highly valued by the old creoles, who send negroes into the woods to cut open decayed palm-trees, and procure these fat and precious dainties. "They are fried," says the Rev. L. Guilding, "in the same manner as the Hottentots dress the swarms of termites, though, I believe, without the addition of butter, which they do not seem to require. Anciently the Ethiopians and Parthians were accustomed to eat locusts, as do the Bushmen of South Africa, in the present day, and the Arabs and other people of the north of Africa. Major Moore informed Mr. Kirby, that in the Mahratta country they are salted and eaten by the common people. The natives of New Caledonia eat a large spider, of which they are very fond; it would seem, indeed, that in Europe persons sometimes take a *penchant* for spiders. Reaumur knew a young lady who ate them whenever she found them; another lady, Maria Schurman, used to eat them like nuts, which she declared they resembled in flavour. M. Laland, the celebrated astronomer, was equally fond of these delicacies. Rözel knew of a gentleman who used to spread them upon his bread like butter; but what are spiders to centipedes or scolopendras, eighteen inches long!

We shall say nothing of chewing opium, the leaves of the betel tree powdered with lime, or tobacco, as these practices have nothing to do with diet; there are, however, other points still to be noticed. It would appear, that even inorganic matter

is used by some tribes as food; we allude to the practice of eating a sort of clay, of the reality of which there is ample testimony. Baron Humboldt informs us, that the Ottomaques on the banks of the Meta and Orinoco, feed on a fat unctuous earth, or species of pipe-clay, tinged with an oxyde of iron. They collect the clay very carefully, distinguishing it by the taste; they knead it into balls of five or six inches in diameter, which they bake slightly before a slow fire. These clods are soaked in water when about to be used, and each individual eats about a pound of the material every day. The only addition which they occasionally make to this unnatural fare consists in small fish, lizards, and fern-roots. The New Caledonians have a similar custom, and use in times of scarcity, if not ordinarily, a sort of clay or steatite composed of magnesia and silex, with a little oxyde of copper as a succedaneum, for better food. "One man," says Labilladiere, in his account of the voyage of D'Entrecasteaux in quest of Perouse, "whose stomach was already well-filled, ate in our presence a piece of steatite, which was very soft, of a greenish colour, and twice as large as a man's fist. We afterwards saw a number of others eat abundantly of the same earth, which seems to allay the sensation of hunger; and although affording no nutriment, is of great utility to these people, who must be often exposed to long privations from aliment." We would here remark, that if no nutriment were derived from this clay, their "long privations from aliment" would end their lives in despite of its being swallowed; and that nourishment is derived from it is the opinion of Baron Humboldt, who observes, that it cannot be doubted that the organs of digestion have the power of extracting from it something convertible into animal substance. The use of clay, in very small quantities, is said to prevail among the negroes of Guinea. The Tongooses and Koriaks are also reported to have recourse to a similar material; and even the German workmen at the mountain of Kiffhönser, it is affirmed, spread clay upon their bread instead of butter. In Sweden, near Urnea, a sort of powder, termed Borgmehl, or mountain-meal, found on the shores of the lake Lettnaggsjon, and proved to consist of the fossilized relics of animalcules, is regarded as nutritive, and, mixed up with flour, is used as food.

Another subject here to be touched upon is cannibalism, or the practice of devouring human flesh. Among civilised nations this practice appears so incredible, so degrading—an atrocity so utterly revolting, that its occurrence has not only been doubted, but even denied. Nevertheless, horrible as it may seem, we cannot doubt that it has existed, and still exists among various people in different parts of the world. If we are to credit the ancients, cannibalism was once very common among the semi-barbarous tribes of Asia and Europe. It would, however, appear that their statements are mostly founded on reports; and when we reflect on their ignorance of the habits of the natives of remote regions, we must take their assertions with some degree of allowance, though it must be confessed, that in many instances their representations are too circumstantial to be utterly discarded.

Among the people of modern times, by whom cannibalism is practised, and respecting whom we are on safer grounds than when referring to the Scythian or Indian races of antiquity, a spirit of horrible revenge, as it would seem, generally instigates to the commission of this outrage, though it is to be feared that a practice which has thus arisen is often continued, or resorted to when famine urges it, and at last becomes an established custom; for what is often repeated from necessity soon becomes habitual and ordinary. We have good reason for believing that some of the Caraib tribes devoured their prisoners; and among the clusters of islands which bestud the southern seas —the Polynesia of some writers—we can point to many where this custom still exists; and to others, in which it has only been discontinued since the reception of the truths of Christianity. What a happy change since the days of the celebrated Captain Cook have these islands experienced! Perhaps the most extraordinary custom of cannibalism, is that practised by a tribe in Sumatra, to which they are instigated neither by revenge nor superstition; and which is only indulged on certain occasions. To be eaten (the flesh to be cut from the living being) is a punishment for certain crimes; the culprit is condemned by the law to this horrible penalty, and the law justifies the agents in carrying out the sentence. One thing it clearly proves; namely, the inwrought propensity of the people to this kind of food, and perhaps, also, the extensive prevalence of cannibalism at some former, even ancient, period; else, indeed,

how could such a law enter into the imagination of its founders, and how could they suppose it would be carried into effect had not long custom prepared the way? The people in question are called Battas,* and both Mr. Marsden and Sir S. Raffles record this relic of barbarous times among a tribe in many respects far removed above the condition of savages. It appears that, besides criminals, enemies, when captured, are treated in the same manner, as the law directs; so that even in this case the revolting act is not prompted by ungovernable fury, but the affair is coolly and deliberately conducted; whence it is clear that the law, recognising an ancient practice of cannibalism, leading to murder among friends, relatives, and countrymen, has, instead of abolishing it, merely limited it within certain bounds, rather with a view to individual safety than from an appreciation of its horrible iniquity. The painful details of such scenes we shall not attempt to give. They show, however, what man by nature is, and how much he stands in need of Divine light and guidance, and of a saving knowledge of those truths which, if embraced with the whole heart, will not only raise him in his moral, mental, and physical condition on earth, but make him wise unto salvation. They demonstrate his need of that Saviour who cleanses from all sin. M.

* The Padæans, an Indian people, were described by Herodotus as a nation of cannibals, and also the Callations, another tribe of India.

FEARING TO DIE RICH.

We have met the exigency, when the Saviour expects of his people to give more decided and costly proofs than ever before of their attachment to his kingdom. The remark was once ventured, that the time would arrive when Christians would fear to die rich, unless in good works. I firmly believe that it is at the door, that the hour is knocking at the heart of the wealthy Christian; and as he repairs to the cross and surveys its unutterable mysteries of crucified love, and then looks over his treasures, he will put the affecting inquiry to his own heart, "Shall I longer keep my hold of these, to aggrandize myself and exalt my children to the high places of the world, or shall I lay them all down at the feet of Him who bought me with his blood?" It is an honest question, and must have an honest answer, by the light and under the responsibilities of the eternal world. Where is the Christian that can consent to die worth hundreds of thousands of dollars, and leave six hundred millions of his fellow-men perishing for want of the gospel; to die rich in those means, for the want of which afflicted Zion is bleeding at every pore?

And to all conditions I would urge, that, as a general law of Providence, poverty is not the fruit of a judicious liberality to the cause of Christ. According to His administration, they who give bountifully shall reap also bountifully. But suppose it should issue otherwise, what a precious memorial it would be for children, and what lasting honour to the parent, to have the record run in such bright lines as these:—He was rich in worldly possessions, but such was his estimate of the heavenly treasures, that he wore out his life and his fortune in doing good. The poor, the wandering, and thousands ready to perish, embalm his memory. He parted with the riches of time, and has gone to the rewards that will never deceive his hopes, nor fail in enjoyment. —*Frelinghuysen.*

THE RELIGION OF LOVE.

A dutiful spirit should delight to recur to the precepts, and a living faith to lay hold of the promises of God. Where is one to be found among the former which gives countenance to disunion and discord? Where is there one among the latter that assures any recompense of blessing to a contentious spirit? The religion of Jesus is a religion of love. It was this hallowed principle in which the gospel originated, and its too partial prevalence has been the chief obstacle to its predicted universal sway. Its final success can never obtain until the same mind is possessed by his people that was in Christ, their illustrious Head, and their combined and unembarrassed efforts are united for his glory and the salvation of mankind.—*Dr. Milner.*

THE PEARL OF PRICE.

Every sacred truth that is made effectual unto the good of our souls is a pearl whereby we are enriched; but, when we meet with, when we fall upon, this pearl of price, the glory of Christ, this is that which the soul of a believer cleaves unto with joy.—*Dr. Owen.*

THE IGNIS FATUUS.

In the "Annali di Fisica" there is an interesting notice respecting this phenomenon, by Dr. Quirino Barillic Filepauti, from which we make the following extract: — The painter Onofrio Zanotti assured me, that one evening, as he was walking with some one in the street Lungo-Reno, he saw, near the house of Professor Santini, globes of fire, in the form of flames, issuing from between the paving-stones of the street, and even among his feet. They rose upwards and disappeared; he even felt their heat when they passed near him. According to the information I have collected from many individuals, I have ascertained that St. Elmo's fire is often seen in the neighbourhood of the town, and I have learned in what places it appears most frequently. I have therefore gone in the evening, sometimes to one place, sometimes to another, and continued my observations for many days, both during a clear and cloudy sky. I took up my station chiefly at the entrance to the cemetery, because I was assured that it was there in particular where it appeared, although, in fact, I did not notice one at this point. These researches were undertaken in the autumn, when, according to the general opinion, this luminous phenomenon shows itself more frequently than at any other season; perhaps on account of the rapid changes of the atmospheric pressure, which allow the gases enclosed in the earth to escape more easily, by favouring their natural elasticity.

I perceived only three of these lights, but on different nights. The first was one of those which issue from the ground, rise to a certain height, and then suddenly become extinguished. I can say nothing more respecting these than that they rise rapidly in a vertical line to a height of three or four metres, and then become extinct with a slight detonation. The second moved in a horizontal direction, and I could not long follow it. The wind carried it to the banks of the river Idice, where it disappeared. With regard to the third, which afforded me the opportunity of making the experiments I wished, I must enter into more circumstantial details.

A place fruitful of ignes fatui is the parish of San-Donino, particularly in the neighbourhood of the small church of Ascension, about two miles from Bologna, and especially quite close to a pool, in a rivulet where, three years ago, three sacrificial vessels of fine Roman workmanship were found. On many successive nights I have repaired to this spot, but in vain. However, one evening in October, which was succeeded by an aurora borealis and rain, I entered the house of a peasant on the field where the pool occurs. Shortly after, I opened the window, which overlooks the place where the phenomenon most commonly shows itself. About eleven o'clock I saw the light appear which I was desirous to observe; and I instantly seized the stick, which I always kept ready for the purpose, and which had some flax attached to its extremity, and speedily repaired to the spot indicated. When I was not more than about twenty feet from the light, I stopped a moment to observe it. It had the form and colour of an ordinary flame, with a slight discharge of smoke. Its thickness was about a decimetre (a little more than three inches); and it was moving slowly in a direction from south to north. When I approached nearer it changed its direction, retired from me, and began to rise upwards. I hurried forward with my stick, and thrust it into the flame, which kindled the flax. Soon after, the jack-a-lantern became extinct at the height of about two or three feet above the stature of a man. It soon after reappeared, of smaller size (for I was led to believe it was the same), on another pool placed at a little distance. I ran immediately towards it, but in vain, as it vanished in a few seconds. I saw no others that night. The remains of the flax had not the garlick-like smell peculiar to phosphorus, but a peculiar odour which I cannot define, and which appeared to me to be rather of a sulphureous and ammoniacal nature.

OLD HUMPHREY ON THE SYMBOLS OF SIN.

Some time ago—I feel ashamed to say how long—a letter reached me from a friendly, though unknown, clerical correspondent. There is no necessity for my entering into particulars; suffice that the writer resided at a Yorkshire parsonage, and that his communication abounded in those cordial and affectionate outpourings of heart that so often bind us to those whom, in the providence of God, we are not permitted to take by the hand.

Well, this letter now lies before me, and though many of the observations it contains are too partially kind towards myself to be repeated by me without a manifestation of much egotism, yet I hope there is no great harm in making the admission that they gave me more than common pleasure. One object of my correspondent in addressing me, is to call my attention to the signs of sin, abounding in every city and town. He says,—"We cannot walk along the streets, and look at the various signs over the different shops, without being struck with the many mementoes they afford us of the introduction of sin and its evil consequences into our world.

"For instance, we look on the signs indicating the sale of the various articles of dress, and we are led to think that if it had not been for sin, we should have had no need for these coverings. Again, the signs indicating the sale of drugs, or the residence of medical men, remind us that sin brought disease into the world, and therewith the necessity for those remedial means. So also the bookseller's sign shows us that knowledge, whether of a worldly or of a spiritual nature, is only to be obtained by the labour of perusing books, oftentimes with much weariness to the flesh; whereas had it not been for sin, knowledge would, probably, have been acquired in a far different, and more pleasurable manner. Then, again, look at the gunsmith's sign, and at those murderous weapons of which it speaks, and see one of the most deadly significations of the introduction of sin. Turn again to the locksmith's sign, and what does it teach you, but that there would have been no need for locks and bolts, if it had not been for sin; in short, you can scarcely look at any sign, but this idea finds some corroboration or exemplification."

The quotation above is, at least to me, novel and striking, and then it is thoroughly practical. If, indeed, my kind correspondent had carried out his subject a little farther than he has done, it would hardly have been a question with me, whether the printing of his letter would not have been preferable to the publication of any comments of mine. As it is, I have nothing more to do than to follow up his hints, to proffer him my best thanks for the subject with which he has supplied me, and to try at once to turn it to advantage.

Oh, sin! sin! sin! to what shall I liken thee?—for neither plague, pestilence, nor famine, will furnish me with an apt comparison. They slay their thousands, but thou thy tens of thousands! They spread misery and mortality far and wide, but thou coverest the earth with thine abominations! At thy command go forth envy, anger, hatred, malice, and all uncharitableness. Hypocrisy hastens to deceive; covetousness to grasp his unjust gain; treachery to betray; tyranny to oppress; cruelty to afflict; and grim-visaged war, the most savage of thy sons, seeks in vain to quench his slakeless thirst of human blood. The burning lava, rolling headlong from the flaming volcano, is not more fearful and destructive in its course.

It is not, however, by a burst of impulsive feeling, however faithfully portrayed,—it is not by an impassioned ejaculation against sin, that I would deal with this subject. Neither apostrophizing, nor railing against an evil, will remove it. I will rather, therefore, adopt the plainer and more practical course of my correspondent, and trace some of the commonplace records of sin, which are seen around us on every hand.

It is continually the case in a state of society, that the origin of manners and customs becomes by degrees more or less obscure. We adopt manners, and observe customs, without making them the subject of our reflection. Were it not so, we should certainly be more aware than we usually are, that our fallen nature is universally set forth by the provision we make for our wants and our indulgences, and that sin is signified, directly or indirectly, by the most familiar objects that meet our eyes.

In the shops of the tailor and milliner we see garments of the most attractive kind, and the most alluring colours, and we feel, when arrayed in them, no small addition to our importance and respectability. I speak of my own feelings as well as yours; for never would I, willingly, affect to be free from what I censure in another, when a consciousness of my infirmity cries aloud. I say, then, that Old Humphrey, when he goes forth habited in a new suit of clothes, feels the influence of infirmity in his heart, and that he does not remember one solitary instance, on such an occasion, of saying to himself, "Are you aware that sin is the origin of dress, and that every new garment you put on is an additional proof of your fallen na-

ture?" I say, that I cannot fall back upon a case of this kind, and yet a Christian man should not be without such reflections.

Think not for a moment that I am either censuring, or affecting to censure the feeling of cleanliness, comfort, and satisfaction, that new garments communicate to their wearers; on the contrary, I would inculcate in your heart and mine own a strong emotion of thankfulness to the Father of mercies, for allowing us, in our defenceless state, such a source of comfort and gratification. This emotion, however, is not inconsistent with a full knowledge that the origin of dress is sin. We ought not, then, to be proud of our dress, nor do I think that I am occupying untenable ground in asserting, that as a crutch of ivory and an ear-trumpet of gold would only make the infirmity of lameness and deafness the more conspicuous, so fine clothes, in the estimation of a reflecting Christian man, must set forth more conspicuously the sin in which they had their origin.

What has been said of the shops of the tailor and the milliner is applicable also to those of the hatter, the hosier, and the shoemaker; for the articles that these exhibit only set forth more strikingly the fact, that sin has exposed us to weakness and infirmity, from the crown of the head to the sole of the foot. The different articles, then, of dress that we wear to clothe our bodies, and defend us from the inclemency of the seasons, in the midst of the comfort they afford us, are symbols of sin which ought to restrain our pride.

Regard the crimson and purple illuminated globes that attract the eye, at night, in the window of the chemist; and the vivid coloured lamps over the door-way of the doctor. If you are not grateful for the advantage of medicine, and medical men, you ought to be so; but what a tale is told by these illumined globes and high-coloured lamps! Sorrow, and pain, and death have all their origin in sin, and thus every shining light, that announces the amelioration of human infirmity, announces also that man is a sinner.

And what shall I say to the shop of the gunsmith, and that fearful display of murderous weapons with which sin has supplied mankind, that brother may take away the life of brother? It is not enough that evil passions should rage; they must have ready-made to their hands instruments of swift destruction! Can a Christian man gaze on such a spectacle without deep humiliation? Can he pass on without a prayer that the time may be hastened, when swords shall become ploughshares, and spears pruning hooks, and when the nations of the earth shall learn war no more? Sin is here written in more conspicuous characters, and he that runs may read a record of fallen humanity.

> "There's mercy both for man and beast
> In God's indulgent plan;
> There's mercy for each creeping thing,
> But man has none for man."

The window of the locksmith is altogether a symbol of sin, for what has called forth so much ingenuity to lock up the glittering dust, and poor, pitiful, perishable treasures of every kind that man amasses together? Nothing less than sin; man is afraid to trust man, and hence the necessity to conceal and protect his possessions by the ingenuity of the locksmith. What a humiliating thought it is that man, in a state of society, locks, and bolts, and bars his door —not to keep out the lion, the tiger, the bear, and the wolf, but to protect his property and his life from that prowling robber, that red-handed murderer, his brother man!

Hardly need I speak a word on the house of the undertaker; for every passer by confesses by his fears, that he knows, too well, the sign of the undertaker is a symbol of sin. Sin

> "Brought death into the world, and all our woe."

In short, look where I will, I read sad mementoes of the dire calamity that has inundated the world. Every proud palace, and every lowly hovel; every hospital, and every jail, are monuments whereon are recorded the fallen state of man: the pride, the weakness, the sin and sorrow of humanity are set forth in our comforts and luxuries; in our food, our dress, and our habitations.

Think not that because I have thus dilated on things, in some instances, at a distance from me; think not, I say, that Old Humphrey has any occasion to walk abroad, to traverse the streets in search of symptoms and symbols of the malady of sin! No! no! he has not the signs only, but the proofs near at hand, in his neighbourhood, in his habitation, and in his own heart. Within his own bosom he finds the fever of angry passions, which the great Physician alone can allay; the

plague-spot of evil desires, which the heavenly High Priest alone can arrest; and the leprosy of indwelling sin, which the blood of sprinkling alone can cleanse! Though he may ramble awhile to give some variety to his thoughts, he comes home at last to the place whence he wandered, and exclaims, while smiting his own breast, "God be merciful to me, a sinner!"

But if sin be thus publicly proclaimed, ought not the antidote to sin to be proclaimed as universally? Shall we be told at every turning that sin and death have come upon us, and only be occasionally reminded of the forgiveness of sin, and the hope of everlasting life? These symbols of sin ought to produce symptoms of godly sorrow, and lead us as burdened pilgrims to the Redeemer's cross.

If thus, in every spot where man is found,
Symbols of sin are widely scatter'd round;
Let proofs of love Divine, compassion true,
And pardoning grace—be fully noticed too.

Spread wide the gospel—let it freely fly
To every realm beneath the glowing sky;
Wherever sin has spread its woe and shame,
Proclaim salvation in the Saviour's name.

THE SUPREMACY OF CHRIST A SOURCE OF SATISFACTION AND JOY.

What can never fail to bring satisfaction and joy to the mind, amid all that might otherwise depress and darken it, is, that Christ's absolute supremacy insures the ultimate establishment of his kingdom. Apart from the express prophecies upon the subject, we have only to realize the truth, that Christ wills the universal prevalence of the gospel, and that he is powerful to do all that he wills should be done, in order to come to the conclusion, that the gospel shall universally prevail. To those who would urge the wideness, and the pre-occupation of the field, the fewness of the labourers, —the physical barriers that oppose,—the political and moral influences that impede his triumphs, as a ground of discouragement and despair in reference to the missionary work, our reply is, "Ye do err, not knowing . . . . the power of God."

In vain will the encircling wall, and the brazen gate of China, the jealous vigilance of a patriarchal despotism, and the apparently hopeless imbecility of a secluded and degraded people, present a hindrance to the penetrating and enlarging influence of sacred truth. In vain will political influence and power, exerted upon the maxims of a narrow and unchristian selfishness, attempt to perpetuate the delusions and miseries of paganism. In vain will the inveterate grasp of ancient usages, the fetters of caste, the lacerating cords of a barbarous superstition, entwined and tightened by the hands of a cruel priesthood, till the wretched victim has ceased to feel the pulse of one warm and generous emotion, seek to retain their hold, when Christ shall issue the mandate to bless the nations with the "liberty with which he maketh his people free."

He will break the iron bands, "as a thread of tow is broken when it toucheth the fire." No barrier is invincible to Omnipotence. When He shall gird his sword upon his thigh, he shall in his majesty ride forth prosperously against every opposing power. He can dislodge Satan from his proud and protracted usurpation. He can break the arm of the oppressor. He can so influence the hearts of men as at once to disarm their opposition to the progress of his kingdom, lead them along as the submissive trophies of his grace, or employ them as the active instruments of his will. He can array against each other by his providence, the contending elements of political strife, so as by their very collision to purify the moral atmosphere, for the transmission of the cheering and benign light he diffuses from on high. He can employ the internal regulations of states, —the changes of dynasties,—the advancement of general knowledge,—the extension of commerce, as the means for removing whatever obstacles may prevent the introduction and establishment of his authority among men. He can make use of the arm of some ruthless conqueror to smite as with a rod of iron, and dash in pieces as a potter's vessel, the most formidable and best fortified among the powers that oppose his dominion. Or, by planting the seeds of decay, He can cause ancient institutions, by which the reign of darkness has been upheld, to fall "without hands," or, like the waning crescent of the moon, gradually and totally to disappear.

Instruments, too, in the day when "He shall take to him his great power and reign," shall not be wanting to accomplish his gracious purposes. With all the natural, intellectual, and moral powers of his creatures at his command, he can raise up and qualify suitable and successful agents to proclaim his gospel.

All the treasures of human learning and the devotedness of subdued hearts, as well as the offerings of Tarshish and the gold of Sheba, shall be laid at his feet. Every kindred, and nation, and people, and tongue shall hear, from the lips of those who shall be selected and sent forth from their native tribes, the wonderful works of God. Under his high administration the truth must spread and advance with an accelerative progress, bearing forward, with its accumulating force, every barrier which would obstruct its diffusion, till it "cover the earth, as the waters cover the channel of the sea." The adoring song of the heavenly hosts already falls like soft and distant music upon the ear of faith:—"The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever."—*Macfarlane.*

COMMON SAYINGS.

No. XVII.

PATIENCE—WAR—PRACTICAL JOKES.

To one of a hasty temper, who was going to resent a supposed insult, my grandfather said, "Take counsel with the town clerk of Ephesus, and 'do nothing rashly,' Acts xix. 'Mettle is dangerous in a blind horse,' and 'Passion is an unruly horse, and prejudice a blind rider.' Instead of going in such a heat to revenge yourself, rather 'take time to cool.' 'Let your anger set with the sun, but not rise with it,' and then, to-morrow morning you will be a better judge of what you ought to do."

Another of his sayings was, "Provoke not the rage of a patient man." A man who is habitually patient, and bears a great deal without resenting it, if he is trifled with till his patience is wearied out, generally proves very implacable. Do sinners ever think of this when they treat a God of long patience and forbearance as they would not dare to treat a fellow-creature? There are awful words addressed to such persons in Scripture. (See Psa. xcv. 7—11; Prov. i. 24—31; Rom. ii. 4—6.) "Patience and privileges abused," says Matthew Henry, "turn to the greatest wrath."

Of one who made great professions of regard for my grandfather, which he had reason to believe proceeded only from mercenary motives, he said, "His love is all from his teeth outward."

If war were spoken of in my grandfather's presence, he shrunk from the very mention of it. Martial ardour and military glory had no charms for him. He would say, "If 'one murder makes a villain,' I can see no good reason why a great many should make 'a hero.' No, no, the true hero is he who conquers his passions by self-control, and his enemies by love." If he saw a regiment of soldiers about to embark for the scene of war, he would say, "Poor fellows! poor fellows! how many of them will live to return to their native land? How many of them are prepared for that awful eternity which they reckon it bravery to hurry away to meet?" Then he would relate an anecdote of Francis the first, king of France, who, when about to march with his army into Italy, consulted with his captains as to which was the best way of conducting them over the Alps. On this, Amaryl, the king's fool or jester, sprang from a corner where he had sat unobserved, and said, "You should rather take care and counsel which way you are to bring your army back again out of Italy." It is easy enough for individuals or nations to involve themselves in quarrels, but hard to be disengaged from them.

My grandfather was a good master; and his servants in general served him with fidelity and good-will; but changes sometimes took place, either in the domestic or the farming establishment, and he occasionally had a new servant, who grumbled at what he was set about, and went to his work muttering and looking black upon it. This vexed the old gentleman; for he never required of others anything unreasonable; and was always ready, with the utmost promptitude and good-will, as he had opportunity, to serve others, whoever they might be, and whether or not they had any claim on his kindness. Grudging service to a person of so generous a disposition is exceedingly galling and offensive. I have, more than once, known him recall an order, or take the implements of labour out of the hands of an unwilling servant, and say, "I had rather do the thing myself, than see it done for me with a grudge. 'He that goes to the well with an ill-will, either breaks the pitcher, or spills the water.'" This was justly felt as a very severe rebuke.

He was not less displeased with those who, either by word or deed, manifested

ill-will against others. "Truth," he said, "is sometimes made to do the work of falsehood and malignity. 'Much good may it do you,' to the letter speaks a benevolent wish; but the tone almost always conveys an intimation of secret malignity. 'With all my heart,' 'I'm sure it makes no difference to me,' 'Do just as you please,' may generally be translated, 'It is quite against my approbation,' 'It is a matter of great difference to me,' and 'If you please yourself, you will greatly displease me.' 'As you brew, so you must bake;' 'As you make your bed, so you must lie in it;'—these are true sayings, and may be used in the way of friendly warning against an imprudent step: but they much more frequently imply a sort of malignant triumph in predicting or witnessing the calamities of others, and in tracing them, either justly or unjustly, to a step taken without, or against my advice. Many people can draw from the troubles of others matter for self-praise and exaltation, and even bring in the sacred name of God to sanction their pride and malice; 'Thank God, I never acted so foolishly—I am not as others, or even as this unfortunate person.'"

Nothing moved my grandfather's indignation more than malicious reports or secret insinuations against character. I have heard him reprove the slanderer with such sayings as these: "There are more ways of killing a cat than hanging," "He that has a mind to beat a dog, will be sure to find a stick:" but "Threatened men eat bread still;" and "Cursed cows have short horns." The power of spiteful people is not always equal to their malice; and Providence often, by unlooked-for means, frustrates their malignant designs.

When people were heaping one charge upon another against the absent, he would say, "Which of you would dare to say all that to the party himself? But 'The absent are always in fault;' and, in general, 'The dead and the absent have none to speak for them;' so you think you are at full liberty to say all the evil things you can think of. Well, 'Throw mud enough; some will be sure to stick.' I hope it may prove only as fuller's earth, to scour the character it was designed to injure; but take care that it does not prove as pitch to your own hands, and as canker to your tongue."

There is a sort of faint praise that in reality condemns. This is often dealt out by mean people, in reference to characters superior to their own. While they affect to commend, they will endeavour to impeach the motives of an action of which they feel themselves incapable; or they will insinuate something by way of drawback to the general merit of the person who performed it, "Yes, it was indeed a very splendid action; it will gain great credit for him with such or such a party." "Yes, he is a very excellent man; but I am surprised that he should do so and so." My grandfather Griffiths had always a rule for such people. "Few," he said, "are so generous as to praise without making some drawback. 'Among the base, merit begets envy; among the noble, emulation.' 'Envy never speaks a good word or does a good turn, but it means an ill one.' 'An envious man is a turnkey by birth, and an executioner by profession.' 'An envious man waxes lean by the fatness of his neighbour.' 'Envy is the rack of the soul, and the torture of the body.'"

"The biter bit." This saying is often verified in common life.

He used to relate the following story of a commercial traveller, some of whose property was lost or destroyed in a public conveyance. The proprietors came forward in a very handsome manner, expressed their regret at the circumstance, and their willingness to make good the loss. The value he put on the lost property was very high: however, the parties were honourable, and character was more to them than money. They simply required a reference on the spot as to the respectability of their passenger. This was easily obtained, for his connexions were respectable, and nothing of a contrary kind had come to their knowledge concerning the individual. The sum demanded was therefore paid. At the next town at which the traveller stopped, he related the circumstance to another traveller, whom he met at the inn, probably one with whom he had sufficient acquaintance to know that he might venture to discover himself as a rogue; for he told him that he had obtained three times the value of the goods. Both laughed heartily at the cleverness of one party and the simplicity of the other, and regarded the trick as a capital joke. The mirthful sounds attracted the notice of another gentleman present, who, hearing names with which he was familiar,

attended to the story; and having distinctly heard the above statements uttered with great self-applause, he came forward, and announcing himself as a partner in the firm on which this trickery had been played, declared that unless every farthing of the money so unjustly obtained was immediately refunded, the transaction should be so publicly made known, as that the person should never dare to travel that road again. With no very agreeable feelings this demand was complied with, the ill-gotten gain disgorged, and he who had indeed "outwitted himself" had to sit down with the real loss which might have been avoided. "After all," said my grandfather, "though we smile when a crafty person is thus over-reached, there is more reason to weep that such trickery should ever be practised, and that, even by persons who keep up a decent appearance in society. The instances are not unfrequent in which the proverbs of Scripture are verified:—'Whoso diggeth a pit shall fall therein; and he that rolleth a stone, it will return upon him; and whoso breaketh a hedge, a serpent shall bite him.' Every crafty and malicious deed against others is sure to recoil on him that perpetrates it. 'With what measure we mete to others, it shall be measured to us again,' Luke vi. 38. Therefore 'let no man go beyond, or defraud his brother in any matter, because the Lord is the avenger of all such,'" 2 Thess. iv. 6.

NOTES OF A TOUR IN EGYPT AND THE HOLY LAND.

No. II.

ENCAMPMENT IN THE DESERT.

It was a lovely star-light night, when we dismounted near the little fortress of Ajeroúd. The heavenly bodies appeared pendent in the firmament, which presented to view a far greater number of stars than I had ever seen in Europe. The clearness of the atmosphere, of course, partly accounts for this. And how picturesque was our bivouac, when the fires were lighted, and our wild band, flanked by their camels, gathered round for their evening meal, with their chibouks, and their dreamy and monotonous song. Soon all was silent; and the downy wing of repose was upon every eyelid. I cannot say how deeply affecting it was, when surrounded by these swarthy strangers of another creed, to spend an hour over the pages of imperishable truth, and to unite in prayer and praise while kneeling on the sands of the wilderness—bearing on our hearts our families, our friends, and our flocks. Seldom did the evening close without our enjoying together this precious Christian privilege. What would I not have given, to have been able to unfold the mystery of redemption to our free-hearted and faithful companions; and by the power of Divine grace on their hearts, to have had them bending with us before the same throne. The confusion of tongues!—oh, what a melancholy consequence of man's pride, sin, and rebellion! How sad the thought, that the Bible should be a closed book to all but ourselves; and that in the minds of these wild wanderers, no ray of Divine illumination was shining, to give knowledge of the "truth as it is in Jesus."

The Bedaween had already won my good opinion, and it was not long ere my heart yearned over them;—so unpresuming, so kindly, and so hearty were they in their bearing towards us; so ready to do any service unsolicited, and so happy when they saw that their kindliness gave satisfaction. I feel now as if I could traverse the whole desert with alacrity, with a party of faithful Bedaweens, such as ours, for my escort. There is not a man in Europe, of whatever rank, who might not possibly be a gainer, by studying and imitating much that may be discovered in the Bedaween. Wild birds of the desert as they are—yet, for honesty when in your service, and for temperance and moral feeling, they put to shame, in many things, the masses of the people of England, around whom the means of moral culture are multiplied, and for whom the full blaze of revelation is glowing.

The passage over the Red Sea occupied but little more than half an hour, and our feet were then treading the sands of Asia. —*A Pastor's Memorial of Egypt, the Red Sea, etc., by Rev. G. Fisk, LL.B.*

ATMOSPHERIC RAILWAY.

Atmospheric propulsion on railways is now an accomplished fact. Several preliminary trials have been made on the line we are about to describe, and very shortly the establishment will be in full operation.

The scene of this triumph of science is

one line of the train laid down for the purpose of conveying granite from the quarries of Dalkey for the construction of the magnificent harbour of Kingstown.

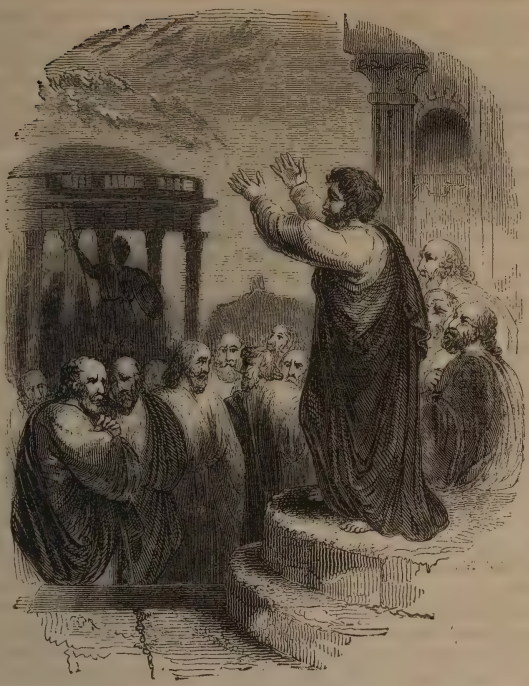
It will scarcely be necessary to describe the general principles of the atmospheric railway; but there are some details connected with its practical application which it may be requisite to enter into, as the applicability of the system depends principally on the mode of keeping the pipe air-tight. This explanation we quote from No. 10 of the "Artizan," a work at once sound and popular, elaborate and economical. In the atmospheric railway, a pipe of about twelve inches diameter is laid between the rails on which the carriages run; this pipe is exhausted at one end by an air-pump; a travelling piston is forced along it by the pressure of the atmosphere; and a rod, or plate, of iron, connecting the piston with the carriages, traverses a slit on the top of the pipe. The great difficulty to be overcome was to cover this slit with a substance which would be air-tight, and yet would permit the connecting rod to pass without offering much obstruction.

For this purpose the opening at the top is covered by a continuous valve, extending the whole length of the pipe. It is formed of leather riveted between two iron plates. The upper plate is wider than the slit, and prevents the leather from being pressed in by the pressure of the atmosphere; the lower plate just fits the slit, and is curved to the shape of the pipe. One edge of the leather is fastened to a longitudinal rib, cast along the opening, and forms a hinge, as on a common pump valve. The other edge of the valve, when it covers the opening, forms, with a ridge cast on the pipe, a channel or trough, on its whole extent. This trough is filled with a composition of bees-wax and tallow, which, when melted and cooled, adheres to the side of the valve, and keeps it air-tight. As the travelling piston is forced along the pipe, one side of the valve is raised by four small wheels fixed behind the piston, so as to admit the connecting rod to pass. The opening thus made also permits the air to act against the piston. The rupture thus made in the composition of wax and tallow is cemented again before the train passes, in the following manner:—A steel wheel, regulated by a spring, is attached to the carriage, and presses down the valve immediately after the connecting arm has forced it open, and a copper heater, about five feet long, filled with burning charcoal, passes over the composition and melts it, thus leaving the valve air-tight as before, and ready for the next train. A protecting cover, formed of thin plates of iron about five feet long, and hinged with leather, is placed over the valve, to protect it from the rain or dust. It is contemplated to have each pipe about three miles long, with a stationary engine for each length of piping to exhaust the air; and an arrangement is made, by means of which the piston, as it approaches the end of the pipe, opens a valve which admits it into the next length of piping, so that the train may proceed without stopping.

It is evident that as the tractive force is derived entirely from the pressure of the atmosphere on the piston, its amount will depend on the area of the piston, and on the extent to which the exhaustion of the air can be carried by the air-pump. It must also be evident that the difficulty of keeping the pipe air-tight will increase with its length, and with the pressure obtained. The vacuum-pipe on the branch of the Birmingham, Bristol, and Thames Junction Railway, where the atmospheric system has been in operation for more than three years, is only nine inches internal diameter, and but half a mile long. It is on an incline of part one in one hundred and twenty, and part one in one hundred and fifteen. A vacuum, equal in some instances to a column of mercury twenty-three and a half inches high, has been obtained, and loads of thirteen tons have been propelled. On the Dalkey branch of the Dublin and Kingstown Railway, the pipe is fifteen inches in diameter, and its length, so far as it has been tried, is one mile and a quarter. The average incline is one in one hundred; the exhaustion has been extended to twenty-two and a half inches of mercury, and three carriages loaded with passengers have been propelled up the incline at a speed exceeding forty miles an hour.—*Year-Book of Facts.*

PERSEVERANCE.

Newton is said to have devoted, at intervals, thirty years to his work on Chronology, and to have copied it out sixteen times.



Paul Preaching at Athens.

MARS' HILL, AT ATHENS.

As we entered the harbour of the Piræus one of those light storms, which indicate the approach of the unsettled weather of winter, passed over and concealed, for a time, the prospect we were so anxious to behold.

A southerly wind sprang up and drove the clouds rapidly towards the mountains, heaping them in dark masses on the sides of Hymettus, and leaving the western sky clear for an autumnal sunset. A broad gleam of sun-light fell upon the plain and city of Athens; the Acropolis, with the Parthenon crowning its summit, and the lofty columns of the temple of Jupiter Olympus near its base, stood forth on the dense back ground of mists as objects of conspicuous beauty.

Our distance from these noble ruins gave us all the enchantment of the view, undisturbed by the disclosure of the violence of barbarians or the ravages of time; and never did a more lovely vision absorb the attention of the traveller. The disposition of light and shade, while it increased the beauties of the scene, afforded a touching emblem of its moral grandeur.

The page of history throws over its desolation a light which revives the past glory of every head-land and mountain-range; recalls the illustrious dead, whose deeds have consecrated, to the admiration of ages, those now deserted places; repeoples Salamis, whose wave now idly breaks on silent shores, with the heroes who staked a nation's fate on battle chance; and restores Egina to her generous rivalry with the eye of Greece.

The Murrychian promontory does not show a trace of the temples or fortifications which once disturbed the peace of Sparta. A flock of sheep, followed by the shepherd and dogs, was quietly browsing over the spot which tradition consecrates as the grave of Themistocles.

A pleasant road connects the Piræus with the city; it follows the direction of the long walls, erected after the Persian war, and the source of so much jealousy to the Grecian states. Some large masses of stone are pointed out as their remains.

We traversed this road with impa-

tience; and after emerging from a belt of olive trees, which crosses the plain, we had before us the ruins, ancient and modern, and a few ordinary dwellings, which compose the once proud capital of Greece. It is seldom that the picturings of the imagination are realized, but there are few whose conceptions have ever risen to the majesty of the ruined Parthenon, or the beautiful simplicity of the Theseum. "How grand! how far beyond all our ideas of sublimity in architecture!" were the exclamations of our party. Viewed in this transparent atmosphere, which gives precision to every line, and elegance to their proportions, they are objects of surpassing interest. No one can behold them without feeling his mind warmed with enthusiasm. Their associated greatness, long buried, comes back on the memory; and Athens, such as she was in the days of Pericles, seems to rise before the traveller.

If to a stranger's eye they yield emotion, how deep the degeneracy of the Greeks to have slept so long in chains, with such ancestral monuments to rouse their patriotism.

Among the interesting spots which claim attention from the recollections they inspire, there is none more eagerly sought for by the Biblical reader than Mars' Hill; the scene of the apostle Paul's arraignment before the Areopagus. It is a rocky eminence in front of the Acropolis, on its western side. Not a vestige of the noble structures which adorned it remains, and there is nothing of recent date to disturb the imagination, which desires to reinstate the glories of that day on which the intrepid speaker, standing on the midst of Mars' Hill, proclaimed to the Athenians that they were "superstitious in all things."

The short time we passed on its summit was occupied in recalling the scene, by perusing the most sublime discourse that ever greeted the ears of a people accustomed to listen to the highest order of eloquence.

In front of the speaker stood the Parthenon, gleaming with the brilliancy of its snowy marble. The Propyleum, with its long flight of marble steps descending to the plain, those beautiful structures animated with innumerable statues of their gods and god-like men, and towering above all in beauty and proportions, the personification of Minerva, the work of Phidias, which returning exiles wept with joy to behold while yet far at sea.

Within the shadow of the Acropolis, his eye might rest on the hundred columned temple of Jupiter Olympus; and scattered far and wide, were temples, porticos, gymnasia, and seats of learning and pleasure, to attract his admiration. His audience, likewise, was the most refined and intellectual the then civilized world could furnish.

In losing her superiority in arms and political importance, Athens still retained a superiority in science, literature, and arts. Her schools were the resort of the learned, and the youth of the Roman empire filled the academy and portico. Among the crowd that thronged to hear the defence of the "setter-forth of strange gods," were found not only the disciples of Epicurus and Zeno, by whom he was arraigned, but the learned of the age, who were seeking a philosophy more congenial to the wants of the human heart than that delivered by Plato or Socrates. There seemed to have been a general expectation among the enlightened of that period, that life and immortality were about to dawn upon the world. The systems of men were failing. Grecian philosophy, the most exalted production of the best men of antiquity, could no longer satisfy inquiring minds. Its cold abstractions suited not the necessities of the human heart. It either crushed the sensibilities and affections—the source of all that is lovely in human character—or dictated a sensuality which buried the soul in the ruins of health. The sorrowing spirit could draw no consolation from its hopes, and it furnished no staff for the valley of the shadow of death. It wanted the beauty of holiness. The ethics of the various sects of philosophy taught the principle that the happiness of man was a primary object of human pursuit, but it made no adequate approach to the true relation between God and man, or to the connexion between the discharge of the duties and obligations belonging to this relation, and the temporary and eternal interests of the individual in all stations of life. The views they gave of the character and attributes of a supreme Creator had no elevating influence on the votary; they neither purified the heart by holding up supreme excellence for its adoration, nor corrected morals by the sublime truth, that "without holiness no man should see the Lord." The morality of the Athenians exhibited a strong proof of their defective theology. In their

character they were haughty, cruel, and selfish; boastful and corrupt in prosperity, and treacherous and servile in adversity. They mingled the utmost licentiousness with a taste for the fine arts, which led to wonderful attainments.

A fondness for the elegant pursuits of literature accompanied an indulgence in the lowest sensuality; and with a corruption of manners seldom equalled, they joined a delicacy of taste and love of the beautiful never surpassed. The court before which Paul spoke was composed of venerable and enlightened citizens; it took cognizance of all matters pertaining to morals and religion, and had full authority to preserve the worship of their gods from innovation and contempt. Its justice was considered unimpeachable, for tradition stated that the gods themselves had applied to its jurisdiction. There was no escape from its sentence when convicted. The Athenians, above all others of the Grecian states, were intolerant against the introduction of any new mode of religious worship; their ceremonies and rites were intimately blended with the policy of the government, and formed a part of the prerogatives of the state, and were zealously guarded from innovation.

They condemned Socrates to death, not for his doctrines or belief, but for his contempt of the altars of their gods. Plato dared not publish his purer theism, which it is supposed he obtained from Egypt, lest he should be suspected of insincerity at the Panathenean sacrifices; at the same time they permitted the wildest fictions of the poets on religious subjects, and were amused at the witticisms of Aristophanes against the gods, considering speculative opinions of little moment. Knowing the character of the audience he addressed, and the perils of his position, what admirable discretion does the apostle exhibit in seizing the incident of persons worshiping at an altar dedicated "To the unknown God," to open his discourse by exclaiming, "Whom ye ignorantly worship, him declare I unto you," as the God that made the world. This was an annunciation and view of omnipotence that their philosophy had not comprehended or rendered intelligible. What a condensation of truth and eloquence follows! Standing under this serene sky, and looking upon as lovely a combination of mountain, plain, and sea, as earth contains, how powerful the argument! The "Lord of heaven and earth dwelleth not in temples made with hands." Not a murmur rose from the crowd, at hearing their proud temple deemed unworthy to be the abode of the God of the Hebrews, so sublime was the sentiment that announced his existence.

The doctrine of the common paternity of the human race, He "hath made of one blood all nations of men," was a powerful rebuke to Athenian pride; for their sages had flattered them as being superior to all other people, and as having had a distinct origin. The unity of the human family, and the philanthropy which it suggested, were far in advance of heathen philosophy. The Epicureans and Peripatetics were taught the universality of a providential government which both denied, in the concluding sentence, "and hath determined the times before appointed, and the bounds of their habitation."

Even the cold Stoics must have admired the beauty of the reasoning that they should seek the Lord, for "in Him we live, and move, and have our being," although contrary to their own cherished belief. A graceful and appropriate quotation from one of their own poets, introduces the bold denunciation of idolatry to which they were so strongly addicted. Their city was a magazine of gold, and silver, and stone, graven by art and man's device, which the plunder of ages has not exhausted; and we cannot sufficiently admire the strength of argument, and the boldness of its denunciation:—"Forasmuch, then, as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art or man's device; and the times of this ignorance God winked at, but now commandeth all men everywhere to repent." There was no interruption to this exposition of natural theology: its purity and power commanded attention, if not assent; but when the apostle came to the revelation of life beyond the grave, the certainty of judgment and its consequences, and the necessity of personal righteousness, "Because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men in that he hath raised him from the dead,—some mocked, and others said, We will hear thee again of this matter."—*T. J. Boyd.*

FRESH AIR.

Why should man be so terrified at the admission of night air into any of his apartments? It is Nature's ever-flowing current, and never carries the destroying angel with it. See how soundly the delicate little wren and tender robin sleep under its full and immediate influence, and how fresh and vigorous and joyous they rise amid the surrounding dew-drops of the morning. Although exposed all night long to the air of heaven, their lungs are never out of order, and this we know by the daily repetition of their song.

Look at the newly-born hare, without any nest to go to. It lives and thrives, and becomes strong and playful, under the unmitigated inclemency of the falling dews of night. I have here a fine male turkey, full eight years old, and he has not passed a single night in shelter. He roosts in a cherry-tree, and always is in primest health the year throughout. Three dunghill fowls, preferring this cherry-tree to the warm perches in the hen-house, took up their airy quarters with him early in October, and have never gone to any other roosting-place. The cow and the horse sleep safely on the cold damp ground, and the roebuck lies down to rest in the heather on the dewy mountain's top. I myself can sleep all night long, bareheaded, under the full moon's watery beams, without any fear of danger, and pass the day in wet shoes without catching cold.

Coughs and colds are generally caught in the transition from an over-heated room to a cold apartment; but there would be no danger in this movement if ventilation were properly attended to,—a precaution little thought of now-a-days. We are subject to contract rheumatism by lying in damp places, and more especially on damp beds. Still many wild animals, whose flesh and blood is of the same nature as our own, are much more abroad during the falling dews of night than under the warm sun of day,—the fox, the badger, and polecat, to wit; but we never find these animals out of sorts with achings or with pains.

He who takes a pleasure in ruminating on the varied habits of animated nature will soon learn the cause why man can bear so little, and the brute so much, whilst under exposure to the open air. Custom is allowed to be second nature. To custom, then, we apply for information on the present subject.

The ass goes without clothes, whilst man has a garment over him; but were man deprived of this, he would tremble in the breeze, which does not in the least affect his humble beast of burden. The custom, then, of wearing clothes has placed man in this inferiority;* for those parts of his body free from covering, feel as little inconvenience in a storm as the ass itself. Thus the hands of the ploughman, by perpetual exposure to the weather, become as hardy as the hide of the horse which goes on before him; and the face of a stage-coachman (alas! this fine breed is nearly extinct) will bear the pelting of the north-east blast as well as the stoutest bullock on Scotland's highest moors.

But although civilisation has put it out of the power of man in general to bear the inclemency of the weather with full impunity, it ought not to follow, on that account that he should render himself still more unfit, by so pertinaciously excluding the fresh air from his apartments. It is a pity that we cannot manage matters in such a manner as to enjoy ourselves within doors, and at the same time run no risk of catching cold when exposed to the vicissitudes of the weather without. This might easily be effected by a well-regulated ventilation.

Here, let me remark, that he who first proposed the health-destroying window tax, ought to have been sent to the pillory once a month during the remainder of his life: and that those who gave it their sanction, ought to have been condemned to work in the capacity of night-soilers for fourteen years at least.

Ventilation, however, would not always suit the nature of some of our factories; and where that is the case, the operatives must submit to disease in its foulest shape without repining, as modern commerce is allowed to take precedence of health. "Quærenda pecunia primum est." God help the poor soul whom abject poverty forces into those colossal repositories of pestilential vapours where the direful effect of confinement puts one so much in mind of Sterne's "Captive:" "He saw him pale and feverish. For thirty years, the western blast not once had fanned his blood."

Why should the farmer's boy be so

* Let us not forget the origin of clothing, thus expressed by Dr. Watts:—

"The art of dress did ne'er begin
Till Eve our mother learnt to sin."

rosy, blithe, and joyous the live-long day, whilst the poor fellow in the factory appears so broken up and jaded? they are both the sons of toil and labour, but the work of the first is, in reality, more fatiguing. The cause is obvious. A tainted atmosphere scathes all the vigour of the one, whilst the fresh air of heaven upholds the other in all the full luxuriance of health.

If we turn to a sick room, we are apt to surmise that the doctor in attendance never once takes the state of the lungs under his serious consideration, except in cases of apparent consumption. Although he has learned from anatomy that pure air is most essential to them, still he allows his patient to be in a tomb, as it were, walled round with dense curtains, where the wholesome breeze can gain no admittance, and where the foul vapours issue from the feverish mouth, and return to it, and from thence to the lungs, which are barely able to perform their duty. The windows are constantly shut, and the door most carefully closed; by which mischievous custom the lungs have no chance of receiving a fresh supply of air from without, and at last the patient sinks in death for want of it. If those in typhus fever were conveyed to an open shed, screened on one side against the blowing wind, with a sufficiency of clothes upon them, very little physic would be required, for the fresh air would soon subdue the virulence of the disease in nine cases out of ten.

When a person finds that he cannot sleep at night, if he would open the window and take a few turns up and down the room, there can be no doubt but that sweet sleep would return with him arm-in-arm to bed. Wonderful is the degree of heat which is generated by the human body when prostrate on a soft bed. Those parts of the sheets which do not come in contact with it, will of course retain their wonted coldness; and then, if the person becomes restless in his sleep, and rolls over upon them, he runs a fair risk of contracting rheumatic pains scarcely ever to be removed. Should a man have the terrible misfortune to pass the night in a damp bed, he would be much worse off than if he had been condemned to lie on a pismire's nest. These little tormentors would merely blister him, perhaps even with salutary effect; but the humid bed would cause him damage often beyond the power of art or nature to repair.

Beds have vast attractions; beds, to wit, of down and roses. But we are not told who has slumbered there the night before. In fact, we never ask the question. Mine hostess assures us that they have been well aired, but she does not mean that they have been aired by the noonday's healthy sunbeams. She gives you to understand, by saying that the bed has been well aired, that in fact it has constantly been slept upon by a succession of travellers, of whose health, or the want of it, not the slightest mention is ever made. The last occupier may have been one whose

> "Form was fresher than the morning rose,
> When the dew wets its leaves;"
>
> "The softest blush that Nature spreads,
> Gave colour to her cheek:"

or, on the contrary, the bed might have been occupied by a rough-skinned, pimpled victim to turtle soup and Curaçoa. He had been nearly a month at Harrowgate without benefit, and was on his way to the Continent, with his medical adviser, to try what the spas of Germany would do for him.—*Waterton.*

VEGETABLE CHEMISTRY.

No. X.

NARCOTICO-ACRID POISONS.

The last division under which vegetable poisons are ordinarily grouped is that of the *narcotico-acrids*—those, namely, which give rise to symptoms of local irritation and have at the same time an influence on the nervous system. The term is not a strictly correct one, since local irritation does not always manifest itself, neither is the morbid effect which they produce on the brain and nerves always of a sedative kind. But it serves to characterise a class of vegetables, found for the most part in the natural orders *solaneæ*, *umbelliferæ*, and *ranunculaceæ*.

Of those belonging to the first of these orders, the most common, as well as the most remarkable, are the atropa belladonna (deadly nightshade), the datura stramonium (thorn-apple), and the nicotiana tabacum (tobacco-plant).

Atropa belladonna.—This plant is a perennial, very commonly found in shady places, and particularly on the edge of hilly woods. It flowers in June, and the berries ripen in September. These are of a bright jet-black colour, and many accidents have occurred from children having been allured by their beautiful and tempting appearance. All parts of the plant are, however, poisonous: giving rise to extreme dryness of the tongue, palate,

and throat, and irritation of the mucous membranes, generally followed by delirium, often of rather an extravagant kind, and lastly by lethargy and coma. But the most characteristic symptom of all is the remarkable effect it has upon the eye. Whether applied to the skin around that organ, or to a wound at a distance, or taken even in minute proportions into the stomach, it occasions a remarkable dilatation of the pupil, accompanied with diminished sensibility to light, and partial blindness. The active principle is the alkaloid atropia, already noticed. It may be identified by boiling the leaves or crushed berries of the suspected plant, adding potash as long as any precipitate is produced, re-dissolving in muriatic acid, and then re-precipitating by ammonia. If atropia be present it will be deposited in white acicular crystals.

Datura stramonium. Every part of the thorn-apple is poisonous, producing effects very similar to those just enumerated, with the exception that it appears to excite the brain more violently, occasioning furious delirium, sometimes spasms, and occasionally palsy. Dr. Barlow mentions the case of two British soldiers who ate it by mistake for the chenopodium album, to both of whom it proved fatal. Similar cases are related by Dr. Fowler in the 5th vol. of the "Edinburgh Medical and Philosophical Communications." Dangerous effects may arise from its external application to the skin, when deprived of the cuticle. An instance has been lately published in the "Journal de Chimie Med." vol. vi. p. 722, of alarming narcotism, from the application of the leaves to an extensive burn. In small but gradually increased doses, stramonium is stated to diminish sensibility and thereby alleviate pain, but without any tendency to promote sleep.

Nicotiana tabacum.—Tobacco appears to contain two distinct elements of activity; the alkaloid narcotina and an essential oil, to which it adheres with great obstinacy. The latter is an extremely virulent poison. "A Hottentot applied some of it," says Mr. Barron, "from the short end of his wooden tobacco-pipe to the mouth of a snake while darting out his tongue. The effect was as instantaneous as an electric shock; with a convulsive motion that was momentary, the snake half untwisted itself, and never stirred more; and the muscles were so contracted that the whole animal felt hard and rigid, as if dried in the sun." It would seem, from the experiments of Mr. Brodie, that the oil operates very differently from a simple infusion of tobacco; that while the former appears to act exclusively on the brain, leaving the power of the circulation unimpaired, the latter acts on the heart at once, suspending its action, even before the animal ceases to respire, and kills by producing syncope. The oil is obtained by submitting the leaves with water to distillation. Six pounds of the leaves yield eleven grains of oil, which swims on the surface of the liquid. The symptoms produced by tobacco in the human subject, when administered, under whatever form, in a poisonous dose, are vertigo, severe nausea, and vomiting; a remarkable tremor of the body, which is rarely the result of any other poison, cold sweats, syncope, death. The external application of it is very unsafe. Cases have occurred in which very serious symptoms have occurred from the use of tobacco-ointment in tinea capitis, or scalled head. In one remarkable instance, related by Mr. Weston, in the "Medical and Physical Journal" (vol. xiv. p. 305), death followed such an application to the head of a boy eight years of age, within the brief space of three hours and a half.

Of the order *umbelliferæ*, many plants are narcotico-acrid in their effects on the animal body. The more remarkable of them are the conium maculatum (common hemlock), cicuta virosa (water hemlock), œnanthe crocata (hemlock dropwort), and œthusa cynapium (fool's parsley,)—all these are indigenous.

Conium maculatum.—This may be readily distinguished from other umbelliferous plants by its large and spotted stem, the dark and shining colour of its lower leaves, and their disagreeable smell. It grows very commonly about the sides of fields, under hedges, and in most shady places. The active principle is conia, and the effects it produces on the human subject are usually giddiness, delirium, convulsions, and coma. Nor have instances of poisoning by it been very unfrequent, so often has it been mistaken for fennel, parsley, and, more especially, its root, for that of the parsnip. M. Haaf, a French army surgeon, has placed upon record a case of poisoning with hemlock, the symptoms of which very closely resembled those which are the effect of opium. A soldier who had partaken, together with his comrades, of a soup containing hemlock leaves, appeared to them

to drop asleep not long after, while they were conversing; he speedily sank into a state of insensibility, from which he could not be roused, and died within about three hours. His comrades were all taken alarmingly ill with giddiness, headach, etc., but they all recovered. Dr. Watson relates two cases which were fatal in the same short space of time. Dr. Christison mentions the case of an aged female who, by the advice of a neighbour, took two ounces of a strong infusion of hemlock with the same quantity of whisky, which she swallowed in the morning fasting. She died within an hour, comatose, and slightly convulsed.

The *Cicuta virosa*, with which common hemlock is often confounded, possesses still greater virulence. It may, however, be readily distinguished from it, since its hollow roots are always immersed in water, while those of the conium never are. Wepfen relates a case in which eight children partook of the roots by mistake for parsnips. Two of them died, in whom the symptoms were, swelling at the pit of the stomach, vomiting, total insensibility, with frequent convulsions. The remainder recovered; but one of them, a girl of six years of age, had tetanic fits, followed by deep coma, from which it was impossible to rouse her for twenty-four hours.

The *Œnanthe crocata*, which abounds with a milky acrid juice, appears to be still more destructive to life than either of the two preceding, or any other of the umbelliferous vegetables. These symptoms usually commence with burning heat in the throat and epigastrium, which is followed by a state of stupor, and subsequently in every instance by violent convulsions. Many instances are recorded in which it has been taken by mistake. In no fatal case has life been prolonged beyond three hours and a half.

The *Œthusa cynapium* has likewise occasioned many accidents, and some fatal ones, from its resemblance to parsley. It gives rise to similar symptoms, combined with partial paralysis, lividity of the surface, and dyspnœa. It may, however, be readily distinguished from parsley by the leaves being black and glistening on their lower surface, and by the nauseous smell they emit when rubbed.

To some of the plants of the order *Ranunculaceæ*, we have alluded under the head of acrid poisons. But there are two of them which combine an acrid with a narcotic action. These are the aconitum napellus, or monk's hood, and the helleborus niger, or Christmas rose.

Aconitum napellus.—The poisonous alkaloid aconita seems to pervade every part of this plant, but probably exists in the greatest quantity in the root. If a leaf or small portion of the root be taken into the mouth, or but a few drops of the alcoholic tincture of the seeds be applied to the lips, numbness is felt in a few minutes, and a peculiar tingling sensation, which continues for many hours. Applied to the eye it occasions contraction of the pupil. If taken into the stomach in sufficient quantity, it destroys life with rapidity. The following melancholy case, recorded by Dr. Pereira, and which came under his own observation, is a remarkable instance of its rapidly destructive power. In December, 1836, Mr. Prescot, residing in the City-road, ate at dinner about one root and a half of aconite, which he had dug up in his garden by mistake for horse-radish. Within about three-quarters of an hour, he complained of burning and numbness of the lips, tongue, and throat, which soon extended to the stomach. Violent pain of the head followed, and muscular tremor, with depression of the vital powers. His mental faculties were not disordered; he was not delirious, or in the least affected with spasms or convulsions; yet, notwithstanding every expedient that could be adopted for his relief, he gradually sank and expired, apparently in a fainting state, about four hours and a half after dinner. His wife and child, who had partaken of a smaller quantity of the root, were similarly affected in a much milder degree, and recovered within about six hours.

Helleborus niger. This plant is a native of Austria and Italy, but has obtained a place in our gardens. It is known by the dark colour of its root, from whence its name, and by the circumstance of its flowering from December till March. Its active principle is an acrid oil, which is found in greatest abundance in the root. A decoction of the root is said to have produced in the human subject, vomiting, delirium, and convulsions, and death within two hours.

The mode of action of the *Digitalis purpurea* — the well-known foxglove, renders it necessary to separate it in any attempt to classify the narcotico-acrid poisons. Its immediate influence is exerted upon the heart, weakening and retarding its action; accompanied, how-

ever, by giddiness and a sense of beating in the head, irritation in the stomach, and sometimes by salivation, as well as by a very feeble and retarded pulse. It is one of the remarkable effects of this poison, and which renders caution peculiarly necessary when it is taken even in small medicinal doses, that, like mercury, it is liable to accumulate in the system, and its influence, without any premonitory symptoms, to become suddenly developed, even a considerable time after it has ceased to be taken. The alkaloid digitalia appears to exist in the greatest abundance in the leaves. A case is related in the seventh volume of the Medical and Surgical Journal, which became the ground of a criminal trial in London in the year 1826, in which an empiric gave six ounces of a strong decoction of this plant; violent irritation in the stomach succeeded, which was followed by lethargy and general convulsions, with dilated pupils, insensibility to light, and a slow, feeble, and irregular pulse. Coma gradually came on, and death took place within about twenty-two hours after the supposed medicine had been taken.

Of the remaining narcotico-acrids, the more remarkable are the alkaloids veratria, strychnia, and brucia, already noticed, and the poisonous fungi.

Every part of the *veratrum album*, or white hellebore, in whatever manner it is introduced into the system, is exceedingly acrid and poisonous. Some cases are recorded in Rust's Journal, in one of which eight persons were affected with very serious symptoms, in consequence of having eaten some bread into which the powdered root had been introduced by mistake for cumin seeds, and in another it was mistaken for the galanga root. In both an irritating action was excited in the mouth, throat, and stomach, accompanied by a more remote one directed to the nervous system, giving rise to weakness of the limbs, dilated pupils, convulsive breathing, etc. And in one of the continental journals a fatal case is on record, in which a man took about as much of the powdered root as would lay on the point of a knife. Death occurred within twelve hours. The *colchicum autumnale*, or meadow saffron, owes its activity to the same alkaloid, and several instances of poisoning have occurred from a too free use of it in the treatment of gout. One of the numbers of the Edinburgh Journal contains a brief notice of a case in which a man took an ounce and a half of the tincture by mistake, and died within forty-eight hours, after much suffering.

In consequence of the presence of the poisonous alkaloids before alluded to, the different species of *strychnos*, including that which affords the upas, or Javanese poison, and the bark of the brucia antidysenterica, are energetically poisonous in extremely small quantities. The latter was introduced by mistake into Europe instead of the angustura bark, or bonplandia trifoliata, and to so many fatal accidents did it give rise, that in some countries of the continent, all the stores of angustura were ordered to be burnt. It may be known from it, not only by its finer texture, darker colour, and less bitter taste, but by the following chemical test. The ferro-cyanate of potash causes in a muriatic infusion of the brucia, or false angustura as it has been termed, a green precipitate which becomes black. No such effect is produced upon the true angustura bark, because it does not, like the other, contain any oxide of iron.

Accidents arising from the deadly *fungi* being mistaken for edible mushrooms, are of common occurrence on the continent, and have been by no means infrequent even in this country. Several general directions have been laid down for distinguishing them, but it is questionable how far they may with safety be entirely relied on. There is reason to believe that weather and the period of the season influence some of the esculent species, and that even the agaricus campestris, or common mushroom, is somewhat unsafe towards the close of the season. Those species are said to be certainly dangerous and to be avoided, which have fragments of membrane adhering to their upper surface, which grow in woods and shady places, in tufts and clusters from trunks or stumps of trees, which have a styptic taste and pungent odour, and especially those which become blue after they have been cut. Mr. Miller asserts, on the other hand, that the true eatable mushroom may be distinguished from all the poisonous species by the following characteristics:—"When young, it appears of a roundish form, smooth, like a button; which, together with its stalk, is white, especially the fleshy part of the button; the gills within, when broken, are livid. As it grows larger, it expands its head by degrees into a flat form; the gills underneath are at first of a pale flesh colour,

but become blackish on standing." The symptoms produced by the poisonous fungi are sometimes those of pure narcotism, and occasionally of a purely irritating kind, but more usually both classes of effects are combined. They are well illustrated by a case related by Mr. Brande, in the third volume of the London Medical and Physical Journal:—J. S. gathered early in the morning what he supposed to be small mushrooms, of which, after having been stewed in a clean tin-ironed saucepan, he partook, together with four of his children. About an hour after, one of the children, eight years of age, was attacked with fits of immoderate laughter, which were succeeded by vertigo, or stupor. The pupils of his eyes were immensely dilated and insensible to light—his breathing was quick—his extremities were cold—he occasionally pressed his abdomen as if suffering from pain, but, when interrogated respecting it, answered incoherently. About the same time the father was attacked with vertigo, and complained that everything appeared black, and then wholly disappeared; to this succeeded loss of voluntary motion, and stupor, universal numbness and coldness, and great dejection. Several of these fits succeeded one another. The three remaining children were likewise attacked with similar symptoms, but, by judicious treatment, all recovered. Mr. Parrott, of Mitcham, has related a somewhat similar case, in which a man, his wife, and four children, partook of poisonous mushrooms; but in this instance there were violent symptoms of irritation and pain in the stomach and bowels, combined with convulsions, under which two of the children sank. The species of mushroom (eaten in both these cases) was afterwards discovered to be the agaricus semi-globatus. A striking circumstance in respect to the symptoms of poisoning from fungi, is the great difference in the interval which elapses between the time of eating and that of their commencement, and the great durability of the symptoms. Even the purely narcotic effects have been known to continue above two days.

Lastly. The action of *Camphor* on the animal body more closely resembles that of the narcotico-acrids than of any other substances. Mr. Alexander, in a course of experiments on his own person, was nearly killed by this poison, and has left on record the best account yet published of its deleterious effect on man when taken in a sufficient dose. After having found by a previous experiment, that a scruple did not cause any particular symptom, he swallowed two in one dose, mixed with syrup of roses. In twenty minutes, he became languid and listless, and in one hour giddy, confused, and forgetful. All objects quivered before his eyes, and a tumult of undigested ideas floated through his mind. At length, he lost all consciousness, during which he was attacked with strong convulsive fits and maniacal frenzy. These alarming symptoms were dispelled by the operation of an emetic, but a variety of singular mental affections continued for some time after. Professor Wendt, of Berlin, has, however, related a case in which a much larger quantity—160 grains—was taken in a state of solution with alcohol, four ounces of a camphorated embrocation having been swallowed by mistake, in which no emetic was used, yet the individual survived. Fever, burning pain of stomach, giddiness, dimness of sight, and some delirium ensued, but the man got well under the use of almond oil and vinegar.

The researches of vegetable chemistry have as yet brought to light but few direct antidotes for the narcotico-acrid poisons. M. Donne, of Paris, affirms, from experiments on animals, that chlorine, iodine, and bronine, have a chemical effect in neutralising strychnia and veratria, and they are certainly worthy of trial. But our chief dependence, in these cases, must be on getting rid of the noxious ingredient as soon as possible, and the conjoined or subsequent administration of stimulants, or any other kind of remedy, which individual symptoms may indicate.

The condensed review which we have thus taken of vegetable chemistry, is necessarily imperfect, but should it stimulate any reader of the *Visitor* to devote to this interesting subject a more ample examination, he will find his time and labour well repaid. This department of the works of nature, like every other, the more it is investigated does but tend the more to illustrate the infinite resources of an all-wise Creator, convincing us, at the same time, like every other, that there is a fixed limit to all human knowledge and research — a boundary line which the most acute intellect can never pass. "It is the glory of God to conceal

a thing." "Lo, these," which we see and know, "are but parts of his ways." Nor is the varied and manifold exhibition which it unfolds of the beneficence of the Divine Being, as we have seen, less remarkable. How adapted to the necessities, contingencies, and even the maladies which are incident to fallen man, is the provision which the earth affords; whilst nearly all its advantages are still, to a great extent, wisely suspended upon those physical and moral energies with which he is endued, so that they may be augmented to an almost indefinite extent by culture, experiment, analysis, and comparison; and the influence even of noxious products—an evil which has followed in the train of the original curse, may be neutralized or obviated by others, furnished, as it would seem, for this very purpose, with a healing efficacy. And thus, finally, does the material world afford a type of the rich provision which Infinite Love has provided for the restoration and support of that spiritual life which man has lost. Still is he "a prisoner of hope," and that through a system of means, involving likewise, to a certain extent, human instrumentality, but originated and sustained by the same power and wisdom and love, which "filleth all things living with plenteousness;" tending, moreover, to illustrate all those Divine attributes in a yet far higher degree, and affording such a manifestation of their glory as shall show to "principalities and powers in heavenly places," throughout eternity, that they pass all finite knowledge. D. W.

THE CHRISTIAN'S REFUGE.

"A man shall be as an hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land," Isa. xxxii. 2.

First, as regards the safety of the people of God.

"A man shall be as an hiding-place from the wind, and a covert from the tempest." If you desire to understand the full force of the image, picture to yourself one of those scenes which eastern travellers paint when they describe the passage of a caravan across some dreary and uninhabited desert, where, throughout the long day's journey, there is no house, no rock, no tree, to offer a moment's shade or a moment's shelter. In the midst of such a scene, the wind suddenly rises, and the lightning glares around, and in the distance are beheld gigantic columns of sand, raised and kept together in such vast masses by the whirlwind, as to exclude even the rays of the sun from passing through them. and as these fearful phenomena approach, every thing is overwhelmed before them; and the poor bewildered travellers behold in them at once their destruction and their grave. In vain do they attempt to fly; their gigantic enemies are coming upon the wings of the wind, and nothing mortal can outstrip them; in vain do they attempt to face them, for who can wage equal war against the elements? All hope is at an end, all efforts vain; the wind slackens not, the tempest does not cease; and, before the shortest prayer is finished, that multitude that was but now replete with life and animation, is hushed in silence; every mouth is stopped, every heart has ceased to beat; the simoon of the desert has passed over them, and the place they occupied is scarcely to be distinguished from the surrounding plain.

Now, imagine in such a scene and at such a season (and this is no flight of imagination, but a simple, though appalling fact) the feelings with which those alarmed and flying travellers would greet a "hiding-place" and "a covert." Imagine that, while they were looking with an apprehension which we can scarcely conceive at those advancing pillars of sand in which they were so shortly to be entombed, they should on a sudden behold a rock of adamant spring up before them, a barrier which neither sand, nor wind, nor tempest could overleap, what would be their feelings of joy, their thoughts of gratitude, their language of praise! Oh! who can imagine the heartfelt cry of thanksgiving to God which would arise from that vast multitude at so complete, so merciful, so unhoped for a deliverance. Then, brethren, such are the feelings with which we would encourage you to "behold the Man" of whom we this day speak. Our sins had raised a tempest of the wrath of God, against which the whole created host of heaven would in vain have attempted to erect a barrier. Therefore, said the Lord, "I have laid help upon one that is mighty. I looked, and there was none to help; and I wondered that there was none to uphold: therefore, mine own arm brought salvation." He has on this day, taking upon himself our nature, placed himself between us and his Father's wrath; he stood alone, as that wall of adamant, between us and the coming tempest. All

that would have driven us from the presence of God for ever, or have overwhelmed our souls with remediless destruction, fell upon Him, and upon him alone; and by his life of suffering, and humiliation, and obedience, and by his death of agony, and by his resurrection of power, we were secured. The tempest, which would have scattered us as chaff before the whirlwind, has lost its power; and now, if we have fled into the "hiding-place," if we are seated beneath "his shadow," passes harmlessly over our head, or is heard by us, as many of you this evening, when seated comfortably in your warm and peaceful dwellings, surrounded by the quiet circle of your own happy families, will listen to the winds or rain of winter, blessing God that you enjoy a refuge and a home.

But let us proceed from the consideration of the similitude which regards his people's safety to that which regards his people's comfort.

He shall be to you not only a covert from God's wrath, but a river; nay, more, "rivers," to show the abundance of his consolations, "rivers of water," when you are fainting under the trials, or anxieties, or distresses of the world. Now, brethren, do you know anything of the blessedness of this source of consolation? It is not enough that the river is running at your feet; but you must know that it is there, you must drink of its waters, or they will not assuage your thirst. Recollect a beautiful illustration of this in the history of Hagar, when driven from the tent of Abraham. You will remember that, when she was cast out into the wilderness with her child, and looked in vain for a supply of water—when all that was in the bottle was spent—when the streamlets were dry, and the clouds promised no rain, she sat down in utter hopelessness and helplessness, having cast the child under one of the shrubs, that she might not see it die. And we are told that, as she lift up her voice and wept, the angel of the Lord called to her out of heaven, and said, "What aileth thee, Hagar? fear not: and God opened her eyes, and she saw a well of water," sufficient, amply sufficient for the need both of the mother and the child during their whole sojourn in the wilderness. How beautiful an instance of the mercy and the power of God! How apt a type of the Christian's situation here below! You may at this moment be sitting by "the river of water" of which I am speaking, and yet be as ignorant of its existence, as practically ignorant as Hagar was—as little benefited and as little blessed as if its healing waters were still a sealed fountain, which had never been opened, or a river locked in everlasting ice, and whose streams never poured forth rich abundance at your feet—what aileth thee, that thou seest it not? Pray to Him who alone can open your eyes. Pray to God, for his dear Son's sake, to show you the well which stands beside you, whose living waters are for ever full, for ever flowing, and of which if any man drink, he shall never thirst. Beseech him to reveal to you the Son of his love, as a full and sufficient Saviour—one who will not only bear all your sins, but all your sorrows, and not only be your strength and your salvation, but your joy, your peace, your strong consolation.

Lastly, are there none among you, even of the children of God, who find this world to be a "weary land," on account of the spiritual disquietudes of your pilgrimage, not merely those you behold around you, but those which you continually experience within you? none who, although reconciled, as we hope, to the God of your salvation, still find constant opposition, and toil, and conflict, from the troubles of the journey, and, like the Israelites of old, are often "much discouraged because of the way?" Yes, doubtless, there are some of you who can say with the Psalmist, "I had fainted, unless I had believed to see the goodness of the Lord, in the land of the living." Doubtless, there are many who, even with this source of consolation, are still continually distressed by the little spirituality of heart and life to which you have attained. Your daily feeling is that you are still so worldly, so cold, so indifferent to the God and Saviour of your soul, that amid the upbraidings of your own conscience, and the unceasing attacks of your spiritual enemies, this is to you indeed a "weary world," and a toilsome journey, and ofttimes do you wish its labours over, and yourself at home. Yet, weary as is the way, beloved brethren, every mile of it must be trodden, and your anxiety must be rather to quit you like men, and be strong; to "endure hardness, as a good soldier of Jesus Christ," than to be in haste for the rest which remaineth for you at that journey's end.

Do you ask how you shall be enabled to achieve this? Let the words of the

text point out your remedy. There is not only a hiding-place and a covert, but a rock, and a great rock, in this weary land. You have already found it a hiding-place, but perhaps you have contented yourself with coming just within the range of its shadow; you have been satisfied with escaping from the burning beams of God's wrath, and the fiery darts of the wicked one; but you are still only within the extremest limit of this overshadowing rock. Be persuaded then no longer to rest and settle there; pray, and strive, and labour to advance. You may be partially sheltered where you are, you may even be safe where you are; but as you draw further and further within the Rock of your salvation, you will find an increase of its sheltering peace and comfort, which you now but little know. There are recesses in that Rock into which you are specially invited; and the closer you draw, the more boldly you advance, the more welcome, the more happy, the more blessed shall you be. There are veins of ore in that Rock sufficient to enrich ten thousand worlds, for the word of the living God has called them "the unsearchable riches of Christ;" but they will not enrich you if you keep at a distance from them; you must work the mine, you must dig the ore, you must, by prayer and faith, appropriate it, make it your own, use it, enjoy it, live by it and upon it, or you derive not half the comforts and consolations which are treasured up for you in the Lord Jesus Christ.—*Rev. H. Blunt.*

ANATOMY, SURGERY, AND MEDICINE OF THE CHINESE.

Anatomical knowledge must necessarily be at a low ebb in a country where the spirit of inquiry is seldom prompted by any sufficient inducement, and the love of tradition fostered by the patronage of authority and the persuasives of education. A decent regard for the dead might seem to keep a Chinese from prying into the secrets of the human frame, through the aid of dissection, but the real cause of their ignorance on a subject so intimately connected with the successful treatment of disease will be found in the want of a scientific curiosity. Their lack of information, however, does not prevent them from assuming the air of teachers. Few medical works of any size or reputation are without diagrams to explain the situation and office of the various organs which compose the interior of the system. The individual who is addressing the reader, through the medium of the press, has a great variety of these books and diagrams in his possession, which he has studied frequently and with much thought, but not always to his own satisfaction, as the figures of the same part often disagree, from the carelessness or want of skill in the artist, and the explanations which accompany them affect a tone of laconic mysticism, as if the writer thought it more honourable to conceal than to disclose knowledge.

In considering the frame-work of the human skeleton the Chinese anatomists do not trouble themselves much about details. No notice is taken of the bones which compose the wrist or the foot. The vertebræ in the spine are numbered, and the collar-bone and scapula are set down, but the second bones in the forearm and the leg have been forgotten. Not a word is said about the muscles, by which the limbs are moved, nor about the nerves which connect the different parts of the body with the seat of feeling. The union between the spinal marrow and the brain is pointed out with unusual emphasis; and the important organ last mentioned is styled the sea of marrow, or medullary substance. "All the rivers run into the sea," it is therefore their termination as well as their source. A reference to the structure of the lower animals would seem to teach us, that the brain is the point to which the nerves converge; if this be a correct view of the matter, the Chinese term would appear to have been very happily chosen. The cavity in which the brain is lodged resembles a spoon, according to their view; hence the characters for spoon and marrow are put together as a proper designation for it.

The heart is supposed to be the centre of the circulating system, and yet, strange as it may appear, the liver, spleen, stomach, etc., are thought to have the honour of being co-partners with it in the function it has to perform. But we are not favoured with any hints, either by figure or letter-press, as to the mode in which this co-partnership is sustained. On a point of so much interest and curiosity we are fairly left in the dark. We may conjecture, however, that at some remote period in the history of the nation, some investigators after natural truth, rightly explained the office which these organs fulfil in the general economy, and that posterity

remembered the fact, but misconstrued the explanation, and, therefore, oddly fancied that the work was done through the medium of the circulating system. They tell us plainly that the heart sends one artery to the kidneys, another to the liver, and a third to the spleen; but there they stop, we see no vessels issuing from them, to carry the blood back to its fountain, or to disperse it to any other part of the body. Six veins or arteries run from each hand to the trunk, and as many from each foot to either the trunk or the head, where they dip down below the surface, but how they contrive to reach the heart or any of its partners in the business of circulating the blood we are not informed. Besides they tell us many wonderful things about these vessels, without condescending to illustrate their views with anything like an appeal to what is familiar or within the reach of our senses. They represent some of these vessels as conveying light, partial or complete; and others as carrying darkness either total, or with a certain mixture of light. An acquaintance with their natural, metaphysical, and astrological philosophy enables us to guess at the meaning of these expressions, but, at the best, it is only a conjecture which is sadly encumbered by many a shadowy doubt and perplexity.

The windpipe is believed to pass directly through the lungs into the heart, so that the air does not diffuse itself to meet the blood in the mazy windings of the pulmonary cells, but descends at once to the heart, and there mingles itself with the blood, which is supposed to carry this ethereal principle along with it to all the parts of the body. What keeps the blood from escaping by a passage so large and obvious is not stated. But perhaps the larynx, or that curious apparatus which is placed at the top of the windpipe, was reckoned as adequate to fulfil this office. A melancholy circumstance suggested this remark, for a man essayed to kill himself by cutting out his tongue, thinking that he should thus open the valve which kept the vital fluid in its place. As the windpipe terminates at the base of the tongue, the larynx was deemed a part of it. There are many other curious notions entertained by the Chinese, but a detail of them would hardly be compatible with a work intended for general reading.

The surgery of the Chinese was confined, in its most flourishing stage, to the adjusting of fractured bones, to dislocations, acupuncture and scarification, and to cupping. It is not surprising that they should attempt to set a broken arm, for even untutored Indians in North America have been able to do as much; but they have a substitute for the splints, which does great credit to their taste and ingenuity. It is a sort of bracelet made by fastening thin slips of bamboo together. After the divided ends of the bone have been brought into a happy juxtaposition a bandage is wound round to keep them in that state. As a further protection this bracelet of bamboo slips is put about the limb, and makes so good a figure that it looks as if it were worn not from necessity, but for ornament. The Chinese never ventured to remove a diseased member by amputation, but they seem to have a prevailing fancy for cutting and pricking the surface of the body. This is what we mean by scarification and acupuncture. When the nature of the case admitted they laid a small pile of southernwood upon the affected part and set it on fire; this is what is intended by the *moxa* in our medical works, which is a corruption of *mookasa*, a term for the plant among the Japanese, of whom we learned the practice. If the burning pile was not deemed appropriate, recourse was had to the needle or the lancet. For these two instruments appear to have been considered as twins among the native practitioners. Nine sorts of "needle," including lancets, are mentioned under a common name, which we will, for the convenience of speech and memory, call the "nine scarificators." When a surgeon in this part of the world unrolls his case or opens his box of glittering knives we feel an involuntary shudder, but a Chinese doctor, with his nine dwarfish tools, his burning moxa, and his large assortment of caustic substances, could give us as much smart, and make us feel that terrible remedies are not always the least merciful. The writer has witnessed some frightful illustrations of this remark. Chinese medicine is founded upon a false conception of the human system, and therefore essentially wrong in principle. But the apothecary has a variety of remedies little known in this country, and the physician has written so much about diseases, with many of which we are but partially acquainted, that the whole subject deserves to be studied deeply, as it will not fail to give us much valuable information, both as to the maladies incident to man, and to the remedies which ought to be used for their alleviation.

Should it please that good Being, who loveth the stranger in giving him food and raiment, (Deut. x. 18,) to grant us full access to that interesting country, it would probably present a fine field for research to enterprising and scientific men of the medical profession. The Chinese divide their diseases into two classes in reference to the cause from which they are supposed to arise. One class is occasioned by a disturbance of the equilibrium within, as by irregularity in diet, excessive passions, care, wearisomeness, etc. The other from some external injury, as from cold, noxious vapour, and so on. The rice-grounds, from their marshy character, are the occasion of many distempers which belong to the latter division. L.

COMMON SAYINGS.

No. XVIII.

GRATITUDE AND INGRATITUDE.

"One good turn deserves another;" "ay, and often gets it too," observed my grandfather. "Interest is but a poor motive; but if people had only sense enough to look to their own interest, they would more frequently than is common 'do as they would be done by.'" He was led to make these remarks from the circumstance of a family in the neighbourhood, which excited general interest. A respectable couple, whose children had left them and gone abroad, took a nurse-child, partly with a view to help out their little income; but perhaps chiefly for the sake of its company, for they wanted something to cheer their solitary dwelling. After some time the pay of the child ceased; nor had they the means of tracing any responsible person. About the same time their own scanty resources were diminished; and they were advised no longer to burden themselves with the maintenance of the child, but to turn it over to 'the parish:' and sometimes, when provisions were very dear, and their means very scanty, they feared they should be compelled to do so. But when it came to the point, a hesitation always arose—"We should not like a child of ours to be sent to the workhouse; we will try a little longer." Many were their straits and struggles, yet the child continued to share their scanty pittance. In time she became really useful, and her assistance was found more than equivalent to her expenses. Those who had formerly been most forward in advising her protectors to cast her off as a burden, were then most ready to suggest to her that she ought to be doing something for herself, and not to bestow her time and labour on the old people who were unable to pay her. "No," she replied, "'one good turn deserves another:' they took care of me, and worked hard to provide for me when I was a helpless child; and it is but fair, now they are getting feeble and I am getting strong, that I should work for their comfort, and find pleasure in doing it." She persevered in doing so; and was for several years the chief support of the aged couple. After a protracted war, by which hundreds of British families were separated, and, in many instances, ignorant of what had befallen their divided members, peace unexpectedly brought back many a weary wounded wanderer. Among others, both the father of this young female, and the children of her benefactors made their appearance, much to the joy of those who had long given over the hope of seeing them. The former possessed the means of liberally requiting the kindness shown to his child by strangers; the latter testified to having, on several occasions, and in seemingly desperate exigences, received from strangers kindness akin to that which their own parents were bestowing upon the child of others. "Acts of kindness," said my grandfather, "often meet an ample reward in the grateful returns of those who have received them; but they are oftener still requited in an unexpected way by interpositions of Providence, in raising up friends, or inclining the hearts of strangers to help in time of need. God is never unrighteous to forget the work of faith and labour of love of his people; and every act of kindness to a fellow-creature performed from motives of obedience and love to Him, is property laid up on the best security, perhaps forgotten by the depositor, but always remembered by the Trustee, and liberally rendered back in due time, with accumulated interest. 'He that hath a bountiful eye shall be blessed,' 'The liberal soul shall be made fat: and he that watereth, shall be watered also himself.' 'He that hath pity upon the poor, lendeth unto the Lord: and that which he hath given will he pay him again,' Prov. xxii. 9; xi. 25; xix. 17. 'Happy is the man,' said bishop Hall, 'that may be a creditor to his Maker! Heaven and earth

must be empty before he shall want a royal payment!' "

My grandfather had strong claims on the gratitude of many, for "he who is kind to all, deserves well of all." He was not one who looked for returns; for he loved to do good, and often did it, "hoping for nothing again." But no man was more delighted than he with the spontaneous expression, or the smallest tribute of gratitude. The most trifling offering thus received, became valuable in his esteem. "I think more of the kindness than the value of the gift," was a saying which he alike applied on the receipt of a handsome piece of plate, presented in acknowledgment of some service he had rendered to Sir Henry, and on that of the poor widow's plate of gooseberries, (though he had plenty in his own garden,) or the rush mat from the basket-maker's boy, to both of whom he had been a kind friend in time of sickness. "'Gratitude in a poor man would be generosity in a rich one," and "He that gives to a grateful man, puts out his money to compound interest." There is a saying about giving "an egg for an ox." "If the egg," said my grandfather, "be given with a selfish design to get an ox in return, it is detestable; but if an egg be given as the genuine expression of gratitude by him who can do no more, it is no despicable return, even the smaller for the greater benefit."

There were two candidates for a medical office in an establishment in which my grandfather had considerable influence. Both the applicants were strangers to him; and he was anxious only to ascertain which would be most likely to promote the interests of the institution, and the health of its inmates. He examined all the testimonials, and received the solicitations of the friends of both parties; but he made no engagement to support either. On the day of election he had not come to a positive decision. As he rode along, a poor man touched his hat, and seemed desirous of speaking; and the following conversation took place:—

"Ah, Thomas, is it you? Somebody told me you had left E. and gone to live at W."

"No, sir, I never intended to leave the place; but I went to W. to do a job of thatching; and there I fell desperately ill, and was not able to come home. So my poor wife came up there to nurse me, and—poor creature—in a few days was bad herself; and it is likely we should both of us have died, if it had not been for the kindness of a friend whom God in his mercy raised up to succour and save us. We were almost two months away; but we have been back again for a month or more; and now I am getting pretty strong again, and shall be very thankful for work, if you should have anything to do in my way."

"Well, I will think of you if any thing should occur; but you say you had your illness at W——. Do you happen to know anything of a medical gentleman who lives there, of the name of P.?"

"What Doctor P., sir? Know him! Why he is the very gentleman that shewed us such kindness. When first I was taken ill, I went to his shop and asked him if he could give me some little matter that would set me to rights. I thought, perhaps, that a little medicine, or a bleeding might do, without much expense, and without giving over work. But he said directly, that I must go to bed, and he would come and attend me; and attend me he did, sure enough, and my poor wife, too. If we had been the greatest people in the land, and had paid him a guinea a visit, he could not have done more for us. For a long time we knew nothing about his kindness; for we were, both of us, quite light-headed; but, when we came to our senses, the people at the house where we lodged, told us what he had done for us. And then we were afraid there would be such a heavy bill that we should never be able to pay it. He saw there was something that preyed on our minds, and that we were ashamed, like, when he called to see us: and so he told us not to make ourselves at all uneasy about that, for what he had done had been for the pleasure of doing good, and he was very thankful that it had pleased God to bless his endeavours, but he never intended to charge us a farthing. Why, sir, this very kindness made us get better; and, then, when the good doctor thought we wanted nourishing food, which he knew very well we could not get, by reason of having been so many weeks out of work, he often sent us a meal from his own table; and he spoke to some of his friends, and they helped us too. So we had everything we needed while we were there—and our lodgings were paid—and our journey home—and something left in hand to keep us till we got up our strength to work. I am sure we are bound to pray, day and night, that God would

reward that good gentleman's kindness, for it will never be in our power to do it."

"Well, Thomas, I am very glad to find that you met with such a friend, and that you are so mercifully restored to health. You may step over this evening to the farm, and I will find you something to do. Do you know where I am going?"

"No, sir, I don't indeed."

"Why, they are going to elect an apothecary for the ——, and your friend, Mr. P., is one of the candidates. It is natural and right for you to 'speak well of the bridge that has carried you safe over.' I think with the saying, 'You may believe the good report of a grateful man,' and if those who are competent to judge, think as highly of Mr. P.'s professional skill as you have reason to do of his kindness and humanity, he shall certainly have my vote and interest."

"And may God grant success!" exclaimed the poor man, with tears in his eyes; "for Mr. P. will surely be a blessing to all that come under his care."

The incident decided my grandfather: his decision influenced others, and the election terminated in Mr. P.'s favour, the result of which fully justified the representations made by a grateful man. "A good action," said my grandfather, when relating the circumstance, "is its own reward, and 'By courtesy to the meanest more is gained than lost.'"

Some people oppress the gratitude of those whom they have in any way served, or think they have served. Whoever may forget their good actions, they are never forgotten by themselves. They seem to fancy that they have laid the recipients of their favours under interminable obligations to surrender their free agency, and comply with the most unreasonable requirements. Or they will confer an obligation with the ungenerous purpose of extorting something in return which they imagine the gratitude of the person will forbid him to refuse. Or they will treat him with contumely, which, being under obligations to them, they think he will not dare to resent. Such people often got a sharp rebuke from my grandfather. "Don't," he would say, "upbraid the poor man with what you did for him, anno domini one hundred and one. They are mean folks who 'give a dog a bone to hold in his mouth, that they may give him a kick and he be unable to bite them.'"

ANECDOTE.

The late M. Lafitte came to Paris in 1778, when the extent of his ambition was to find a situation in a banking-house, and to attain this object he called on M. Perregaux, the rich Swiss banker, to whom he had a letter of recommendation. This gentleman had just taken possession of the hotel of Mdl. Gurmard, which had been put up to lottery by that lady. He was introduced into a boudoir of the *danseuse*, then become the cabinet of the fortunate banker, and, having modestly stated the object of his visit, was told that the establishment was full, and advised to seek elsewhere. With a disappointed heart the young aspirant left the office, and while, with a downcast look, he traversed the court-yard, he stooped to pick up a pin which lay in his path, and which he carefully stuck in the lappel of his coat. Little did he think that this trivial action was to decide his future fate, but so it was. From the window of his cabinet, M. Perregaux had observed the action of the young man. The Swiss banker was one of those keen observers who estimate the value of circumstances apparently trifling, and in this simple action he saw the revelation of a character; it was a guarantee of a love of order and economy, a certain pledge of all the qualities which should be possessed by a good financier. In the evening of the same day, M. Lafitte received the following note from M. Perregaux:—"A place is made for you in my office, which you may take possession of to-morrow morning." The anticipations of the banker were not deceived. The young Lafitte possessed every desirable quality, and even more than was at first expected. From simple clerk, he soon rose to be cashier, then partner, then head of the first banking-house in Paris, and afterwards, in rapid succession, a deputy and president of the council of ministers, the highest point to which a citizen can aspire.—*Gentleman's Magazine.*

THE LIGHT OF TRUTH.

The same light which shows the way for being eternally saved, lets men also see an exact and infallible method in all their concerns within time, and for such a conduct as they may "walk surely," by rule, and not at an adventure, for this end, the slighting whereof hath caused many with sore toil to "sow the wind" unto themselves.—*Fleming.*

Blenheim House.

ENGLISH HISTORY.

QUEEN ANNE.

The accession of queen Anne removed several points of difficulty, and gave satisfaction to many. Her father, James II., was dead. Some of his supporters doubted whether the pretender was in reality his son; and no oath of allegiance to him had been taken, and Anne was the next in succession to the crown. Even those who believed in the legitimacy of his birth, considered that Anne was not likely to leave any children, and that she would probably make his succession easier. All those who opposed James, and the pretender after him, admitted Anne's title, as a Protestant, to the throne. The death of William caused rejoicings at Paris and Rome, from the idea that the great stay of the Protestant cause was removed; but that cause had a Supporter far above any earthly monarch.

Anne was thirty-seven years of age when she came to the throne, good tempered, and popular in her manners, but weak minded and easily led. At that time, and long afterwards, she was enslaved by lady Marlborough. By a recent act, the parliament continued sitting; and the queen took the earliest opportunity, three days after her accession, on March 11th, 1702, of declaring her intention to pursue the same policy as king William, whom she spoke of as "the great support, not only of these kingdoms, but of all Europe." This was under the influence of the duke of Marlborough, who was sent to Holland to take the command of the English forces, to sign treaties of alliance, and plan for the campaign. His mission checked the regret at first manifested at the Hague, when the death of William was known. Louis attempted in vain to induce the States to give up their alliance with England.

The queen formed her ministry chiefly of tories: Rochester, her uncle, Nottingham, Godolphin, and others. Her husband, prince George of Denmark, was made high admiral. She was strongly prejudiced against the whigs. Marlborough did not care with which party he ranked, so that he had the power; and he supported the war, from which he expected to gain wealth and honour. Rochester cared not for the war; but if it proceeded, he desired naval rather than military operations, and pressed violent measures at home which were found impracticable. This ended in his speedy retirement; the high-church party regarding him as a martyr to their cause, which was supported by the majority of the parliament.

The queen was crowned on April 23rd, and war was proclaimed on May 4th; a few days afterwards Marlborough went to Holland, to take the command. The leading events of the reign were the campaigns under that general, but here only cursory notices of them will be taken. The details of warfare are not really the main objects of history; while the false glare they assume is much lowered by considering how private interests and passions influence even the contests which, like those of the reign of Anne, appear more than usually to be requisite for right and justice. God was pleased to use Marlborough and his party to check and humble the wicked Louis and his designs; but in a few years it became evident that self was the actuating motive of that avaricious commander, and of his ambitious, violent wife. The Christian, in considering the circumstances of worldly policy, perceives that God causes them all to work together for good, or even the best efforts would only lead to miserable results; he also sees that the same all-controlling power can and does bring order from disorder.

The first campaign was successful; by the end of October, Liege was taken, and the Dutch frontier secured from the French, when the army retired to winter quarters, then the usual practice on both sides for four or five months. Marlborough, on his way to Holland, down the Meuse, was stopped by a party of French soldiers; but plunder being their object, he was not recognised, and they allowed the boat to proceed. On his return to England he was made a duke, with a pension of 5000*l.*; the money allowance was, however, suspended for a time. The progress of these campaigns in the Netherlands was very slow, as the country on both frontiers was thickly studded with fortified towns; the whole district was crossed by innumerable rivers or watercourses, the passages of which were closed by these walled and well-secured towns, on which all the skill of the most celebrated engineers had been exerted. The whole progress of this campaign only gave to the allies about 100 miles from Nimeguen, where their efforts began.

During the summer, an armament, under the duke of Ormond and admiral Rooke, failed in an attempt upon Cadiz, but captured and destroyed a rich fleet of Spanish galleons at Vigo.

In October a new parliament assembled: the tories had a decided majority. Matters proceeded with a high hand; and, in the address to the queen, reflections were cast on the memory of William, stating that Marlborough had signally retrieved the glory of the English nation. A bill was brought in,—called, "An Act to prevent occasional conformity,"—professing to prevent indecision in religion, but really designed to destroy the act of toleration, by forbidding all in office from attending any places of religious worship excepting those of the established church. This was designed to shut out dissenters from office, who had occasionally attended the parish churches to receive the sacrament, that being required to qualify for holding office; but however objectionable such a misuse of the Lord's supper, surely those were to be blamed who required such a qualification, not the persons who might find themselves able to meet what was thus required, though such generally preferred to worship according to those rites and ceremonies which they deemed more scriptural. The lords objected to the rigorous fines and impositions proposed, but the commons refused to allow the alterations desired. After three divisions, in each of which the majority was only one vote, and that each time a different person, this iniquitous measure was rejected by the peers. To the credit of the bishops, most of them opposed the bill, though on different grounds. Burnet in particular took an active part for toleration. He states that on this occasion, he related the many practices of the papists, of setting the church against the dissenters, and the dissenters against the church, by turns, as it might serve their ends; and said, that "a man might lawfully communicate with a church which he thought had a worship and a doctrine uncorrupted, and yet communicate more frequently with a church which he deemed more perfect." Marlborough supported the bill; but the ministers not exerting their influence so fully as he expected, to serve his private views, he began to incline to the whigs. The tories obtained another year's indulgence for the jacobites, or partizans of the pretender, who had not yet taken the oath of abjuration. The terms whig and tory were used in all political matters; those of high and low church were introduced into ecclesiastical disputes.

In convocation the clergy differed among themselves, and the appellations of high church and low church were commonly applied: the latter appellation being

given to all who desired toleration and union among the protestant churches, and opposed the views of popery. The queen favoured the high church, and an office was inserted in the liturgy, to be used when the queen touched for the scrofula, or king's evil; a nonsensical superstition laid aside in the preceding reign. As each person touched received a small gold coin, enough were found ready to keep up the delusion. Amongst those touched in this reign was Dr. Johnson, then a child, sent by advice of a physician of Lichfield, who probably was not unwilling to part with a profitless, incurable patient.

The war became general in 1703; the persecutions of Louis now increased his troubles; the oppressed Protestants of the Cevennes, a district on the south of France, near Spain, rose in their own defence, which obliged Louis to keep part of his army at home, instead of using his full strength in Germany against the Austrians. The French army, however, was successful there, while the allies did little in Flanders. A fleet was sent to encounter the French in the West Indies. Admiral Benbow was not well seconded by his captains, and died of a mortal wound, but not till two of the commanders had been found guilty of cowardice and disobedience of orders. They were shot on their arrival at Portsmouth.

The close of the year 1703 was marked by an awful storm. On November 27th, early in the morning, began a hurricane from the south-west, which blew down many houses and churches, and damaged others to a vast extent. The damage in London alone was estimated at a million, and throughout the kingdom the amount was several times that sum. Many vessels were lost, including several ships of the royal navy. Bishop Kidder and his wife were killed in bed in the palace at Wells, by the fall of a pile of chimneys.

Towards the end of the year 1703, the archduke Charles visited England on his way to Spain, where he was proclaimed king. The parliament assembled in November, and promised to support the queen in her alliances. An attempt was made to pass another bill for occasional conformity; but though less stringent than the former, it was thrown out by a considerable majority of the lords.

The queen's authority had been fully recognised in Scotland, but there was a conspiracy in favour of the pretender, supported by the French king. Fraser of Lovat, was the chief actor; he played a double part, and the design came to nothing. But the debates concerning it in parliament led to an address from the lords to the queen, engaging to promote the union of the two kingdoms. Proceedings towards effecting this desirable object were begun early in this reign; it was in effect hastened by a resolution of the Scottish parliament, proposing to give the crown, after the queen's decease, to a different monarch from the one succeeding in England, unless some matters were settled to meet their national interests and prejudices.

The queen, early in 1704, gave up the firstfruits and tenths, being small amounts paid by the clergy, to increase the smaller livings. The whole sum was only about 16,000*l.* per annum; it had never been paid to the treasury, but assigned to persons in favour. In the reign of Charles II. it had been chiefly assigned to the royal mistresses and their children; it was considered discreditable to the leading clergy that they had not, at any former time, sought to have this sum better applied, and the queen's proposal was generally approved.

The earl of Nottingham, finding his violent measures fail, resigned. He was succeeded, as secretary of state, by Harley, afterwards earl of Oxford. A law passed, which would now be considered very oppressive, empowering justices of peace to cause any idle persons, not having regular callings, to be taken up and pressed for soldiers; an arbitrary power, which unjust magistrates might easily abuse.

Marlborough left London for the army in April, 1704. Having a large increase of English forces, he privately determined to carry on the war upon the Danube, and there, in unison with prince Eugene, to make a vigorous effort against the main French army, which had been joined by the elector of Bavaria, and was to act directly upon Austria. He kept the full extent of his design secret, till, by the end of June, after long and severe marches, he concentrated a large army close upon the Danube, where the allies had the advantage under many difficulties. After some severe actions, a great battle was fought at Blenheim, on August 13th. A complete victory was gained by the allies, after a hard-fought contest, in which the French and Bavarian army had 35,000 men killed, wounded, and prisoners; Tallard, the

French general, being amongst the latter. The loss of the victors was not less than 12,000. The bodies of 14,000 human beings stretched upon the field of battle were in fact so many human victims to the grasping ambition of Louis, and his vain desires for glory. The German empire was saved by this victory. Had the result been in favour of the French, all Europe would probably have been placed at the will of Louis XIV., and the Protestant powers would have been crushed; but God was pleased in his providence to say to the Gallic potentate, "Here shall thy proud waves be stayed." All was consternation at the court of France. No one dared to inform Louis of the humiliating truth, till Madame de Maintenon ventured to tell him, "that he was no longer invincible."

To the ability and courage of Marlborough, who fought personally in the battle, the credit for the important plan of operations which preceded this action is due. The elector of Bavaria fled to Brussels, abandoning his country to the allies, and the main design of the French was wholly relinquished. Honours of every sort were heaped upon Marlborough. The manor of Woodstock was granted him by the crown, with orders to build a palace at the national expense. Blenheim is the result.

But the remark of the pious Blackader, an officer in this battle, deserves serious attention. "This victory has cost a great deal of blood, especially to the English. I was always of opinion that the English would pay for it in this country; and when I consider that on all occasions we conquer, but with much blood, I am at a loss to assign the reason; perhaps it is that our cause is good, but our persons very wicked." He thus wrote from the field: "I am just now returned from the noise of drums, oaths, and dying groans. I am to return in a few minutes to the field of battle, and wrapping myself up in the arms of Omnipotence, I believe myself no less safe, as to every valuable purpose, than if sitting in your ladyship's closet."

The archduke Charles had been conveyed to Portugal early in 1704, and a small army was prepared to invade Spain under the earl of Galway.

In July, admiral Rooke, after some fruitless attempts at Barcelona and elsewhere, carried Gibraltar by a sudden attack; a conquest, the value of which was not sufficiently appreciated at the time. It was followed by a sea-fight off Malaga, the result of which was not decisive.

The proceedings in parliament were accompanied by much party feeling. The occasional conformity bill was again rejected by the lords, archbishop Tennison declaring his decided disapproval of the measure. He said, "We have already gone farther in excluding dissenters than any country has done," and met the assertions of the supporters of the measure by saying, that the reasons to suppose religion in danger from the papists, when the test act was passed, could not be considered as applicable to dissenters. That powerful writer, De Foe, came forward boldly, declaring, "Our eyes are at last opened; the name of Protestant is now the common title of an Englishman; the Church of England extends her protection to the tender consciences of her weaker brethren, knowing that all may be Christians, though not alike informed; and the dissenter extends his charity to the Church of England, believing that in his due time God shall reveal even this unto them. If this is not, I wish this were, the temper of both parties, and I am sure it is already the temper of some of each side, which few are of the wisest, most pious, and most judicious. But while frailty and infirmity are essential to humanity, and pride and hypocrisy are the two regnant vices of the church, this good spirit cannot be universal, and we do not expect it."

While the lords acted thus wisely on one subject, they needed restraint from the house of commons in the proceedings they urged against Scotland; but the general feeling was such, that all prudent men saw the necessity for a union, before the differences were exasperated to an open breach by the selfish feelings manifested on both sides of the Tweed. The session was closed by a dissolution in April, whereby a high tory house of commons was superseded. The whigs had now the vantage ground. The dissolution was also rendered necessary by the house of commons ordering some lawyers to be arrested in the Court of King's Bench, for having been concerned in legal measures arising out of the interference of the courts of law with some proceedings at an election. The chief justice Holt refused to allow such interference, and the lords supported the court of law.

Marlborough expected to accomplish much in the campaign of 1705, but was

disappointed by the perverse proceedings of the other leaders among the allies. In Flanders the French had the advantage. The warfare in Spain was equally indecisive, except that the earl of Peterborough, by a bold and most romantic effort, took Barcelona.

When the parliament met as usual, in October, the whigs had the majority, and the queen, though unwillingly, had given the ministry to them. She declared her intention to continue the war till the French prince was driven from Spain, and spoke of the balance of power, adding, very truly, "We have learned by our own experience, that no peace with France will last longer than the first opportunity of their dividing the allies, and attacking some of them with advantage." The experience of after years has still more fully confirmed this; happily, for the peace of Europe, the results of the French revolution so deeply impressed this truth upon the ruling powers of the continent, that as yet France has not been able to put into practice her favourite policy.

The queen also alluded to the party contests at home, declaring her resolution inviolably to maintain toleration. This speech is attributed to the new lord chancellor Cowper, a decided approver of the revolution. The policy of the tories, then in opposition, was chiefly to excite distrust of the allies, and to represent the Dutch as enriching themselves at the expense of England. For these representations there were some grounds, but they also urged the residence of the electress Sophia in England, with arguments which incensed the queen against them. Their opponents availed themselves of the mistake, and a bill was passed, settling a regency of the principal officers of state, whenever the queen's demise should take place. A close union between the Hanoverian court and the whigs was the result.

Ecclesiastical affairs next engrossed attention. The high churchmen represented that the church was in danger, while bishops Hough and Patrick censured the universities for misleading their students, teaching them undue monarchical notions, and yet making them insolent opposers of the bishops. The whole was evidently a party affair. Lord Wharton did not hesitate to say that the only fact was, that the tory leaders, Buckingham, Rochester, and Nottingham, were out of place. The majority in both houses was against the high church party. The debates in convocation during the early part of this reign were violent, but they were restrained by adjournments and prorogations.

The campaign of 1706 was distinguished by the battle of Ramillies, on May 23rd. This was a decisive victory to the allies. The French retired in the greatest disorder; the soldiers flung away their arms, which were scattered over the country. The result was the loss of the whole of the Spanish Netherlands to France, Marlborough occupying Brussels and Ostend in October. In the battle he had a narrow escape for his life; he was nearly taken prisoner by his horse falling under him, and, while remounting, a cannon ball killed the officer who held his stirrup. Blackader was in this rapid progress. He says, "In this surprising turn of affairs there is much of the hand of God to be seen; indeed, we are all like men in a dream, to see ourselves so suddenly possessed of so many places. I hope there are greater things to be done yet. The Lord make us thankful; and grant that his mercies may reform us!" In Spain matters were mismanaged, owing to personal jealousies. The archduke took possession of Madrid, but soon had to leave it; his cause was not popular with the native Spaniards, while the apathy of his supporters and himself was most injurious to his interests.

The losses of Louis this year induced him to propose terms of pacification. He was willing that the Spanish European dominions, excepting Spain itself, should be divided; but the notorious insincerity he had always shown, and the desire for conquest excited in the allies, prevented any attention to his proposals, though the war was carried on at an expense considerably exceeding the estimates, and greatly burdensome to England.

Our sinful land, though in mercy spared from the dreadful evil of being the field of contest, was not to escape without some suffering; but it was light indeed compared with that of the countries which were the seat of war.

ARCHBISHOP SANDYS' WILL.

This eminent reformer was a distinguished ornament of the Church in the reign of queen Elizabeth. At the commencement of the preceding reign, after a series of remarkable adventures,

which are related by Foxe in his usual truthful but quaint manner, Sandys had providentially succeeded in escaping to the continent, and was thus reserved for future usefulness. He was a man of remarkable moderation in nonessential matters, but firmness as to fundamental truth. Exposed to a series of troubles from various sources, in the high stations which he occupied,—for he was successively bishop of Worcester, bishop of London, and archbishop of York,—he still continued to fight the good fight, till he finished his course. What were his views and feelings in the prospect of his great change, are well and touchingly detailed in a long and somewhat remarkable preamble to his will, dated August 1st, 1587, about a year before he died, deposited in the registry of the Consistory Court of York, from which the following passages are extracts:—

"First, and above all, my soul and spirit I commend, with David and Stephen, into the merciful hands of my gracious and loving Father; assuredly believing by faith, and certainly trusting by hope, that he in the fulness of his good time, best known unto himself and least unto me, will receive the same unto himself, not in respect of any my deserts, (for my righteousness is but a very dunghill and defiled cloth,) but of his own free mercies, and for the alone merits of his only Son, mine only Saviour Jesus Christ, who, being without any sin, was made a curse and sacrifice for all my sins, that I might be made the righteousness of God by him; who in his own body bore all my transgressions on the tree, that by smart of his stripes and blood of his wounds I might be healed; who hath cancelled upon the cross the whole handwriting that was against me, that I might not only be entertained as a son, and be reconciled as a friend, but adopted as a son and accepted as an heir with God the Father, and a joint-heir with his Son Jesus Christ, who is also made unto me 'wisdom, righteousness, sanctification, and redemption.' And as in this faith and full assurance of my perfect redemption by the death and only deserts of Jesus Christ, the true Lamb of God and very Lion of the tribe of Judah, I have and do live; so, in the same firm and stedfast faith and hope, I end my sinful life, and gladly yield up withal my soul immortal and mortal body.

"Secondly, although this body of mine is but a clod of clay, a prison of my soul, my will is, it shall be buried neither in a superstitious nor superfluous manner; yet for that it hath been and is, I trust, not only a vessel of the gospel, but likewise a temple of the Holy Ghost, I require that the same be so decently and conveniently brought to ground, as appertaineth to a Christian, a servant of Almighty God, and a man of my calling; putting no doubt but that I shall see my Redeemer with my own eyes, and be covered with my own skin, and that the Lord Jesus shall make this my vile body like unto his glorious body, according to the working whereby he is able to subdue all things unto himself. Reposita est hæc mihi spes in sinu meo—'This hope I have laid up in my bosom.'

"Thirdly, because I have lived an old man in the ministry of Christ, a faithful dispenser of the mysteries of God, and to my power an earnest labourer in the vineyard of the Lord, I testify before God and his angels, and men of this world, I rest resolute and yield up my spirit in that doctrine which I have privately studied and publicly preached, and which is this day maintained in the Church of England; taking the same to be the whole counsel of God, the word and bread of eternal life, the fountain of living water, the power of God unto salvation to all them that believe." . . . . "Lord, as a great sinner, by reason of my frail flesh and manifold infirmities, I flee unto thee for mercy. Lord, forgive me my sins, for I acknowledge my sins. Lord, perform thy promise, and do away all mine iniquities. Haste the coming of thy Christ, and deliver me from this body of sin: come quickly, Lord Jesus. Clothe me with immortality, and give that promised crown of glory. So be it."

FUNERAL CEREMONIES IN FRANCE.

No. II.

No people carried farther the solemnities of the tomb, than the ancient Romans, who devoted several days in the year to the celebration of funeral fêtes, during which marriages and all amusements were prohibited; and such was their respect for the dead, that a desecration of the tomb and the most sacrilegious outrage were considered equal in turpitude. And in order to excite that feeling to the utmost, no dogma of pagan superstition was more strongly inculcated than that unburied corpses wandered

during a hundred years on the banks of the Styx before they could obtain repose; and through faith in this absurdity, funeral rites became the most sacred among the once mighty Roman people.

A description of their funeral ceremonies has been so classically and succinctly detailed by M. Olivier,* that I shall not abridge nor alter it:—

"When a Roman had drawn his last breath, his relatives, friends, and freedmen grouped around the funeral couch, called him at intervals with a loud voice, to ascertain that he had ceased to live and could no longer hear them. Each individual then approached the body, grasped the hand, and kissed the lips: the slaves, upon whom such duty devolved, were summoned to embalm the body: they closed the eyes and mouth, and covered the face with some dyeing preparation, to change the livid paleness and awful aspect of the dead.

"The body, thus prepared, was wrapped in a white shroud, covered with a purple robe, and the head was crowned with a garland of flowers, or laurels, and exposed to view during seven days on an ornamented bier in the vestibule, the walls of which were hung with black tapestry; and generally some boughs of cypress were placed at the entrance, to indicate the house of mourning: this tree being, among the ancients, the symbol of sorrow —the companion of the tomb—the only one of all those which the hand of man has cultivated, that follows him to his last asylum. The funeral hour having been announced by a public herald, a great number of relations and friends formed the procession, for a refusal to attend this last invitation would have been deemed an impiety; and if the deceased had filled any high public station, and rendered important services to the state, the people followed in crowded concourse. In the meantime the family had prepared the funeral pile in the Champ de Mars, (for it was forbidden to burn a corpse within the inclosure of the city,) on which the body was laid in an envelope of asbestos, so that its ashes might not be mixed with those of the consumed pile. The head was then turned toward the sky, the eyes opened, the lips kissed, and the last farewell thrice repeated in these words, 'Adieu, adieu; we will follow thee when nature ordains.' Milk, honey, incense, and aromatic herbs, were then laid on the combustible pile, to which the nearest relatives applied the lighted brand with averted eyes, as if to spare their sensibilities this last most painful act; and when the fire communicated to every part of the fagots, those who assisted at the ceremony threw into the flames spices, perfumes, arms, crowns, gold and silver chains, and such things as the deceased was supposed to have most liked. And as there is a tendency in human nature to advance, whether in good or evil, to an extreme, there was a gradual progression from the first and most natural offerings of the fruits of the earth, or of articles of domestic property, to those of animals, and ultimately to the monstrous superstition of immolating living wives, slaves, and even honoured servants, to the manes of the mighty dead. And funeral ceremonies became so extravagantly and often ruinously expensive, among those people, that sumptuary laws were enacted to restrain them within reasonable bounds."

It is not easy to reconcile to the mind the practice of burning the body, which the affection of survivors would lead them to preserve by methods such as those used by the Egyptians, the Ethiopians, the Persians and Scythians, and by the Greeks and Romans also.

M. Olivier conjectures, on the authority of Pliny, that it was to guard against those violations of the dead so frequent in the course of savage warfare, when even the covered grave afforded no sure asylum to its tenant, that the practice of consuming the lifeless bodies was introduced: by collecting the ashes in the appropriate vase, the material connexion between the living and the dead was perhaps better preserved than if the corpse had been consigned to decomposition in its parent earth.

Christianity caused a great change in the ceremonials of sepulture by rendering its disciples indifferent to distinction in this world; they looked beyond the grave for honours, and considered life but an exile from their Father's mansion—their kingdom was not of this world! Their poverty, and their self-denying simplicity of character, also precluded the expenditure of money in funeral rites, even if they had been inclined to follow the established customs. Avoiding the pagan practice of burning the corpse to preserve its ashes, they offered no tributary honours

* The late mayor of Avranches, in the department of La Manche, France, from whose pamphlet, "Sur les Ceremonies Funeraires," the matter of this article has been derived.

in its stead. The rich and poor among them were unostentatiously committed to the ground, in a common burial-place, with no distinction but that of a cross. The deep seated faith of the early converts in the immortality of the soul, caused them to look upon death and its ceremonials without the sorrow of those who had no hope beyond it.

Towards the end of the fourth century, when superstition had already corrupted Christian purity, it became an object of anxious consideration to the devotee to obtain "a snug lying" near the altar where prayers were continually made, and the rich votary of a creed which attached so much importance to formalities purchased his allotment of burial-ground as near the altar as he could. Thus the interior of each church began to be a cemetery, and though the clergy disposed of the desired privileges at a very dear rate, the want of more room within the churches became so pressing that bodies were inhumed on the outside, but as near as possible to the consecrated walls.

This custom, which originated in erroneous opinions, has been attended with the greatest inconvenience; and pestilences, if they have not been originated by the impure exhalations of many corpses in the midst of a living population, have been promoted by the noxious matter perpetually floating on the air within and around the ancient churches.

The catacombs of Paris, after the plan of those at Rome,—where the law of the twelve tables against the burying or burning of a corpse within the walls of a city had been rigidly observed,—were commenced in 1786 and finished in 1813, when the countless bones which had been for ages accumulated in the cemeteries within the town were conveyed to them; but the danger of the falling in of these excavations was subsequently considered so great as to render it expedient to close them, and four great cemeteries above ground have been substituted for them in Paris. The same sanitary regulations of forming cemeteries at a sufficient distance from all habitations has been adopted in the populous towns of France.

In London, and many of our great cities, the same system has been in gradual progression; and whether we consider this on the grounds of health, or of appearance, it is one of the best of the present age in *towns*, though, in country parishes, where the population is not crowded, and where a free circulation of air prevents the concentration of miasmata, the tombs or humble graves, where "the rude forefathers of the hamlet sleep," may afford a salutary lesson to the living congregations which view such mementos of mortality.

All the provincial towns of France have followed the example of the capital in enclosing cemeteries at a sufficient distance from the dwellings of men, and as those asylums of the dead are generally in pleasing situations, and kept with the greatest care, presenting the aspect of pleasure-grounds, embellished with evergreens and flowers, there is far less of oppressive sadness in their appearance than in that of the old-neglected churchyards, which are so liable to desecration in many ways, in our own country.

And what is there terrifying to the true Christian in the view of the garden of death, in which he may repose until the morning of the resurrection? Nay, it is a place where he may, in imagination, commune with the spirits of just men made perfect, and with the great Eternal, free from that slavish fear of death, which makes so many all their lifetime subject to bondage. What weakness to turn aside from the solemn and contemplative walk in the cemetery, where we may view the tombs of those who have departed hence in the Lord, and now sleep with Him who says, "The world seeth me no more, but ye see me: because I live, ye shall live also." And as we look at the little spots which contain the remains of pious friends, we feel as if "they speak, though dead;" saying unto us, "Look to the end, look beyond the grave, set your affections before the throne of God:" in short, they address to us the language of hope, of "that blessed hope" which is laid up for those who die in the Lord!

The asylums of the dead, no doubt, reveal eternity to the fears, as well as the hopes, of those who read in those solemn places the histories of the silent dead; and it would be well for the unthinking many if they would study those impressive lessons until they obtain, through Divine grace, that true faith in Christ which can alone deprive the grave of its victory.

How different the situation of the decided Christian, who distinguishes, through the spiritual vista before him, the "many mansions" of the disembodied, who have departed hence in the Lord—the incor-

ruptible inheritance — the city which has no need of the sun, neither of the moon, to shine in it; for the glory of God lightens it, and the Lamb is the light thereof. M. D.

COLONIZATION OF AMERICA.

The first permanent colony planted by the English in America was Virginia. Even in that instance, what was projected was a factory for trading with the natives, rather than a fixed settlement for persons expatriating themselves with an eye to the future advantage of their offspring, and looking for advantages which might reconcile them to it as their home. It was founded in 1607, by a company of noblemen, gentlemen, and merchants in London, by whom it was regarded as an affair of business, prosecuted with a view to pecuniary profit, not from any regard to the welfare of the colonists. These, consisting of forty-eight gentlemen, twelve labourers, and a few mechanics, reached Chesapeake bay in April, 1607, and having landed on the 13th of May, on the peninsula in the St. James's river, there they planted their first settlement, and called it James Town. There had been bestowed upon the company by royal charter a zone of land, extending from the thirty-fourth to the thirty-eighth degree of north latitude, and from the Atlantic to the Pacific ocean, together with ample powers for administering the affairs of the colony, but reserving the legislative authority, and a control over appointments to the king—a species of double government under which few political privileges were enjoyed by the colonists.

What from the wilderness state of the country, the unfriendliness of the aborigines, the insalubrity of the climate, the arbitrary conduct of the company, and the unfitness of most of the settlers for their task, the infant colony had to contend with many difficulties. Yet not only did it gain a permanent footing in the country, but notwithstanding disastrous wars with the Indians, insurrectionary attempts on the part of turbulent colonists, misunderstandings with the adjacent colony of Maryland, changes in its own charter, and other untoward circumstances, it had become a powerful province long before the establishment of North American independence. By a second charter, granted in 1609, all the powers that had been reserved by the first to the king were surrendered to the company; but in 1624, that second charter was recalled, the company dissolved, and the government of the colony assumed by the crown, which continued thereafter to administer it in a general way, though the internal legislation of the colony was left, for the most part, to its own legislature.

Massachusetts was settled next in the order of time, and owed its rise to more than one original colony. The first planted within the province was that of New Plymouth, founded on the west coast of Massachusetts bay, in 1620; but although it spread by degrees into the adjacent district, yet it never acquired much extent. It originated in a grant of land from the Plymouth company in England, an incorporation of noblemen, gentlemen, and burgesses, on which king James had bestowed by charter all the territories included within the forty-first and forty-fifth degrees of north latitude, from the Atlantic to the Pacific ocean. That company having undergone important modifications, much more numerous settlements were made under its auspices, in 1629 at Salem, and in 1630 at Boston, from which two points colonization spread extensively into the surrounding country, and the province soon became populous and powerful. A colony was planted in New Hampshire in 1631, and some settlements had been made in Maine a year or two earlier; but for some time the progress of all these was slow. In 1636, the celebrated Roger Williams, being banished from Massachusetts, retired to Naragansett bay, and by founding there, in 1638, the city of Providence, led to the plantation of a new province, now forming the state of Rhode Island. In 1635, the Rev. Thomas Hooker and John Haynes having led a colony into Connecticut, settled at the spot where the town of Hartford now stands, and rescued the valley of Connecticut from the Dutch, who having invaded it from their province of New Netherlands, had erected the fort called Good Hope on the right bank of the river. Three years thereafter, the colony of New Haven was planted by two puritan nonconformists, the Rev. John Davenport and Theophilus Eaton, who had first retired to Holland on account of their religious principles, and then left that country for Boston, in 1637. Thus, with the exception of Vermont, which originated in a settlement of much later date, drawn chiefly from

Massachusetts and New Hampshire, we see the foundation of all the New England states laid within twenty years from the arrival of the pilgrim fathers at Plymouth.

Meanwhile, Maryland, so called in honour of Henrietta Maria, daughter of Henry IV. of France, and wife of Charles I., had been colonized. The territory forming the present state of that name, though included in the first charter of Virginia, upon that being cancelled and the company being dissolved, reverted to the king, and he, to gratify his feelings of personal regard, bestowed the absolute proprietorship of the whole upon sir Charles Calvert, the first lord Baltimore, and his legal heirs in succession. Never was there a more liberal charter. The statutes of the colony were to be made with the concurrence of the colonists; thus securing to the people a legislative government of their own. Sir Charles was a Roman Catholic, but his colony was founded on principles of the fullest toleration; and though he died before the charter in his favour had passed the great seal of the kingdom, yet all the royal engagements being made good to his son Cecil, who succeeded to the title and estates, the latter sent out a colony of about two hundred persons, most of whom were Roman Catholics, and many of them gentlemen, accompanied by his brother Leonard. Maryland, though subjected to many vicissitudes, proved prosperous upon the whole. Though the Roman Catholics formed at first the decided majority, the Protestants became by far the more numerous body in the end, and, with shame be it said, enacted laws depriving the Roman Catholics of all political influence in the colony, and tending to prevent their increase.

The first colony in the state of New York was that planted by the Dutch, about the year 1614, on the southern point, it is supposed, of the island where the city of New York now stands. The illustrious English navigator, Hudson, having been in the employment of the Dutch at the time of his discovering the river that bears his name, Holland claimed the country bordering upon it, and gradually formed settlements there, the first of which, called New Netherlands, was situate on an island immediately below the present city of Albany. Hudson being supposed to have been the first European that sailed up the Delaware, the Dutch claimed the banks of that river also. But their progress as colonists in America was slow. Though Holland was nominally a republic, yet the liberties of her people were not sufficiently understood or regarded, to induce the industrious artizan, or tiller of the ground, to emigrate to her colonies, nor has she ever abounded in the proper materials for making good colonists. The country presenting but a limited scope for agriculture, the people are mostly engaged in trade or in the arts.

The Dutch mercantile aristocracy, pursuing in the new world the same selfish principles which made them the worst enemies of their country in the old, the New Netherlands colonists were allowed little or no share in the government; and, consequently, notwithstanding the greatest natural advantages, the progress of the colony was very slow. New Amsterdam, which, in consequence of such advantages, might have been expected even to outstrip the mother city, as she has since done under the name of New York, remained but an inconsiderable village. The vicinity of New England provoked comparisons that could not fail to make the Dutch colonists discontented with their institutions. At length, in 1664, the English conquered and took possession of all the Dutch colonies in North America, which by that time, in addition to their settlements on the Hudson, extended to the eastern part of New Jersey, Staten Island, and the western extremity of Long Island, besides a detached settlement on the banks of the Delaware, with a population not exceeding in all ten thousand souls. New Netherlands was granted by Charles II. to his brother the duke of York, from whom the colony and its capital took the name of New York. The voice of the people was now, for the first time, heard in its legislature; it began thenceforth to advance rapidly in population, and notwithstanding occasional seasons of trial and depression, gave early promise of what it was one day to become.

New Jersey was likewise granted to the duke of York, who, in 1664, handed it over to lord Berkeley and sir George Cartaret, both proprietors of Carolina. Difficulties, however, having arisen between the colonists and the lords superior with regard to the quit-rents payable by the former, that province was gradually surrendered by the latter, upon certain conditions, to the crown, and was for some time attached to New York, within

twenty years after all the Dutch possessions had fallen into the hands of the English. West Jersey was afterwards purchased by a company of Friends, or Quakers, and a few years later, in 1680, William Penn, previous to his undertaking to plant a colony on a larger scale in Pennsylvania, purchased East Jersey, with the view of making it an asylum for his persecuted co-religionists. Finally, East and West Jersey being united as one province, under the direct control of the crown, obtained a legislature of its own, and enjoyed a gradual and steady prosperity down to the revolution by which the colonies were severed from England.

Pennsylvania, as is indicated by its name, was founded by the distinguished philanthropist we have just mentioned; but he was not the first to colonize it. This was done by a mixture of Swedes, Dutch, and English, who had for years before occupied the right bank of the Delaware, both above the point where Philadelphia now stands, and many miles below. The charter obtained by William Penn from Charles II. dates from 1681. On the 27th of October in the following year, the father of the new colony having landed on his vast domain in America, immediately set about the framing of a constitution, and began to found a capital, which was destined to become one of the finest cities in the western hemisphere. The government, like that established by the Quakers in New Jersey, was altogether popular. The people were to have their own legislature, whose acts, however, were not to conflict with the just claims of the proprietor, and were to be subject to the approval of the crown alone. The colony soon became prosperous. The true principles of peace, principles that form so conspicuous a part of the Quaker doctrines, distinguished every transaction in which the aborigines were concerned. It was the glory of Pennsylvania, that it never did an act of injustice to the Indians.

The territory belonging to the state of Delaware was claimed by Penn and his successors, as included in the domain described in their charter, and for a time formed a part of Pennsylvania, under the title of the Three Lower Countries. But the mixture of Swedes, Dutch, and English, by whom it was occupied, were never reconciled to this arrangement, and having at last obtained a government of its own, Delaware became a separate province.

The settlement of the two Carolinas began with straggling emigrants from Virginia, who sought to better their fortunes in regions farther south, and were afterwards joined by others from New England, also from Europe. At length, in 1663, the entire region lying between the thirty-sixth degree of north latitude, and the river St. John's, in Florida, was granted to a proprietary company in England, which was invested with most extraordinary powers. The proprietors, eight in number, were lord Ashley Cooper, better known as the earl of Shaftesbury, Clarendon, Monk, lord Craven, sir John Colleton, lord John and sir William Berkeley, and sir George Carteret. Their grand object was gain, yet the celebrated John Locke, at once a philosopher and a Christian, was engaged to make "constitutions," or a form of government, for an empire that was to stretch from the Atlantic to the Pacific. The result of the philosophical lawgiver's labours, was such as the world had never seen the like of before. The proprietors were to form a close corporation; the territory was to be partitioned out into counties of vast extent, each of which was to have an earl or landgrave, and two barons or caciques, who, as lords of manors, were to have judicial authority within their respective estates. Tenants of ten acres were to be attached as serfs to the soil, to be subject to the jurisdiction of their lords without appeal, and their children were to continue in the same degradation for ever! The possession of at least fifty acres of land was to be required, in order to the enjoyment of the elective franchise, and of five hundred acres in order to a man's being eligible as a member of the colonial parliament or legislature. These constitutions, into the further details of which we cannot enter, were attempted to be introduced, but were soon rejected in North Carolina; and after a few years' struggle, were thrown aside also in South Carolina, which had been separated from the northern province. The colonists adopted for themselves forms of government analogous to those of the other colonies; the proprietary company was after a while dissolved; the Carolinas fell under the direct control of the crown, but were governed by their own legislatures. Their prosperity was slow, having been frequently interrupted

by serious wars with the native tribes, particularly the Tuscaroras, which, as it was the most powerful, was for long, also, the most mischievous.

Last of all the original thirteen provinces in the order of time, came Georgia, which was settled as late as 1732, by the brave and humane Oglethorpe. The colonists were of mixed origin, but the English race predominated. Although it had difficulties to encounter almost from the first, yet notwithstanding wars with the Spaniards in Florida, hostile attacks from the Indians, and internal divisions, Georgia acquired by degrees a considerable amount of strength.

Such is a brief notice of the thirteen original North American provinces, which, by the revolution of 1775—1783, were transformed into as many states. They all touch more or less on the Atlantic, and stretch to a greater or less distance into the interior. Virginia, Georgia, Pennsylvania, and North Carolina, are the largest; Rhode Island and Delaware are the smallest.

In 1803, the French colony of Louisiana, now the state of that name, together with the territories since comprised in the states of Arkansas and Missouri, and an almost indefinite tract lying westward of these two last, was purchased by the United States for fifteen millions of dollars. And in 1821, the Spanish colony of Florida, comprising the peninsula which used to be called East Florida, and a narrow strip of land on the gulph of Mexico, called West Florida, was purchased by the same government for five millions of dollars. Both purchases now form, of course, part of the great North American confederation.—*Baird.*

OLD HUMPHREY ON THINGS THAT COST NOTHING.

If you are in the habit of calling to mind your mercies, and of gratefully acknowledging them, you will not take it amiss that I should refresh your memory by adding to the long list a few that may have escaped your recollection. In a word, you will not object to my reminding you, and my own heart also, of some of the many good things we enjoy which cost us nothing.

We pay, and in many cases smartly too, for what we obtain from our fellow-creatures. I dare say that, whether your years have been few or many, you have never yet met with those who have offered to provide you with food, or clothing, or habitation, without payment. Such things are quite out of the question, and this I say without the slightest reflection upon humanity. The comforts and conveniences, the bits and drops, we get from our fellow men ought to be requited. Not that there are no good Samaritans in the world, ever ready to supply oil and wine to the afflicted and destitute; to convey them, as it were, to some friendly inn; with a liberal hand to take "out twopence," or as much as may be required, to give to the host on such occasions, with a generous promise as to any further outlay: but these are individual cases of kindness and peculiarity, and will not apply to mankind at large. As a general principle, the commonest food, the coarsest raiment, and the meanest habitations of humanity, are charged to the uttermost farthing. We can reasonably expect valuable gifts from our heavenly Father alone.

Hurried on by hourly occupations, and taken up with daily cares, we seldom look over the lengthy catalogue of gracious gifts that God in his goodness has bestowed. Were we more frequently to catechise ourselves than we do in these things—were we, as schoolboys repeat their past lessons, to number up our past and present mercies, it would prove a most profitable employment. Let us call to mind a few of our bountifully bestowed blessings now.

And first comes the grateful sense of our existence, the heart-beating, pulse-throbbing consciousness, that we are breathing creatures, endued with life. We see, hear, smell, taste, and feel, and are thrillingly susceptible to what affords us pleasure. We think, reason, anticipate, remember, and enjoy, and are sensible that this glowing and grateful consciousness of existence is the free gift of our heavenly Father.

And then comes the elevating, the ennobling knowledge that we are not like the beasts that perish; but that our Creator formed us in his own image, breathed into us a spirit of life, a living soul that shall never die! What a gift is the gift of immortality!

> The pyramids shall crumble, day by day;
> The everlasting hills shall fade away;
> But we shall live, though they in ruins sever,
> For ever, and for ever, and for ever!

Our gratuitous enjoyments are not only

good, but many of them very delightful and even glorious. We pay nothing for fresh air, and the fresh water of the brook; nor for the blue vault of heaven, piled up day by day with snowy and golden clouds; yet these things are not only valuable, but inestimable. Ask the afflicted tenant of the sick chamber, or the wretched inmate of a gloomy jail, immured for years in his dreary prison-house, ask him whether the fresh air is a blessing of little value: why his very heart yearns for a breath of that which we partake of so freely and think of so little. Speak to the hectic patient, gasping under the dominion of fever; or the heat-oppressed traveller in the sultry desert; speak to him of the fresh water of the brook; nothing to him would be so delightful in the whole world as a draught of fresh water, to cool his parched throat and furry tongue. When the blind,—they who were once blessed with sight,—when they roll upwards their sightless balls, you may guess what they would give for a glance at that bright firmament above them which you and I regard with little emotion.

Sunrise and sunset cost us nothing, all glowing and glorious as they are. Colours that are only to be seen in the heavens, and brightness beyond description, are profusely spread, and we have sight to behold them, pulses to throb, hearts to beat, and minds to contemplate with wonder, thankfulness, and joy. Rising and setting suns are common-place exhibitions to us, when, were there only one such exhibition to be witnessed in a century, multiplied millions, nay almost half the population of the globe, would behold it with rapture.

Have you looked on the silvery moon, gliding through clouds of bewildering beauty, and gazed on the blue arch of heaven, spangled with glittering worlds, till you have adored their almighty Maker with increased admiration, love, and joy? If so, you must have felt that these things fill the mind with conceptions of immensity, power, goodness, and glory; and I need not tell you that we have them for nothing.

Regard the vegetable world! why every individual tree, bush, shrub, and plant, is enough of itself, ay, more than enough, to impart a thrill of transport to him who feels that he has, in nature's God, a merciful Father and almighty Friend. Look, then, at the unbounded liberality of our great Creator's vegetable gifts! The spreading oak, the towering elm, the goodly ash, and the romantic fir, challenge our admiration; nor can we gaze without some increase of delight on the fair flower of the chesnut, the straight stem of the poplar, the silvery bark of the birch, or the drooping branches of the weeping willow. These things, and a thousand more such, we have for nothing.

The balmy breeze, and the scent of the new-made hay, and the odour of the flowering vetches, and the bean-field, are ours without payment. Who ever paid a farthing for the daffodil of the dale; the purple heath-flower of the mountain and the moor; the warbling of happy birds; the murmuring of crystal brooks; the waving of butterflies' wings; the joyous hum, and, if I can say it without irreverence, the incessant halleluia of the insect world? Nature is liberal, nay prodigal, of her gifts; her spacious halls are flung open; her goodliest exhibitions are free, and her abundant banquets are "without money and without price."

We give money, and time, and labour, for many things of little value, but we never give either the one or the other for the cheerful sunbeam, and the grateful shower; the grey of the morning, the twilight of evening; the broad blaze of noonday; and the deep silence and darkness of the midnight hour! The poorest of the poor have these, and they have them for nothing.

There are among the vast, the mighty, and terrible things of the earth, those that yield us a deep delight, and we have them without payment: the mountain towering to the skies, the fearful precipice, the headlong torrent, and the coming storm, are some of them. If you have stood in the war of elements, neither with apathy, nor affected sensibility, but with natural and strong emotion, holy awe, high-wrought admiration, adoring reverence, and delightful dread; you know what I mean by deep delight. There is a deep delight, a dear, though fearful, solemnity in the darkened clouds; the flash that illumines heaven; the crash that shakes the solid earth; the wild sweep of the whirlwind, and the voice of the angry ocean: all these, clothed as they are with mysterious interest, cost us nothing.

The freedom of thought, which no earthly power can control, is worth more than a hundred Mexicos, and yet it costs us not the fraction of a farthing. Well may it be said,

"My mind to me a kingdom is!"

for there is no other kingdom like it under the sun; yet this, also, is a gift; the free gift of an Almighty Benefactor. It costs us nothing.

The Holy Spirit, the means of grace, and the hope of glory, are freely given, and how much do they comprise! If you have ever truly enjoyed the day of rest; if it has been a sabbath to your soul; if, burdened and bowed down, you have knelt at a throne of grace, and risen from your knees with an enfranchised heart, your soul magnifying the Lord, and your spirit rejoicing in God your Saviour; if, perplexed and bewildered, you have opened, with trembling hands, the Book of truth, and the Spirit of the Eternal, like a sunbeam, has opened your eyes and enlightened your mind to see the wondrous things of God's holy law, so that the crooked has been made straight to you, and the rough places plain; if you have entered the house of God, panting after eternal life, as the hart panteth after the water-brooks, and a message has been sent you from the Lord by the mouth of his ministering servant, as it were, taking a burden from your back, healing your wounds, binding up your broken bones, satisfying your spiritual hunger, and leading you to the cross of Christ to rejoice—you will truly thank God for these things, and not forget that they cost you nothing.

These, though many, form but a small part of the good gifts we enjoy; for the things which cost us nothing are numberless. But now comes the crowning question to you and to myself. How, with such mercies, can we help magnifying the Lord? How, with such abundant gifts, can we do less than live to his glory? Alas! our insensibility and ingratitude!

THE MISSION OF CHRISTIANITY.

There is nothing of purity, of generosity, or of compassion, enjoined in the precepts of the gospel, which is not embodied in forms much more affecting in its doctrines. None of these are mere abstractions—they are all facts of great practical import. We call them doctrines, but they are all fraught with precept, and precept enforced by the living energy of a Divine example. What literal precept on the grace of condescension could speak with a force like the fact of the incarnation and the life of the Incarnate One, as set forth in the gospel? What expression could be given to the nobleness and beauty of generous affection, like that which is conveyed by the agony of the garden and the death of the cross? What teaching concerning forbearance or longsuffering, patience or pity, which may be set forth in any sort of precept, could equal the display of those forms of benevolent affection as embodied in the office of the Holy Spirit? What language could announce the necessity of upholding truth and justice in their harmony with mercy, like that which is uttered by the immaculateness of the Redeemer's nature, allied as it is with the wrong, and torture, and sorrow, of his passion? What emblazonment of the magnanimity of overcoming evil with good, might be compared with the manifestation of that grace in the redemption which has been thus accomplished for mankind—a redemption by which men are rescued from infinite evil, raised to the possession of infinite good, and this by means which call forth, in a compass surpassing all created thought, the resources of the Divine power and compassion! It is to be observed, also, that it is the view of the Divine nature brought before us in these facts which is above all commended—not only to our admiration, but especially as our pattern, in Holy Scripture:—"Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."* Thus the doctrines of the gospel become its precepts in another form. Its whole structure partakes of harmony and unity; its one utterance being—"Glory to God in the highest, and on earth peace, goodwill toward men!" To become its disciples is to imbibe its spirit; and to do homage to its authority, in any measure, is to bow to the law of goodness. It is by the cross—its nameless tenderness and power—that savages have been humanized, and the most sordid ennobled, when all other means have failed. It is that revelation of the goodness of God which has been appointed by infinite wisdom and benevolence as the great means of leading sinners to repentance. It is this which must be sent to the heart of our great

* Phil ii. 5—8.

cities, if they are to flourish and endure. It is this, pre-eminently, which has made the gospel the power of God unto salvation.

We shall err, however—fatally err—if we suppose that the truths of the gospel, eminently adapted as they may be to arrest attention and impress the heart, will ever accomplish the end designed to be accomplished by them, if unaccompanied by a Divine power. Its truth is strong in its influence on the relationships of this world, in proportion as it is powerful in its influence on the relationships which have respect to the world to come. It will become potent in conferring temporal good on society at large, only as it is potent in conferring spiritual good on those who profess to receive it as Christians, and to ends strictly religious. It will bless the world,—but only according to the measure in which it first blesses the church. Its power, as the conservator of states, will everywhere be determined by its power as a source of light and sanctity to its sincere disciples. But this nucleus strength, on which the strength of all its subordinate influences almost entirely depends, is from above, and is that concerning which our blessed Lord spake, when he said—"Ask, that ye may receive; seek, that ye may find."

If Christianity does not thus demonstrate its Divinity by performing its proper spiritual office on the minds of redeemed men, and does not diffuse—as its subordinate result in such case—its benignant influence over everything human, we know not how to look to the society which is to be, without apprehensions amounting to terror. Of all the existing systems of religion, this is the only one which can possibly be perpetuated as the religion of intelligent men. Were this to fail, no new scheme which philosophy might devise could be, on the whole, more competent to come into its place, than the old which are decaying and perishing everywhere around us. In such case, society, loosened from all anchorage in relation to the future, would of necessity be drifted and tossed, by a world of uncertainties and passions, in a manner frightful to contemplate. We know of nothing connected with the possible condition of humanity, from which the wise and good may more reasonably shrink away, than from the contemplation of modern society, with all its strong democratic tendencies, without religion! But without religion, during some dreadful interval of time, it assuredly will be, if Christianity be not its religion.

We are thankful, however, in being able to cherish the persuasion that society is not approaching the verge of such a gulph. Christianity, at present the only religion of enlightened men, is destined to become the religion of an enlightened world. Happy the man who has learnt to rest his own hope upon it, and whose most coveted pleasures are derived from the prospect of its ever-augmenting influence upon the condition of humanity on earth and in heaven.—*Dr. Vaughan.*

RECLINING AT MEALS.

To recline at meals is a custom of great antiquity. The Greeks used this posture of the body at table—a posture between sitting and lying—which they originally borrowed from the nations of the East. Homer describes his heroes as seated round the wall, with a table before each one, on which was placed his separate portion of meat and drink.

This habit was doubtless introduced as a consequence of that indulgence and luxury, which gradually superseded the simplicity and hardiness of earlier times. At first it was only adopted by men, but afterwards women reclined during their meals. Suetonius states that the emperor Caligula placed all his sisters at an entertainment below himself, "his wife lying above him."

Before the guests came to table they changed their clothes, putting on what they called the dining-garment; and pulled off their shoes, to prevent soiling the couch. At the commencement of an entertainment, the posture they commonly assumed was wholly recumbent; if they were indisposed for conversation, they ordinarily remained with their breasts against the pillows; but in eating they laid down on their left sides, with their heads resting on their elbows.

In the ninth Iliad, Achilles, when he entertains the ambassadors of Agamemnon, places himself uppermost on one side, and Ulysses on the other. The uppermost seats were assigned to persons of the greatest distinction during the heroic ages; and afterwards it was the business of the nomenclator at public entertainments to call each guest by name to his proper place. In Persia, the middle place was accounted the most honourable; in Greece, it was the one

nearest to the table; at Rome, the last or uppermost part of the bed was the place of greatest distinction.

Plutarch relates, that at a splendid entertainment given by Timon, in which every one was desired to recline in the place he preferred, a certain person entered, very elegantly attired and attended by a numerous retinue; but no sooner had he approached the door, and taken a view of the guests, who had already arranged themselves in the room, than he suddenly withdrew; and being followed by several of the company, who eagerly inquired the cause of his proceeding, he remarked, there was no place fit for him. He wished for a situation appropriate to his circumstances, and, as this was already occupied, it appears he would have none.

An acquaintance with these facts casts much light on various parts of the sacred Scriptures. For instance, it illustrates the saying of Christ in reference to the scribes and Pharisees: "They love the uppermost rooms at feasts." On such occasions, three couches were commonly set in the form of the Greek letter Π; the table was placed in the middle, and the lower end was left open, that the attendants might place and remove the dishes, and also wait on the guests. The other three sides were enclosed by the couches; and as the middle one, which lay along the upper end of the table, was considered the most honourable, this was particularly affected by the scribes and Pharisees.

The same circumstances will explain the declaration that Lazarus was "carried by the angels into Abraham's bosom;" one, however, which was well understood by those whom our Lord addressed, as it was the usual term employed by the Jews to designate Paradise, or the state of happy separate spirits. As, too, the person reclining next another was said to lie in his bosom—the position of the beloved disciple in regard to Jesus—the representation of Lazarus as occupying the next place to Abraham, was conferring on him a station of distinguished honour; according to the image employed to shadow forth the future state, and the habits of the country from which it was borrowed.

In like manner, it will be seen how easily Mary could bring the precious ointment, anoint the feet of Jesus, and wipe them with her hair; and how gracious is the promise of the Saviour connected with fidelity till his coming:—"Blessed are those servants, whom the Lord, when he cometh, shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them." W.

REMARKABLE PRESERVATION.

"After a most dangerous illness in his Majesty's service," says Dr. James Johnson, "I was invalided at Madras, and procured a passage in a line of battle ship for England. After my goods and chattels were on board, the ship was suddenly ordered to sea, while I was making a little excursion from the presidency. I got back to Madras just in time to see the vessel sail from the roads, while two of my brother officers, more prudent than myself, had wisely, in all human prudence, taken up their berths on board, and were now on their voyage to Europe; while I was left destitute on a foreign shore, in sickness and in poverty! After surmounting various difficulties and repining for months on account of my misfortunes, I at length reached my native soil. The line of battle ship had foundered at sea, and not a human being of the crew or passengers survived to tell the tale! From that day till this, (now nearly thirty years ago,) I have always hailed an apparent misfortune, as the harbinger, if not the actual, agent of some providential benefit or escape."

WORK.

A modern writer, in giving some advice to a young barrister, says—"Live like a hermit; work like a slave; learn everything; read men as well as books; mingle in all business; shun all pleasure; for one hour you dedicate to reading, give two to reflection, three to observation. Deem no art nor science worthless; accustom yourself to act as well as to deliberate, to speak as well as to think; confirm reading by practice, and improve practice by reading. Store your mind with all sorts of knowledge: you never know when it will be required; and even that which is not useful, will always prove ornamental. For methods, make your own; adopt those you find most apt: experience in this will be the best teacher; your own habits the best adviser. There is no royal road to knowledge; and but one golden rule—Work! work! work!"

CEYLON AND ITS INHABITANTS.

We are indebted for the following account to the Rev. J. Selkirk's "Recollections of Ceylon:"—

The government of Ceylon is vested in a governor (with a salary of 7,000*l.* a year), assisted by two councils, the legislative and the executive. The military force consists of 3,500 or 4,000 men, about two-thirds of whom are Europeans, and the rest Malays, Caffres, etc. The highest ecclesiastical functionary is the archdeacon, under whom are five European chaplains, and five native chaplains. Those natives who are employed by government to keep the registers of births, baptisms, and marriages of the native Christians, are called "thombo-holders;" and those who perform the marriage ceremony, and by license from government even administer baptism, are called "proponents."

The improvements that have lately been made in Ceylon are very great. The roads from Colombo to Kandy, seventy-two miles into the interior, and from Colombo to Galle, seventy-two miles along the coast southwards, are nearly as good as the roads in England, and mail coaches run daily to both of these places. To other parts of the island the mails are carried by men. Large tracts of land in almost every part of the country, and particularly in the southern and central parts of the island, have lately been purchased of government by English merchants and others at the rate of five shillings an acre. Parts of these have been cleared and planted with coffee or cinnamon, or sugar-cane, the produce of which has far more than realized the expectations of the purchasers in most instances. Some also of the richer natives, seeing the success that has attended the speculations of the European merchants, have lately begun to imitate their good example, and there is every reason to believe that in the course of a few years the wild beasts of the jungles will be driven away from their fastnesses by the advances of civilization, and that tracts of jungles and mountains, now altogether useless, or worse than useless, will soon be brought under cultivation, and will yield their fruit in its season for the benefit of man. Compulsory labour, which was almost as great a hindrance to the improvement of the natives as slavery itself—in fact, it was a temporary slavery—has several years ago been abolished; and when the natives feel that their property is safe under the administration of upright English magistrates, judges, and governors; when, from their daily increasing intercourse with Europeans, and especially with Englishmen, they acquire better methods of agriculture and a better insight into European arts, manufactures, and trades, there can be no doubt that they will increase in industry, respectability, and independence.

Ceylon abounds with minerals and precious stones, iron ore, mica, plumbago, nitre, mercury, salt, the ruby, cat's-eye, hyacinth, sapphire, topaz, the admantine spar, Matura diamond, the tourmaline, and the amethyst.

There is a great variety of quadrupeds in Ceylon. The jungles and mountains are literally filled with elephants. Tame ones are used in common. Buffaloes are as common as cows in England. In some parts they are wild. The horses used are chiefly those brought from Arabia, the coast of India, and the Cape of Good Hope, and some few from England. Sheep and goats abound chiefly in the north of the island. Among wild animals may be reckoned chetas, bears, elk, deer, hogs, jackals, polecats, porcupines, wild cats, different kinds of monkeys, squirrels, musk rats, and field rats.

Nearly all the domestic wants of the Singhalese can be supplied by the cocoa-nut tree. He can build his house entirely of it. The walls and doors are made of cajans, the leaves platted, the roof is covered with the same, the beams, rafters, etc., are made of the trunk. He needs no nails, as he can use the coir rope made from the outside husk. If he wants a spout, he hollows the trunk split in two. It also supplies him with many of his household articles. He makes his oil from the kernel; the hard shell supplies him with spoons, and cups, and drinking vessels, and lamps, and water-buckets; the refuse of the kernel, after the oil is expressed, serves as food for fowls and pigs; the milk from the kernel is used in his food. In short, if a man has a few cocoa-nut trees in his garden, he will never starve. Arrack, a strong spirit resembling whiskey, is made from toddy, the juice of the flower, and brooms are made from the ribs of the leaflets.

The cinnamon tree is generally small and bushy, though this arises from its not being permitted to grow, as the

shoots of three years' growth are those that are generally cut down for peeling. I have seen some cinnamon trees five feet in circumference, and thirty or thirty-five feet high. The government cinnamon gardens are very extensive, reaching from Negombo, twenty-three miles north of Colombo, to Caltura, twenty-six miles south of it, and covering a surface of many thousand acres. Since the government monopoly of the cinnamon trade ceased in 1833, several hundreds of acres of the gardens have been sold to merchants, natives, and others, and the trade in cinnamon, in private hands, is now a most profitable and flourishing one.

The principal inhabitants of the island are the Singhalese. They inhabit all the interior of the island, as well as the maritime parts, from Chilaw on the west round by the south, and along the east to the country between Hambantotte and Battakalo, and may with the greatest propriety be considered the aborigines. There are many good points in their character. They are kind, mild in their manners, hospitable, and extremely obliging, though it must be owned that underneath this fair outside there is often a degree of selfishness and cunning. The better educated amongst them, who have learnt the English language, and are in the habit of mixing among English society, are a highly respectable and honourable race of persons, and many of them have been intrusted by the English government with various offices of great responsibility.

Though the Singhalese profess, as the majority of them do, the doctrines of the Budhist religion, in which no distinction of caste is recognised, yet they do observe caste with the nicest punctuality. They are divided into twenty-one castes.

In personal appearance the Singhalese are good looking: they have bright black eyes, long black hair, which persons of both sexes turn up behind and fasten in a knot.

The dress of the Singhalese is very neat, and remarkably well adapted to the country. The headmen in the low countries generally wear a comboy, which is a piece of cloth of about three yards long, wrapped round the waist, and fastened by a broad band or strong belt. Their shirts reach only just within the top of the comboy, where they are bound tight with it. The dress for the upper part of the body is a waistcoat and a jacket.

The married women among the Singhalese in general do all the household work, and go to the bazaars to sell the produce of their gardens. They are also much engaged in weeding the paddy (rice when growing) crops, cutting the kurakkan, and other "fine grains," when ripe, planting and digging up the sweet potato, etc. They carry all their goods for sale on their heads in baskets. I have many a time seen a poor woman with a basket-load of the produce of her garden on her head, and carrying one little child astride on her hip, supported by one of her arms passing across its back, and with another little child dragging her comboy on the other side. The men never carry burdens on their heads. They have an elastic piece of wood, generally made of the areka tree, about five feet long and three inches broad, made very smooth, and a little tapering towards each end, where there is a notch. To each end they tie their loads of paddy, rice, etc., and carry it across their shoulders.

The Tamulians in general are a stouter and more active race of men than the Singhalese. They are less cringing in their manner, more independent and adventurous, and more faithful servants and subjects of government. The native merchants are almost all of this class.

METEOROLOGY OF THE BIBLE.

No. VI.

LIGHTNING AND THUNDER.

"He maketh lightning with rain," Jer. x. 13.
"Dost thou know when God disposed them, and caused the light of his cloud to shine?" Job xxxvii. 15.

The formation of clouds and rain is occasioned by a change in the temperature of the air in which the vapour resides in the first instance, and in the vapour itself afterwards. It appears that no change of temperature can take place in anything that is material, without affecting the condition of the electrical fluid that pervades it. It is not, therefore, a matter of surprise that every shower of rain is accompanied by some change in connexion with electricity, which, though it may not be visible to our eye, is sufficiently great to make an impression upon the electrometer, the instrument for measuring its effects.

This change in the electrical state of

the atmosphere is proportioned to the temperature of the spot on which it rests, and to the greatness of the variations which it is liable to undergo. Our reasons for the first part of this conclusion are derived from the fact, that in summer the thunder-storm is far more frequent than in winter, and that it is usually more terrible in hot climates than in cold ones. The temperature of the weather is, therefore, obviously connected with the causes of electrical change, and in a way too that seems natural; for the greater the heat, the more intense and frequent the displays of electricity. As to the effect of the variations of temperature, when these variations are sudden, it is doubtless to be estimated as very considerable, since in warm climates, especially, a thunder-storm is always attended with a remarkable depression in the sensible warmth of the atmosphere. It is generally preceded by weather which is characterised as excessively hot, and immediately followed by such a cool air, that the traveller, who was panting with heat a few minutes before, is now glad to gather his clothes about him. In this country the change of temperature, during the approach and continuance of a thunder-storm, is very well noted, so that we often hear the country people observe that the thunder has cooled the air; though in truth they are putting the effect for the cause, since the thunder is the result and not the occasion of the change in the warmth of the atmosphere. Many years ago the writer was among the islands of the "dangerous archipelago," in the Pacific, during a thunder-storm. He was not provided with a thermometer, to ascertain the difference in the temperature which attended an awful display of waterspouts, thick clouds, thunder, and lightning; but it was so great that the teeth chattered and the limbs quivered, while the sea seemed like a warm bath, and for that reason so inviting, that he and his companions were fain to plunge themselves into it to escape from the cold.

Having shortly adverted to the causes of thunder and lightning, as they are collected from the study of nature, a few remarks may be offered upon passages in which a reference is made to these phenomena. The first that calls for our consideration is the one selected from Jeremiah, "He maketh lightnings with" or "by rain." It has been already remarked that no shower takes place without some disturbance in the electrical balance, though it may be so gradual that no flash is seen, no explosion heard. While, however, a thunder-cloud is over our heads, we have oftentimes an opportunity of seeing how the rain increases at each successive flash. Hence it may be most truly and emphatically said, that lightning is made by or with the rain. Each augmentation in rapidity with which the vapour is changing into rain is preceded by a fresh display of light.

In the second passage we have placed at the head of this article, lightning seems to be denoted by the terms "light of his cloud," which is evidently a very appropriate phrase, since the cloud is the source of the lightning, the machine or battery by which it is produced.

If we suppose that light, in the thirty-sixth chapter of Job, is synonymous with lightning, we shall be enabled to explain two or three passages which seem to be obscure without the aid of this supposition. "Behold he spreadeth his light upon it," ver. 30. Allusion is here made to the lightning which we see sometimes at night, after a fine day in summer time, spreading over the clouds that rest upon the verge of the horizon.* It is remarkable that in many of these instances the lightning confines itself to the surface of the cloud. This it overspreads freely and fully, but does not appear to travel an inch beyond its borders. A very beautiful example of this phenomenon, was once witnessed by the writer near the island of Mindanao, one of the Philippines. The eastern hemisphere was skirted with clouds of various shapes and sizes. Over these, flashes of light were diffused from time to time, so as to make the eye acquainted with their shape and relative position, though the sun had descended far below the margin of the western deep; but it was in no instance observed to go beyond them. It was highly interesting to observe the light as it glanced over the surfaces, and illumined the curious labyrinth such a field of clouds necessarily formed. One might have compared it to a shining leaf of gold, which the hand of nature was spreading over the sable robes of night.

It is added in the same verse we have

* A fine aurora, or delicate blaze of light, is sometimes spread over one quarter of the heavens when charged with clouds ready to descend in a heavy shower.

just quoted from Job xxxvi. 30, "He covereth the bottom of the sea." If by the sea we are to understand that collection of moisture which is diffused through the atmosphere, and which must be more than forty miles in depth, the clouds of which we have been speaking, may not improperly be said to be the bottom of this sea, or literally, "the roots of the sea," especially when they hover near the surface of the earth. Over these the Creator spreads his light, and these he covers with the brilliant flashes of lightning, as we have just explained. To us, who are not in the habit of calling the moisture in the atmosphere a sea, this may appear a very strong figure. But this use of the word harmonizes with what we find in other passages of Scripture referred to in these articles, which is a presumptive proof that our view of the passage is a sound one.

"With clouds he covereth the light, and commandeth it not to shine by the cloud that cometh between," Job xxxvi. 32. Or upon the clouds he covereth or spreadeth the light, and giveth command respecting it by an intercessor, or by one employed to fulfil the office of another. Clouds are designated by a term in the original which implies that they are the instruments in the hands of the Almighty, whereby he refreshes the earth with showers of moisture, and terrifies the wicked by the awful exhibitions of vivid lightning. They are his commissioners, and execute his gracious purposes upon that earth which he has made. Upon these he spreads his light, and thus commends them to our admiration. When we consider the use of clouds in the economy of nature, the lively manner in which they demonstrate the care that God takes of us, and the majestic terms in which they are spoken of in Holy Scripture, we feel a wish that the study of meteorology may revive some of those sentiments which they excited in the minds of ancient saints. Should these remarks tend to awaken the attention of some readers to the wisdom and goodness so apparent in the laws which regulate the clouds, they will have answered a good end.

"The noise thereof showeth concerning it, the cattle also concerning the vapour," Job xxxvi. 33. The echo of the distant thunder gives us warning of its approach —a warning that sometimes precedes the onset of the storm by several hours, and perhaps for days. The cattle, as they are clothed with hair which is affected by the state of the weather, and as they suffer too from the excessive heat which often ushers in a thunder-storm, give notice of its coming by their uneasy lowings.

Other versions assign a different meaning to this passage, which is by no means an easy one in the original. The Syriac makes it agree with the sentiment uttered by our Lord, who says that God "sendeth rain on the just and on the unjust," Matt. v. 45; upon those who love him, and upon those also who love him not.

G. T. L.

HABITS OF BODY.

The comfort of life, and even life itself, depend on some of those bodily actions which are the effect of habit, almost as certainly, though not so directly, as an involuntary organic motion itself. It is, therefore, a subject of gratitude to our Heavenly Father, that we learn to perform these actions, and to perform them easily, as a matter of course, and almost imperceptibly to ourselves. For the habit of masticating our food, for instance, and for the use of the limbs in handling, walking, and running, we are indebted to the force of nature, and next to nature, of example, much more than to the actual teaching of our fellow-men.

Nevertheless, there is business left for the parent or tutor in watching and directing the bodily habits of children. Bad habits, in the carriage of the person, in the management of the voice, in the turning of the eye, very easily insinuate themselves, and sometimes become fixed in the child, almost before they are noticed; yet they may often be prevented or counteracted by the early care of the watchful parent or nurse; and the confirmed lisper, stutterer, or squinter, has, in many cases, great reason to complain of those to whom was committed the training of his childhood.

It may not be wholly useless to offer a few remarks on the subject of stooping. The erect position of the body, and the manly fronting of the countenance, are among the most obvious marks which our Creator's hand has impressed upon us, of our superiority to the lower animals. They have an appropriate connexion with our appointed station, as intellectual and moral beings. Hence it follows that the formation, in young people, of an upright carriage, and of

the habit of looking every man in the face, is a matter of no trifling importance. So far as it goes, it promotes mental vigour, a proper boldness of demeanour, and, above all, openness and candour. Since no persons are so prone to stoop and hang down the head, as the indolent, the bashful, and the sly,—stooping must be regarded as a sort of auxiliary to indolence, bashfulness, and slyness. For mental and moral reasons, therefore, as well as for assisting the easy play of the lungs, we must endeavour to guard our children against this awkward propensity.

The habit of an upright carriage of the head and shoulders, is useful in sitting as well as in standing or walking. Here it is opposed, not only to stooping, but to lounging. We might suppose that many robust young people in the present day had been suddenly overtaken by the infirmities of extreme old age, were we to form a judgment, from their perpetual inclination to an indolent posture of their bodies—their never-failing proneness to the use of sofas and easy chairs. Luxury, of a modern date, in the furniture of houses, has certainly thrown in their way many temptations to this mal-practice. But it will be found worth our while to cultivate in our families of children the opposite habit; for a young person who allows his body to lounge without restraint, will soon become a lounger in mind also. And when this effect is once produced, he will be unfitted for most of the purposes of business and duty.

There are few things in which the efficacy of habit is more perceptible than in walking. By habit this universal art is gained in infancy; by perpetual use, it is maintained in maturity. But some persons are accustomed to far greater exertions in walking than others. Many are the sons of study and business, who would be twice as vigorous as they now are in body, and possibly in mind also, had they been trained in the days of their youth, to walk often, to walk far, and to walk well.

It is certainly desirable for young people of both sexes, that they should be early trained, when circumstances allow of it, in the practice of riding on horseback; and that they should be taught to ride securely and easily. In the first place, this practice is one of the principal conveniences of life; secondly, it greatly promotes the health, and assists the tone of the intellect and spirits, as well as the energy of the body; and, thirdly, it seldom fails to give our children pleasure,—an object, in itself, well worthy of attention. Yet this is a part of education which requires considerable caution. The Christian parent who so much encourages the art of riding among his children, that his daughters become masculine, and his sons addicted to the hunt, will find, in the end, abundant cause to repent of his folly.

The manly exercise of the limbs in swimming, connected as it is with the immersion of the body in water, is a healthy and invigorating practice; and when we consider how often it has been blessed by the Ruler of all things, as a means of rescuing his rational creatures from sudden death, we must confess that to teach our boys to swim is nothing short of a duty.—*Thoughts on Habits and Discipline.*

A GLANCE AT THE HISTORY OF PAPER-MAKING.

There are two of the useful arts to which the mind of man may be said to be more indebted than to all others. In effecting our emancipation from the bondage of superstition and the darkness of error; in handing down to us the discoveries and achievements of all past ages; and, above all, in diffusing throughout the length and breadth of this world's population, the revelation of the mind and will of God,—the possession of a cheap and durable vehicle for the transmission of words and ideas, has proved a mean of no less importance and efficiency than that of the art of printing itself.

The only kind of paper known to the ancients was that formed of the papyrus, a species of reed, which grew in great abundance on the banks of the Nile, in Egypt, and is to be met with there still. The root, according to Theophrastus, was strong and fibrous, sending up a stem to the height of fifteen feet or more. The wood of the root was made use of in the manufacture of several household utensils; in that, likewise, of sails, cloth, rope, and many other articles. The upper part, which was properly called papyrus, supplied nourishment, and was eaten raw, boiled, or roasted. The manner in which paper was fabricated from it, as described by Pliny, was extremely simple. They divided with a kind of needle the stem of the papyrus into thin plates, or slender

pellicles, each of them as large as the plant would admit. These plates were extended on a table, and laid across each other at right angles. In this state they were moistened by the troubled waters of the Nile, put together in a press, dried by the sun, beaten with a mallet, and finally polished with a tooth or shell, and rubbed with oil of cedar. Both the appearance and the durability of this paper were subsequently much improved by the invention and industry of Roman artists, when the operations of the hammer and the press, the manufacture of size and polishing with ivory, were better understood. By this means it was made smoother than the finest linen. This it was which gave so long a duration to the works of the ancient Romans in their own hand-writing. "I have seen," says Pliny, "the works of the Gracchi, Tiberius, and Caius, in the library of Pomponius Secundus, a poet and citizen of the first rank, nearly 200 years after they were written." The manuscripts found at Herculaneum were written on this paper. They were for the most part composed of many pieces pasted together, either simply rolled up, or entwined round a tube of wood or bone, after the manner of the ancients, by whom square books were occasionally, but very rarely, used. It may readily be imagined that paper was an important branch of commerce to the Egyptians, and we find the demand for it continued to increase during the Roman republic, and was still greater in the reign of Augustus. The demand from foreign nations was indeed often so great as to cause a scarcity at Rome, and we read, in the reign of Tiberius, of a tumult among the people in consequence of this scarcity. In a letter of the Emperor Adrian, the preparation of the papyrus is spoken of as one of the principal occupations of the inhabitants of Alexandria. "In this rich and opulent city," says he, "nobody is seen idle; some are employed in the manufacture of cloth, some in that of writing-paper," etc. Towards the end of the third century the demand for this paper was so great, that when the tyrant Firmus conquered Egypt, he boasted that he had seized as much paper and size as would support his whole army. The Roman Catholic writers Montfauçon and Mabillon, mention several fragments written on this paper in the sixth century; the latter states that he saw in the library of St. Martin, of Tours, the remains of an old Greek manuscript of the paper of Egypt, which appeared to him to be of the seventh century. It is at the same time to be recollected, that for books of note and importance the skins of animals, in the form of parchment and vellum, were extensively used by the ancients from a very early period.

Another mode of manufacturing paper —the next, probably, in point of antiquity—was that from cotton, the *charta bombycina*, as it was called, and which insensibly destroyed the reputation and manufacture of the paper of Egypt, although it is still an undecided question at what period it was first introduced. From the researches of Montfauçon, it seems, however, most probable that this paper was discovered about the tenth century. The most ancient manuscript written on it which he saw with a date, was that in the French King's library, written A. D. 1050; but before the twelfth century it was commonly used in the eastern empire and even in Sicily. In the year 1145, Roger, king of Sicily, renewed on parchment a charter which had been written on paper of cotton in the year 1100, and another, which was dated in 1112. About the same time, the empress Irene, in the statutes for some religious houses at Constantinople, says that she had left three copies of the same statutes, two on parchment and one on paper of cotton. From that period this paper was still more in use through all the eastern empire, and innumerable Greek manuscripts are found written on it, in all the great libraries. The manufacture of this paper is carried on in the Levant to this day. It is extremely white, very strong, and of a fine grain, and must even at an early period have been lasting and well calculated for the purposes of writing.

Some ancient paper was made from the white pellicle, or inner-coat found in many trees between the wood and the bark, as the maple, the plane, the elm, the mulberry tree, etc. It was separated from the bark, and then beaten and dried.

But of all nations, the Chinese have been most celebrated for the art of making paper from vegetables reduced to pulp, by whom it is still practised, and who have certainly carried it to a degree of perfection hitherto unknown to European artists. With the exception of a small quantity made from linen rags, as in Europe, the Chinese paper is manufactured from the chu or kochu tree, from the bark of the mulberry, but mostly from the early shoots of the bamboo. These are first cut into pieces of four or five

feet long, made into parcels, and put into water, to macerate. As soon as they are softened, which generally happens in five or six days, they are washed with pure water, and covered with slaked lime for several days. The workmen now wash them carefully a second time, and cut every one of the pieces into filaments, which they expose to the rays of the sun to dry and to bleach them. They are then boiled in large kettles, and reduced to pulp in mortars of wood, by means of a hammer with a long handle which the workman moves with his foot. The pulp being thus prepared, they take some shoots of a plant named *koteng*, which being steeped in water four or five days are reduced to a glutinous substance; and when they proceed to make the paper this is mixed with the pulp in certain quantities, for on this mixture depends the excellence of the paper. The whole is then beaten together in a mortar till it becomes thick, and poured into large reservoirs. The workmen after this plunge their forms into the liquor and take out what is sufficient for a sheet of paper, which soon becomes firm and shining, and is detached from the form by turning down the sheet on the heap of paper already made, without the interposition of linen cloths, as in Europe. When the paper thus prepared is dried, it must be dipped in a solution of alum before it can either take ink or colours. They call this operation *faner*, from the Chinese word *fan*, which signifies alum. The following is the method of preparing this solution :—six ounces of isinglass, cut very small, are put into boiling water, and constantly stirred, that it may dissolve equally. When the isinglass is wholly dissolved, they throw in twelve ounces of calcined alum, which is also stirred till it is completely dissolved and mixed with the isinglass. This composition is afterwards poured into a large basin, at the mouth of which is a round piece of wood; the extremity of every sheet of paper is fixed to another piece of wood, with a slit made to receive it; they then plunge the sheet of paper into the composition, and when it is perfectly penetrated they draw it out, making it glide over the piece of round wood. The long piece of wood which holds the sheet by one end, and keeps it from tearing, is afterwards suspended with it on a wall till it is sufficiently dry. The sheets of paper are then stretched on a smooth table, and covered with two or three layers of this paste. They take afterwards a certain quantity of talc, washed and boiled in water, with the proportion of one third of alum: this is dried and reduced to a powder, passed through a sieve, boiled a second time in water, dried in the sun, and again passed through a sieve. This powder is spread equally over the sheets of paper prepared as above, and then they are dried slowly in the shade. The sheets of paper covered in this manner with talc, are laid upon a table and rubbed with a little cotton, which fixes a certain quantity of talc in the paper, and carries off the overplus to be used on another occasion. By means of this composition the Chinese draw a variety of figures upon their paper. The paper made from the bamboo is white, soft, closely united, and without the least inequality in the surface,—qualities admirably adapted to the pencil which is used in writing.

The date of the invention of the present mode of manufacturing paper from linen rags, so universally used through the whole of Europe and America, has not been clearly ascertained. This kind of paper was certainly quite unknown to the ancients. The *libri lintei* spoken of by Livy and other historians, have been proved to have been written on pieces of linen cloth or canvass prepared for the purpose. In 1762, M. Miermann offered a reward to any one who could procure the most ancient manuscript written on this kind of paper. But all that was proved by the memoir sent to him along with the manuscripts, which were published at the Hague in 1767, was, that this kind of paper had been used in Europe previous to the year 1300. It seems most probable that the Spaniards, from the quantity of linen manufactured in the kingdom of Valencia, first adopted the idea of using linen rags. The most ancient paper of this kind is of Valencia and Catalonia. The first book printed on paper manufactured in this country, was a Latin one, entitled, "Bartholomeus de Proprietatibus Rerum." It was printed by John Tate in 1495 or 1496. The first known erection of a paper-mill, was at Dartford, in Kent, about 1588; but there must have been earlier attempts to manufacture paper. Among the expenses of Henry VII. is—"for a reward given at the paper mylne, 16s. 8d." So late as 1690 there was scarcely any other paper manufactured in England but a coarse brown sort. In 1721, two-thirds of all the paper used in England was made at home, and this proportion is said to have amounted to

300,000 reams. In 1783, the value of the paper actually manufactured was estimated at 780,000*l.* At present, exclusive of the duty, it is about 1,200,600*l.* or 1,300,000*l.*, and we have about 700 paper mills in England, from 70 to 80 in Scotland, and a smaller number in Ireland. About as many as 27,000 individuals are employed in the trade; whilst, in addition to the workmen employed in the mills, the paper manufacture creates a considerable demand for the labours of millwrights, machinists, smiths, carpenters, iron and brass-founders, wire-workers, woollen manufacturers, and others, in the machinery and apparatus of the mills.

About four-fifths of the linen rags from which English paper is formed are imported from foreign countries, principally from Italy, Germany, and the United States; the exportation of rags being prohibited in France, Holland, and Italy, by severe penalties. The exportation of rags is also prohibited in Spain and Portugal. The imported rags arrive here in close bags already sorted, and the bags variously marked, so as to indicate the quality of the rags within. These are taken to the mills, where a farther sorting takes place, and the operation of paper making commences, which is conducted briefly as follows:—Linen and cotton rags are the common material of which paper is now made; but hemp and some other fibrous substances are occasionally used for the coarser kinds. These materials, after being washed, are subjected to the action of a revolving cylinder, the surface of which is furnished with a number of sharp teeth or cutters, which are so placed as to act against other cutters fixed underneath the cylinder. The rags are kept immersed in water, and continually exposed to the action of the cutters for a number of hours, till they are minutely divided and reduced to a thin pulp. During this process, a quantity of chloride of lime is mixed with the rags, the effect of which is to *bleach* them, by discharging the colouring matter with which any part of them may be dyed or otherwise impregnated. The pulp composed of the fibrous particles mixed with water is now transferred to a large vat, and is ready to be made into paper. In the hand-paper the workman is provided with a *mould*, which is a square frame with a fine wire bottom, resembling a sieve of the size of the intended sheet. With this mould he dips up a portion of the thin pulp, and holds it in a horizontal direction. The water runs out through the interstices of the wire, and leaves a coating of fibrous particles, in the form of a sheet, upon the bottom of the mould. The sheets thus formed are subjected to pressure, first between felts of woollen cloths, and afterwards alone. The sheets are then sized, by dipping them in a solution of gelatin or glue, obtained from the shreds and parings of animal skins. The use of the size is to increase the strength of the paper, and by filling its interstices, to prevent the ink from spreading among the fibres by capillary attraction. In *blotting* paper, the usual *sizing* is omitted. The paper, after being dried, is pressed, examined, selected, and made into quires and reams. Paper is also manufactured by various kinds of machinery. The most ingenious method is that invented by the Messrs. Fourdrinier. In this arrangement, instead of moulds, the paper is received in a continual stream upon the surface of an endless web, or brass wire, which extends round two revolving cylinders, and is kept in continual motion forwards, at the same time that it has a tremulous or vibrating motion. The pulp is thus made to form a long continued sheet, which is wiped off from the wire web by a revolving cylinder covered with flannel, and, after being compressed between two other cylinders, is finally wound into a coil, upon a reed prepared for the purpose.

Such may be considered as an outline of the process of paper-making. As in other useful arts, various inventions and improvements in detail, have been prepared and partially adopted. W.

SALE OF POPISH SAINTS.

The following may afford some illustration of the falling off of the influence of Popery in France:—

The church of Melville, department du Nord, requiring repairs internally and externally, the building committee came to a resolution, that the old statues and busts of the saints, which occupy various niches, should be sold by auction; and handbills were accordingly posted up. The day of sale arrived, but brought very few purchasers. St. Catherine was knocked down for one franc; St. Sebastian for ten sous; and St. John for only eight sous; so on with the rest; and the gross amount of this petty economy did not reach forty francs.—*Galignani's Messenger.*

An Eastern Chief.

VISIT TO SHEIKH HUSSEIN.

Starting at four in the morning, we reached Sheikh Hussein's camp about one in the afternoon. The tents were ranged in a crescent, and very low, except the sheikh's. We alighted before it, and were most gracefully received by his eldest son, a boy about ten or eleven years of age arrayed in his little "kefia," or head-dress of the desert, red boots, etc., a Bedouin sheikh in miniature; in fact, he bears that rank, and wields a shiekh's authority in the camp during his father's absence. Sheikh Hussein, determined that we should be his guests that evening, had ordered the camels that carried our tent to be kept in the rear; coming up presently, he renewed our welcome, and invited us into his tent, whither we followed, and sat down on the mat beside him, our backs towards the ladies' compartment, separated from ours by a thin partition only. We heard them chattering behind us at a great rate.

It was a bright, warm afternoon, and the fire in the centre of the tent, and the clouds of tobacco-smoke, were, at first, almost stifling. The wild Alouins gathered round us, and presently our *déjeuner* made its appearance: first "leban" was served, sour milk, and then a mixture of butter, bread, and sugar. I really do not know all its component parts, but it was excellent; then pipes; and coffee was repeatedly served by a slave who sat constantly grinding and supplying new comers with that truly oriental luxury. Each guest, as he entered, was kissed by the principal members of the circle—except the sheikh—hearty double kisses; the sheikh rose when sheikh Salem made his appearance. Little ceremony was observed, though much respect was shown to the sheikh, who spoke and gesticulated with considerable dignity. It was a strange scene altogether, but one group was really beautiful,—sheikh Hussein, in his robes of scarlet and red turban, widely different, both in dress and features, from his clansmen, with his young son, so fair and graceful, lying at his feet, and looking fondly up in his face. Many other children were admitted into the circle, or played outside the tent, all of them, seemingly, much indulged. Others, quite black and stark-naked, were running about among the tents.

When we had had enough of it, we

slipped away under the corner of the tent, and repaired to our own, where we found the little sheikh Mohammed sitting at the door, watching Missirie's proceedings; we invited him in; he sat down very modestly, first on the sand, then on the bed. We gave him some preserved dates and nebbeks for himself and his little brothers. While dinner was in preparation, (for the sheikh killed a sheep for us,) we squatted before the tent with the Bedouins, playing with a young wolf and watching the evening occupations of the camp. Children were at play; women, in their long blue robes, bringing in dry wood for the night fires; two others were grinding at the mill at the door of one of the tents; an animated talk was going on in the sheikh's; his horse was prowling about in its rich trappings; goats—(the little Bedouin goat is a beautiful creature)—smelling about our tent, and at the slumbering Hassan, not knowing what to make of him; dogs barking, etc., etc., as happy, cheerful, and peaceful a scene as ever I witnessed.

At last, sheikh Hussein made his appearance with a huge wooden bowl full of mutton, and we all gathered round it, the sheikh and his son, ourselves, Missirie, and Hassan, and commenced operations, dipping in the dish, and eating with our fingers in the eastern fashion. Large soft cakes of excellent bread, like Scotch scones, disposed round the dish, served at once for plates and food—(read this to sir Robert Leigh, and he will quote Virgil.) The sheikh came again to coffee, with Abdel-Hug's (Mr. Linant) letter of introduction for Clarke and MacLennan, stuck in his girdle; yesterday he carried it on his turban; I doubt whether he could read it.

The camp at night was a beautiful spectacle; a crescent of lights and fires flaming around us, the grinding still continuing. A lively confab was still going on in sheikh Hussein's tent. We were told afterwards that the tribe was much dissatisfied at his having engaged to conduct us for so little. If so, it tells highly for him that he never mentioned it to us.

The grinding was still going on when we awoke next morning; and a man churning butter in a skin, see-sawing it on his knee; two children were plaguing the poor little wretch of a wolf, pulling it about with a string; but it will bite soon. The little sheikh Mohammed breakfasted with us on coffee, leban, and bread; and, before starting, we presented him with a pair of yellow Morocco slippers and boots for his mother, who made her appearance in her finery at the moment of our departure.—*Lord Lindsay.*

COMMON SAYINGS.

No. XIX.

INGRATITUDE — COURTESY — CENSORIOUSNESS.

Ingratitude is often an attendant on pride. Some people, when they rise in life, seem ashamed to acknowledge those who knew them in a humble sphere, and from whom, perhaps, they have received kindnesses. I now and then meet with a great man whom I remember when a little boy. He then went to a public school, the presentation to which was obtained through my grandfather's interest. Whenever the lad came home to visit his friends, a day at the farm was reckoned the greatest treat of his holidays. And Miss Griffiths, who made such excellent pies and cakes; and Mr. Griffiths, who received him so kindly, and talked to him so affectionately, and sent him home loaded with apples, and pears, and walnuts, and always gave him "a king's picture set in gold" to take to school with him, were often spoken of as his best friends, whose kindness he should never forget. But now he affects scarcely to recollect their names, and seems displeased at the sight of any one who can recall to his recollection that his father was a poor, but honest and respectable shoemaker. When I see all this it makes me think of a saying of my grandfather's, "It is base to kick down the stool that helped you to rise."

To selfish, ungrateful people, he would say, "Ah, you act upon the old saying, 'No longer pipe, no longer dance.' Whatever people may have done for you, if they do not go on, you directly forget all former obligations, and 'instead of thanking them for ninety-nine favours, you only abuse them for withholding the hundredth.' But 'A given piece is soon eaten,' and 'Eaten bread is soon forgotten.' What people do not work for, they never value; as the saying is, 'Light come, light go;' and when it is gone they forget that they had it, and forget to thank those who gave it them. 'He who gets, forgets; but he who wants, thinks on.' But ah, it is not much to be wondered at that men forget the kindnesses they receive from their fellow-

men, when they forget God; and while they are daily living upon his free bounties, think nothing of their obligations to him; but are 'like the hog that never looks up to the hand that scatters the acorns.'"

"Favour unused is favour abused." If it is an insult to an earthly benefactor to see his benefits slighted and left to waste, how is it that our heavenly Benefactor bears so long with the ingratitude and contempt of his creatures, who abuse his temporal favours, trample under feet the offers of his mercy, and neglect his great salvation!

"Is this the kind return?
Are these the thanks we owe?
Thus to abuse eternal love,
Whence all our favours flow.

To what a stubborn frame
Has sin reduced our mind!
What strange rebellious wretches we!
And God as strangely kind!

Turn, turn us, mighty God,
And mould our souls afresh:
Break, sovereign grace, these hearts of stone,
And give us hearts of flesh."

I have whole strings of sayings of my grandfather about candour, courtesy, and moderation; for he was a man who practised them all, and enjoined them on all who came under his instructions and influence. He could not bear anything like mean selfishness, that would disregard the claims of others; nor haughty self-exaltation, that would despise others, and fancy that wisdom, goodness, intelligence, or respectability, were confined to any person or party. "We are the people, and wisdom shall die with us." "Stand by, for I am holier than thou." Anything that savoured of these sentiments was "as smoke to his eyes, and as vinegar to his teeth."

Disregard to the feelings of others, he always considered a sure mark of an ignorant and contracted mind; though it is sometimes seen in those who value themselves on their learning and politeness. "Ah,' he would say, "learning and politeness are not worth a fig, if they do not teach people how to behave. 'The wisdom of the prudent is to understand his way;' and no man understands that who does not understand the claims of others upon him. 'Courtesy is cumbersome to him who loves it not;' but a well-instructed and well-regulated mind will never think or feel discourteously, and therefore such a person cannot speak or act discourteously, though he may be a stranger to the forms of fashionable breeding."

To censorious people, and those who were apt to judge uncharitably of others, he would say, "'No man is wise at all times.' 'It is a good horse that never stumbles,' and not a bad one that stumbles very rarely, and that in slippery weather. 'Despise none, despair of none.' The meanest are the creatures of God; the vilest may be converted and become trophies of redeeming grace. 'Self-love is a mote in every man's eye:' the way to correct its mistakes is to 'search others for their virtues—ourselves for our faults.'"

To people of a suspicious temper he would say, "'You should think every man honest till he is proved to be a rogue.' 'Ill doers are ill deemers.' The most upright people are generally the most charitable and unsuspicious; but it is natural for persons to 'suspect that ill in others which they know in themselves.' 'A wise man, by others' faults, learns to correct his own:' he uses the characters of others as a looking-glass to show him his own deformities, that he may remove them; and their excellences, that he may copy them. A humble man in another man's crimes reads his own depravity, and says, with an eminent saint, when he saw a criminal led to execution, 'There goes John Bradford, but for the grace of God.'"

To those who seemed to take pleasure in listening to, and spreading evil reports of others, he would say, "Do not be so ready to 'take up a reproach against your neighbour.' Perhaps it may not be true; I hope it is not. If true, it may not be necessary to repeat it; and if not necessary, it must be evil. At any rate, it cannot be right to take pleasure in reporting iniquity. It better becomes us to 'consider ourselves, lest we also be tempted,' and to pray, 'Lead us not into temptation.' If God should leave us to ourselves, that we might see what is in our own hearts, we should see that to be there which we little thought of—like Hazael, when placed in unexpected circumstances, or like Hezekiah, in the matter of the ambassadors," 2 Kings viii. 12, 13; 2 Chron. xxxii. 31.

In reference either to reputation or worldly circumstances, it grieved the good old man to see an ill-natured, ungenerous spirit towards the unfortunate. "Ah," he would say, "'when a man is falling, there are many ready to push him down;' but it discovers a base spirit to do so. Rather, 'let him that standeth take heed lest he fall;' and, with regard to others, learn from the merciful Saviour to 'have compassion on the fallen, and

on them that are out of the way;' and, instead of 'trampling on the fallen,' 'lift up the hands which hang down, and confirm the feeble knees,' and endeavour to heal the wounded, and bring back the wandering. What a mercy it is that He with whom we have to do, is so much more disposed to make the best of us all than we are of one another."

In delicate regard to the feelings of others, my grandfather, though a plain man, far exceeded many who boasted a more refined education, and a more polished exterior than his own. In conversation he carefully avoided every allusion that might unnecessarily give pain, acting on the homely maxim, "Never tread on a sore toe," and "add not trouble to the grief-worn spirit." In reproving or correcting, he sought to find out acceptable words, rather than words of bitterness. He candidly gave the full weight to every alleviating circumstance. He knew how to moderate censure, and mitigate punishment; and readily met the first appearance of contrition with hearty forgiveness. These were his maxims, "Never split wood against the grain;" "Never irritate those whom you seek to reform;" "Never draw a sword when a switch will do;" "Mix kindness with reproof;" "Hard upon hard will never make a good wall;" "To err, is human; to forgive, divine;" "A fault confessed is half redressed;" "It is safe to pardon others often—ourselves, seldom;" and when those who have injured or offended us, come into trouble, instead of upbraiding and triumphing over them, remember "it is noble to show mercy to a vanquished enemy."

He well knew how to maintain "firmness of principle with suavity of manners," and to deal out "soft words with hard arguments." "Ah," he would say, "'Wranglers never want words;' but we may generally conclude that 'he who is most noisy is on the wrong side of the argument;' 'He who blusters without reason has most reason to bluster:' 'Words are like weights; gravity gives them effect;' they must be placed quietly in the scale, and left to incline the balance by their own unaided tendency: it is of no use to push down the scale in a pet, or try to hold it down by force: truth will soon gain its own level. Those who are most positive in maintaining their own opinions, and most obstinate in following their own course, are commonly least strong in justifying either."

MOHAMMEDANISM IN WESTERN AFRICA.

No. I.

The extent to which Islamism is embraced in Africa is already very considerable. The majority of the inhabitants are indeed still "pagans of the most degraded and debased class;" but the religion of the false prophet has spread, in a greater or less degree, from one extremity of the continent to the other. In the principal states of Northern Central Africa, it may be regarded as fairly established, to the almost total exclusion of every other faith. In other parts of the country, between these and the coast, numerous Mohammedan governments are to be found, but existing in the midst of pagan kingdoms, and frequently comprehending a large number of pagans amongst their own subjects. In the remaining portions of Africa, paganism is decidedly ascendant, tolerating those who, departing from the customs of their fathers, have become Moslems.

The character of Mohammedanism, from the very onset of its career, has been modified by circumstances. Mild in its bearing as long as it has existed by toleration, and destitute of secular power; but most arrogant in its assumptions, bitter in its spirit, and relentless in its cruelties, towards all who have dared to resist its sway, the moment it has obtained the ascendancy. The distribution of its influence, therefore, which has been noticed, it will be needful ever to keep in mind, in contemplating this false system, as it prevails in Africa.

The means by which it is diffused, and the teachers by whom it is supported and propagated, deserve especial notice.

Mohammedan teachers, like Mohammedanism itself, are scattered over nearly the whole of the African continent. A very considerable number come out of the country of the Mandingoes, and, itinerating from one kingdom to another, at length return to the place of their nativity; others are more settled in their habits, and take up a permanent abode amongst the people to whom they minister.

Mohammedan teachers are held in the highest estimation. Among the Fy and Dey tribes, every village contains a lodge for their reception; and they are everywhere treated with the most profound deference and respect. In Darfur, the priest is called *faguî*, or learned man, and holds the highest rank after those who

fill the offices of government. Among the Mandingoes, he ranks still higher, and is held in estimation next to the king or ruler of a country—the subordinate chiefs and headmen being regarded as his inferiors in point of dignity. So sacred are the persons of these teachers esteemed, that they pass, without molestation, through the countries of princes not only hostile to each other, but engaged in actual warfare. They, in general, find very ample means of support. They are chiefly occupied in teaching the reading of the Koran, expounding its doctrines, and initiating the uninformed into the practice of the varied rites which it enjoins. Where the Koran is made the rule of government in matters of civil polity, the priest is in constant requisition, in order to interpret its meaning.

Mohammedan teachers are the schoolmasters of Africa, and furnish all the education which negro children receive. Many of them sustain the office of singing men, and are employed on all festive occasions, to divert the guests, and flatter the host with their extemporaneous songs. In this capacity, they find favour in the presence of kings, like the minstrels of former times in our native land, celebrating the personal excellences of the sovereign, and sounding forth his deeds of glory. In this same office, also, they frequently accompany African armies to the field of battle, reciting the history, and proclaiming the honours of the country, in order to inspire the troops with courage and the hope of victory.

The sale of greegrees, or charms, which either do, or profess to contain select sentences from the Koran, are to them a fruitful source of gain. In many cases, they associate with this traffic the practice of medicine; but with what pretensions will be seen from the following extract from the pages of Major Denham.

"The tamarind and trona (carbonate of soda) are their chief medicines, and excellent ones they are. Writers of charms are more frequently applied to. They possess nostrums which not only heal wounds, bestow eloquence and the gift of persuasion; but which calm all agitation and distress of mind. A *fighi*, or writer, with a ready wit and imposing manner, is at no loss for employment; and his medicine-chest consists of a few herbs, a gourd, or calabash, for an inkbottle, and a reed for a pen. The nausea of pills and potions is not endured. Advice is cheap, and the remedy is usually applied outside, instead of finding its way into the stomach of the patient; no harm, therefore, can arise from the prescription. The imagination is worked upon, which more than half performs the cure; and their extreme temperance and faith complete the restoration of the patient."

Mohammedan teachers are sometimes retained by opulent individuals, for many years, as their priests and religious instructors. All these occupations tend to give them a vast amount of influence, which, both from the manner in which it is acquired, and the purpose to which it is devoted, make them agents of perpetual mischief to the best interests of the people, and the greatest obstacles to the introduction of Jehovah's most transcendent gift—the gospel of his grace.

Notwithstanding the ostentation of learning which these ministers of the false prophet assume, they are, in numerous instances, profoundly ignorant —unable, in many cases, to read even the very book from which they profess to teach. The following extract from "Sketches of a Missionary's Travels," by the Rev. Maxwell Macbriar, Wesleyan missionary, may be taken as an interesting illustration:

"I sat down upon an excrescence of the stump of the tree; John Cupidon and our lad stood beside me, and the natives formed in a circle around me, leaning upon their spears. John Cupidon told them that I was an English *fodery*, (a learned priest, or one who understands the Koran,) who had come to speak with them about religion; upon which I produced a copy of the law, and offered to read it in their hearing. A maraboo in reply said, they were Mussulmen, who only used the Koran. I told them that the Koran declared the truth of the law and the gospel, so that every good Moslem should read these books; and then endeavoured to point out the blessedness of the Christian religion. The maraboos speedily took refuge in predestination, allowing the superiority of our truths to those which they believed, but maintaining the necessity of walking in the old path in which they had been born and educated. To such reasonings I replied, by showing the utility of not judging too hastily, but of first acquainting ourselves with both sides of a question, that so we might be able to choose the better way. One of them now began a flighty description of the glory of Mohammed, which we allowed

him to pursue unmolested, till he had clearly committed himself, by affirming that the world was made for Mahomet. 'Hold there!' said I, 'where did you learn that? I am sure it is not in the law or the gospel; for I have read them quite through, and can see nothing of that kind in their contents.' 'No,' said he, falling into the trap which I had laid for him, 'it is not in the law or gospel, but it is to be found in the Koran.' I affirmed that I had never seen such a thing even in the Koran, and challenged him to the proof, asking if they had a copy of it at hand. The people round us were now looking on with considerable interest, when one of the maraboos brought forward a mutilated volume, and turned over its leaves, as if looking for a passage wherewith to substantiate their dogma. Having pretended to find it, he pointed to a certain page, and read something aloud; during which his fellows showed all the hopes of a triumph in their looks and gestures. I told him that he could not read his own book properly; and having read the passage myself, asked him the meaning thereof. He replied, 'that it was to this effect that God made the world for Mohammed!' 'Tell him he is a liar, for there is not one word of such a thing in the book,' said I to Cupidon; and he did so with a smile I shall not easily forget. They then requested me to translate the passage, which contained something about God rewarding the righteous, and punishing the wicked. When this was done, I turned to the people, saying, 'See what a set of cheats and liars your maraboos are!' They looked unutterable things, and the man seemed quite confounded. But he again plucked up courage, and made another bold assertion to support his sinking cause; for the truth of which also he referred to the Koran. After exposing this second cheat, I told him that his copy of the Koran was also false and interpolated; for that it commenced with, 'In the name of God and our Lord Mohammed,' which was contrary to the true reading, which I then quoted. The maraboos were thus completely mortified, and forthwith retired, with their more zealous disciples, saying that 'it was unlawful for them to converse with a Christian priest;' at which we laughed and declared we had gained the victory."

The character of many of these Mohammedan teachers, for ignorance and imposture, may be further gathered from the following passage, from the "African Memoranda" of Captain Beaver. Speaking of the sale of charms, he says:

"This gris-gris trade is so lucrative, that it will not be wondered at, if some impostors—if indeed all may not be considered such—are found carrying it on; that is, men who though they can speak, yet cannot write Arabic, and are therefore incapable of giving to their gris-gris that form in which alone consists their virtue, that is, the form of some sentence from the Koran. That this is the case, I have no doubt, for I have now in my possession half a dozen gris-gris, purchased of a Mandingo priest, which are not written in any language whatever; the papers are indeed covered all over with odd scrolls and figures, but there is not an Arabic word, nor even letter, upon them."

Such are the Mohammedan teachers of Africa; and these are the principal agents in propagating amongst the inhabitants of this vast continent, the tenets of the false apostle.—*Rev. D. J. East.*

THE WEDDING GARMENT.

The Divine Redeemer presented the most important truths in parables; and by this means often gained for himself a hearing, when, otherwise, it would have been refused; and, at the same time, fixed more firmly upon the memories of his auditors that which he desired them to retain. In the parable of the wedding of a king's son, Matt. xxii. 1—13, and the circumstances connected with that event, we have a graphic and affecting description given of the kind of treatment which Jesus and the truth would receive at the hands of different men. To the feast provided for the celebration of the nuptials, we are told certain parties were especially invited, verses 3 and 4. It is most clear that the Jews are referred to here, to whom the offers of salvation, through Jesus Christ, were made, before other nations were blessed with its cheering tidings; but, with an infatuation that seemed characteristic of that people, in all their dealings with Jehovah, some treated it with contempt and mockery, others carried their malignant hostility to the gospel and its Divine Founder to such an extent, as to imbrue their hands in the blood of its heralds and advocates. Dark calamities followed, and the wrath of God to the uttermost fell upon them. They were forsaken by Him who had been known as the God of Israel, and given up to the vengeance of a fierce and

infuriated foe. Events occurred which made the ears of men tingle, and the bare recital of which, even now, fills the mind with emotions of mingled pity and horror. A more terrible page in the world's history was never written than that which records the fall of Jerusalem.

But we are told by the apostle Paul, that the fall of them is "the riches of the world, and the diminishing of them the riches of the Gentiles." When it was found that they rejected the Lord of glory, put away from them the word of God, and judged themselves "unworthy of everlasting life;" the messengers of Christ turned to the Gentiles. And here they were fulfilling the command of their risen and ascended Lord, "Go ye into all the world, and preach the gospel to every creature."

The servants of Jesus went forth in obedience to the heavenly mandate. The glad tidings ran from sea to sea, and from shore to shore. "Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians," heard, not only in their own tongues, but in their own lands, "the wonderful works of God." "Beautiful upon the mountains" were the feet of those who brought good tidings, who published peace. Welcome and pleasant were the sounds that floated on every gale towards the drooping and dying children of men. Amid the voluptuousness of Corinth, the elegance and learning of Athens, and the stern grandeur of martial Rome; to philosophers, warriors, and statesmen; to the lovers of pleasure, seeking the gratification of "the lust of the flesh, and the lust of the eyes, and the pride of life;" to the rich and the poor, the wise and the ignorant; to "barbarian and Scythian, bond and free," the disciples of Christ cried aloud, "All things are ready, come!" "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk, without money and without price." "Whosoever will, let him take the water of life freely."

Multitudes responded to the invitation, "and the wedding was furnished with guests." Among the numbers who pressed forward to share in the provisions of the gospel feast, were some who were disqualified for participation on account of the absence of certain prerequisites to admission, and for the want of which, seeing that they might have been obtained, they were deemed highly culpable. In the parable this is beautifully illustrated by the man "who had not on a wedding garment." A glance at the customs of oriental nations in connexion with marriage festivals will enable the reader more fully to enter into the spirit of the illustration; and to comprehend more clearly the affecting truths it is designed to convey. For now, as in the days of the apostles, while a general invitation is given, it is not uncommon to find among the guests in the house of the Lord those who are unprepared to sit down to the feast.

It was customary at marriages to give an entertainment to the friends of both parties, as their circumstances admitted. The bride was escorted from her father's house to that of her future home, by a concourse of friends; and, when the procession reached the abode of the bridegroom, all entered into a room, set apart for the purpose, where a survey of the company took place; that it might be seen whether any improper persons had mingled in the procession, and whether any were dressed unsuitably for the occasion. If so, they were expelled from the house with ignominy and disgrace. The want of a suitable garment for the feast was inexcusable, as dresses were provided in large houses, epecially in that of a king, for the use of those who might not, from any cause, have had time to supply themselves. These garments were generally white, and there appears a reference to them in the robes which the saints are represented as wearing, in the book of the Revelation.

The deliberate and unpardonable insult of the man who, contrary to a known custom, and with a disregard to the feelings and comfort of others, ventured to intrude into the presence of those with whom he was not prepared to associate, is represented in the parable as meeting with its appropriate reward. "When the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither, not having a wedding garment? And he was speechless." His act had been wilful, and admitted of no excuse. "Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be

weeping and gnashing of teeth." It is supposed, with great probability, that here a reference is made to the mines, to which slaves and criminals were doomed; where, amid darkness and horror, deprived of the light of day, and with no hope of emancipation from their fearful captivity, they worked in chains, and wore away a laborious and miserable existence. To them it was in the power of the king to send the offender.

And now what is the lesson which, by this part of the parable, the Saviour designed to teach? One solemn in its import, and deserving of the serious attention of every professor of religion.

The words of grace and mercy have gone forth to men; the feast of the gospel is thrown open to all—all are invited to share in the rich blessings that are provided by God. These are—the pardon of sin, the renewing of the heart, the sanctification of the soul, and all the spiritual privileges which spring from adoption into the family of God; the possession of his favour and friendship now, and the perfect, uninterrupted, and eternal enjoyment of his presence in the kingdom of light and glory hereafter. Now all who are desirous to possess these are expected to conform to the regulations and requirements of the King of Zion, the great Head of the church. And as an indispensable prerequisite to their participation, that robe must be worn, which is the distinguishing dress of all the friends of the Saviour. But we are all destitute of this garment, and hence it must be provided for us. When God invites us to the feast, knowing well our unfitness to appear, by reason of our spiritual poverty, he tells us he has already prepared a dress. As the father of the returned prodigal, when he beheld the wan and desolate and pitiable condition of his erring child, cried, "Bring forth the best robe, and put it on him," so does God clothe with the costliest garment those who are "wretched, and miserable, and poor, and blind, and naked." This robe is that of a Saviour's righteousness, which is "unto all, and upon all them that believe," and the possession of which, is the pledge and forerunner of all the excellences that adorn the Christian character. Where it is worn, there will as certainly be the gradual development of the "fruits of righteousness," as that there will be light when the sun "flames in the forehead of the morning sky." We learn that the new man which is put on is, after God, "created in righteousness and true holiness." It is expected that all who voluntarily accept the invitation to enter the house, the name of which is called "Beautiful," "the church of the living God," be sincere in their profession of religion: that their faith in Christ be genuine, and their obedience hearty. Perfection is not expected or demanded; but sincerity is an indispensable requisite. Thus will the soul be preserved from the just animadversions of men; and receive mercy and compassion from Him who "knoweth our frame," and "remembereth that we are dust."

But into the church of Christ, into the communion of the faithful, some will be found to have intruded, who have not on the wedding garment. "The uncircumcised and the unclean," who have only "a form of godliness," sometimes enter. There is thrown around them a flimsy robe, calculated to deceive even "the very elect;" and it is possible for the deception to be kept up, and they pass for proper guests, without any or much suspicion of their real characters being entertained. They have a name that they live, although they are dead; and it is not unlikely may retain their place among the professing people of God until the day of the visitation of the Lord. Then, however, their real characters will appear.

The coming in of the King doubtless refers to the day of judgment, when He, whose "eyes are as a flame of fire," will "discern between the righteous and the wicked, between him that serveth God and him that serveth him not." When he comes to make up "his jewels," he will carefully distinguish between the real and the nominal; the sincerity or hypocrisy of every professor will be made manifest. This discrimination will be necessary then, for "the marriage supper of the Lamb" is about to be celebrated in the kingdom of heaven; "and there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life."

It is not to be supposed that Christ is ignorant of the fact of a man's possessing the robe or not; that he is unacquainted with the genuineness or falsity of a religious profession. The contrary we know to be true. And sometimes fearful exposures take place even here. "All things are naked and opened unto the

eyes of him with whom we have to do." He walks in the midst of the candlesticks, and declares, "I am he which searcheth the reins and hearts," Rev. ii. 23. Whatever of mystery may appear in the ordinations and arrangements of Him, whose "ways are past finding out," we may feel assured Infinite Wisdom regulates them all. He will vindicate his own outraged name at the last great day, before assembled worlds; and adoring myriads will cry aloud, "Great and marvellous are thy works, Lord God Almighty;" "Just and true are thy ways, thou King of saints." It is not to be doubted that then many who have associated with his people, and eaten and drunken in his presence, will be shown to be destitute of the righteousness which gives a title to the enjoyment of the Divine favour, and of the holiness which succeeds its possession, and "without which no man shall see the Lord." Such will be speechless—without excuse; dumb with terror, and confounded at the exposure of all their hypocrisy. And the end of such will be according to their deserts. The dark abodes of hell will receive them; and the anguish of a guilty conscience, tormented by its own reproaches, will be endured for ever. Memory will torment the soul; the recollection of former advantages that were misimproved, and opportunities that were slighted, or only made subservient to worldly or ungodly purposes, will add fuel to the fire that is not quenched, and give venom to the worm that dieth not.

It may be said by some, "Why should any one wish or seek to be associated with the visible church of Christ, who has not the spirit, views, sentiments, and desires that must be entertained by his true disciples? What, to the unrenewed mind, is there so attractive in religion or religious privileges, as to awaken a desire, on the part of those destitute of vital godliness, to appear amongst the people of God?" The answer to these questions is not difficult. Sinister motives influence such persons. The man mentioned in the parable sought to join himself to the favoured guests assembled at the hospitable board of the king, because he would obtain some repute or advantage. So now, some like to associate with the good, that they may share in the credit of their excellence, and profit by it. They know that the truly devout friends of Christ are esteemed, and honoured, and trusted, even by the men of the world; and they wish to be thought equally worthy, to gain the good opinion of others, and thus to further their worldly projects: to recommend themselves or their business or profession. It was evidently a feeling analogous to this which influenced the minds of Ananias and Sapphira, who pretended to consecrate all their property to the cause of Christianity, that they might have the honour and applause of such a sacrifice, while they surreptitiously kept back part of the price. With sinister designs in view, Simon Magus joined himself to the disciples of Jesus, when he saw the wonders and signs that were wrought by Philip; and subsequently from equally unworthy motives sought to obtain that mysterious power which Peter and John possessed, of conferring miraculous gifts upon those on whom they laid their hands. It is not uncharitable; but, alas! instances, not a few, prove, that we are warranted to believe, that motives the most corrupt too frequently lead to a profession of religion before the world.

Reader! are you known as a professor? Have you the necessary qualifications to sustain the character? You are among the guests of the King of Sion; have you the wedding garment? Are you a true believer in Jesus, humbly depending upon him for salvation? Is he in your heart esteemed the object of reverence, trust, hope, and affection? Are the evidences of genuine religion shown in your life? Remember, your righteousness must "exceed the righteousness of the scribes and Pharisees," or you will "in no wise enter into the kingdom of heaven." Is holiness an object of desire and aim; a perfection of which you eagerly seek the possession? Do you rejoice as you observe that you are more conformed to his glorious image, and lament when the delineation is marred? Is sin becoming more distasteful? Are you crucifying the flesh with its affections and lusts; and becoming meet to be a partaker "of the inheritance of the saints in light?" "Happy is that people, that is in such a case: yea, happy is that people, whose God is the Lord." Keep, oh keep with scrupulous care, your garments unspotted from the world! Holiness becometh the house of the Lord for ever.

But are you destitute of the robe while it is supposed to be upon you? Deceive not yourself nor others; the consequences will be, must be, disastrous in the extreme. Be in reality what you have only

professed to be. "He is not a Jew, which is one outwardly; neither is that circumcision which is outward in the flesh." A robe is prepared. You, although you may have been a hypocrite, may have it. All are welcome to it, and although costlier than the gemmed purple of princes, and more precious than clothing of wrought gold, and having a richer fragrance than all the "sweets of Araby or Ind," it is offered "without money and without price;" and all the glorious privileges to which its happy possessor is entitled, are equally free for all.

> "With this, 'mid flaming worlds array'd,
> With joy will you lift up your head."

And even now you may sing, "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." With this, heaven will be your portion, and a participation in "the joy of the Lord." Without this, there will be outer darkness, and "weeping and gnashing of teeth." Take this, and as the blood of the paschal lamb, sprinkled on the door posts of the houses of the children of Israel, preserved them from the fatal stroke of the destroying angel, as he passed with noiseless flight through the land of Egypt, so the possession of this robe will preserve you from the glittering sword of Divine justice when it awakes to judgment.

You may perceive it flashing afar off; "a thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked." Reader! the day of the Lord is at hand! It will speedily burst upon you, and perhaps, unexpectedly. See that you are clothed with the wedding garment—the spotless robe of a Saviour's righteousness: it is provided for you. If you are found without it, how will you escape?

T. A.

INDIAN "RAIN MAKERS."

The Mandans, says Mr. Catlin, raise a great deal of corn, and sometimes a most disastrous drought will be visited on the land, destructive to their promised harvest. Such was the case when I arrived at the Mandan village, on board the steamboat Yellow-stone. Rain had not fallen for many a day, and the dear little girls and the ugly old squaws altogether, (all of whom had fields of corn,) were groaning and crying to their lords, and imploring them to intercede for rain, that their little respective patches, which were now turning pale and yellow, might not be withered, and they be deprived of the pleasure of their customary annual festivity.

The chiefs and doctors sympathized with the plaints of the women, and recommended patience. Great deliberation, they said, was necessary in these cases; and, though they resolved on making the attempt to produce rain for the benefit of the corn, they very wisely resolved, that to begin too soon might ensure their entire defeat in the endeavour; and that the longer they put it off, the more certain they would feel of ultimate success. So, after a few days of further delay, when the importunities of the women had become clamorous, and even mournful, and almost insupportable, the medicine-men assembled in the council-house, with all their mystery apparatus about them, with an abundance of wild sage, and other aromatic herbs, with a fire prepared to burn them, that their savoury odours might be sent forth to the Great Spirit. The lodge was closed to all the villagers, except some ten or fifteen young men, who were willing to hazard the dreadful alternative of making it rain, or suffer the everlasting disgrace of having made a fruitless essay.

They, only, were allowed as witnesses to the *hocus-pocus* and *conjuration* devised by the doctors inside of the medicine-lodge; and they were called up by lot, each one in his turn to spend a day upon the top of the lodge, to test the potency of his medicine; or, in other words, to see how far his voice might be heard and obeyed amongst the clouds of the heavens; whilst the doctors were burning incense in the wigwam below, and with their songs and prayers to the Great Spirit for success, were sending forth grateful fumes and odours to Him "who lives in the sun, and commands the thunders of heaven." Wah-kee (the shield) was the first who ascended the wigwam at sunrise; and he stood all day, and looked foolish, as he was counting over and over his string of mystery-beads; the whole village were assembled around him, and praying for his success. Not a cloud

appeared—the day was calm and hot; and at the setting of the sun, he descended from the lodge and went home; "his medicine was not good," nor can he ever be a medicine-man.

Om-pah (the elk) was the next; he ascended the lodge at sunrise the next morning. His body was entirely naked, being covered with yellow clay. On his left arm he carried a beautiful shield, and a long lance in his right; and on his head the skin of a raven, the bird that soars amidst the clouds and above the lightning's glare: he flourished his shield and brandished his lance, and raised his voice, but in vain; for at sunset the ground was dry and the sky was clear; the squaws were crying, and their corn was withering at its roots.

War-rah-pa (the beaver) was the next; he also spent his breath in vain upon the empty air, and came down at night, and Wak-a-dah-ha-hee (the white buffalo's hair) took the stand the next morning. He is a small, but beautifully proportioned young man. He was dressed in a tunic and leggings of the skins of the mountain-sheep, splendidly garnished with the quills of the porcupine, and fringed with locks of hair taken by his own hand from the heads of his enemies. On his arm he carried his shield, made of the buffalo's hide, its boss was the head of the war-eagle, and its front was ornamented with "red chains of lightning." In his left hand he clenched his sinewy bow and one single arrow. The villagers were all gathered about him, when he threw up a feather to decide on the course of the wind, and he commenced thus,—"My friends! people of the pheasants! you see me here a sacrifice; I shall this day relieve you from great distress, and bring joy amongst you; or I shall descend from this lodge when the sun goes down, and live amongst the dogs and old women all my days. My friends, you saw which way the feather flew, and I hold my shield this day in the direction where the wind comes; the lightning on my shield will draw a great cloud, and this arrow, which is selected from my quiver, and which is feathered with the quill of the white swan, will make a hole in it.

"My friends, this hole in the lodge at my feet, shows me the medicine-men, who are seated in the lodge below me and crying to the Great Spirit; and though it comes and passes into my nose delightful odours, which you see rising in the smoke to the Great Spirit above, who rides in the clouds and commands the winds! three days they have sat here, my friends, and nothing has been done to relieve your distress. On the first day was Wah-kee, (the shield,) he could do nothing; he counted his beads and came down—his medicine was not good—his name was bad, and it kept off the rain. The next was Om-pah, (the elk,) on his head the raven was seen, who flies *above* the storm, and he failed. War-ra-pah (the beaver) was the next. My friends, the beaver lives *under* the water, and he never wants it to rain. My friends, I see you are in great distress, and nothing has yet been done; this shield belonged to my father, the White Buffalo, and the lightning you see on it is red; it was taken from a black cloud, and that cloud will come over us to-day. I am the White Buffalo's hair, and I am the son of my father." In this manner flourished and manœuvred Wak-ha-dah-ha-hee, (the white buffalo's hair,) alternately addressing the audience and the heavens, and holding converse with the winds and the "je-bi" (spirits) that are floating about in them; stamping his foot over the heads of the magi, who were involved in mysteries beneath him, and invoking the spirits of darkness and light to send rain, to gladden the hearts of the Mandans.

It happened on this memorable day, about noon, that the steam-boat Yellowstone, on her first trip up the Missouri river, approached and landed at the Mandan village. I was lucky enough to be a passenger on this boat, and helped to fire a salute of twenty guns of twelve pounds calibre, when we first came in sight of the village, some three or four miles below. These guns introduced a new sound into this strange country, which the Mandans, at first, supposed to be thunder, and the young man upon the lodge, who turned it to good account, was gathering fame in rounds of applause, which were repeated and echoed through the whole village; all eyes were centred upon him—chiefs envied him—mothers' hearts were beating high whilst they were decorating and leading up their fair daughters to offer him in marriage, on his signal success. The medicine-men had left the lodge, and came out to bestow upon him the envied title of "medicine-man," or "doctor," which he had so deservedly won; wreaths were prepared to decorate his brows, and eagles' plumes and calumets were in readiness for him; his friends were all rejoiced—

his enemies wore on their faces a silent gloom and hatred, and others, who had formerly cast him off, gazed intensely upon him, and regretted at what they had done.

During all this excitement, Wak-a-dah-ha-hee kept his position, assuming the most commanding and threatening attitude, brandishing his shield in the direction of the thunder, although there was not a cloud to be seen, until he, poor fellow, being elevated above the rest of the village, espied, to his inexpressible amazement, the steam-boat ploughing its way up the windings of the river below, puffing steam from her pipes, and sending forth the thunder from a twelve-pounder on her deck! * * * * The White Buffalo's Hair stood motionless and turned pale; he looked a while, and turned to the chief and to the multitude, and addressed them with a trembling lip: "My friends, we shall get no rain; there are, you see, no clouds, but my medicine is great—I have brought a thunder-boat! look and see it! the thunder you hear is out of her mouth, and the lightning which you see is on the waters!"

At this intelligence, the whole village flew to the tops of their wigwams, or to the bank of the river, from whence the steamer was in full view, and ploughing along, to their utter dismay and confusion.

In this promiscuous throng of chiefs, doctors, women, children, and dogs, was mingled Wak-a-dah-ha-hee, (the white buffalo's hair,) having descended from his high place to mingle with the frightened throng.

Dismayed at the approach of so strange and unaccountable an object, the Mandans stood their ground but a few moments, when, by an order of the chiefs, all hands were ensconced within the picquets of their village, and all the warriors armed for desperate defence. A few moments brought the boat in front of the village, and all was still and quiet as death; not a Mandan was to be seen upon the banks. The steamer was moored, and three or four of the chiefs soon after walked boldly down the bank and on to her deck, with a spear in one hand and the calumet, or pipe of peace, in the other. The moment they stepped on board, they met, to their great surprise and joy, their old friend, Major Sandford, their agent, which circumstance put an instant end to all their fears. The villagers were soon apprized of the fact, and the whole race of the beautiful and friendly Mandans was paraded on the bank of the river, in front of the steamer.

The "rain-maker," whose apprehensions of a public calamity brought upon the nation by his extraordinary medicine, had, for the better security of his person from apprehended vengeance, secreted himself in some secure place, and was the last to come forward, and the last to be convinced that this visitation was a friendly one from the white people; and that his medicine had not in the least been instrumental in bringing it about. This information, though received by him with much caution and suspicion, at length gave him great relief, and quieted his mind as to his danger. Yet still in his breast there was a rankling thorn, though he escaped the dreaded vengeance which he had a few moments before apprehended as at hand, as he had the mortification and disgrace of having failed in his mysterious operations. He set up, however, during the day, in his conversation about the strange arrival, his medicines as the cause of its approach; asserting everywhere and to everybody that he knew of its coming, and that he had by his magic brought the occurrence about. This plea, however, did not get him much audience, and, in fact, everything else was pretty much swallowed up in the guttural talk and bustle, and gossip about the mysteries of the "thunder-boat;" and so passed the day, until just at the approach of evening, when the "White Buffalo's Hair," (more watchful of such matters on this occasion than most others,) observed that a black cloud had been jutting up in the horizon, and was almost directly over the village. In an instant his shield was on his arm, and his bow in his hand, and he again upon the lodge. Stiffened and braced to the last sinew, he stood, with his face and his shield presented to the cloud, and his bow drawn. He drew the eyes of the whole village upon him as he vaunted forth his superhuman powers, and at the same time commanding the cloud to come nearer, that he might draw down its contents upon the heads and the corn-fields of the Mandans! In this wise he stood, waving his shield over his head, stamping his foot, and frowning as he drew his bow and threatened the heavens, commanding it to rain; his bow was bent, and the arrow drawn to its head, was sent to the cloud, and he exclaimed, "My friends, it is done! Wak-a-dah-ha-hee's

arrow has entered that black cloud, and the Mandans will be wet with the water of the skies!" His predictions were true, in a few moments the cloud was over the village, and the rain fell in torrents. He stood for some time wielding his weapons and presenting his shield to the sky, while he boasted of his power and the efficacy of his medicine, to those who had been about him, but were now driven to the shelter of their wigwams. He, at length, finished his vaunts and his threats, and descended from his high place, (in which he had been perfectly drenched,) prepared to receive the honours and the homage that were due to one so potent in his mysteries; and to receive the style and title of "medicine-man." This is one of a hundred different modes in which a man in Indian countries acquires this honourable appellation.

This man had made it rain, and of course was to receive more than usual honours, as he had done much more than ordinary men could do.

All eyes were upon him, and all were ready to admit that he was skilled in the magic art; and must be so nearly allied to the great or evil spirit, that he must needs be a man of great and powerful influence in the nation, and well entitled to the style of doctor or medicine-man.

There are two facts relative to these strange transactions of these poor ignorant Indians, which should be made known. The first is, that when the Mandans undertake to make it rain, they never fail to succeed, for their ceremonies never stop until rain begins to fall. The second is equally true, and is this, that he who has once made it rain, never attempts it again; his medicine is undoubted, and on future occasions of the kind, he stands aloof, who has once done it in the presence of the whole village, giving an opportunity to other young men who are ambitious to signalize themselves in the same way.

ANIMALS OF SIMPLE STRUCTURE, TERMED HYDATIDS.

No. I.

When we consider the extent and variety of organic beings; when we find the ocean replete with living creatures, and discover by our microscopes that every drop teems with thousands; when we reflect that lakes, rivers, and stagnant pools are the abodes of myriads upon myriads, all fulfilling their allotted part in the great plan of creation, the idea, like a boundless prospect, almost overwhelms us. But we are not to stop here. It is not only the water of our globe which is thus tenanted, and of which every drop is a crowded city of habitation—for every blade of grass, every leaf, every flower has its colony. Wherever life can exist, there has the Almighty destined it, under some form, to be. The juices of plants and the fluids of animals are thronged with microscopic animalcules; in short, we cannot imagine a boundary to animal existence, though unquestionably it has its limits; there are a given number of species which make up the unity of creation, but we cannot tell them. When we find thousands of microscopic beings in a single drop of water, preying upon beings smaller than themselves, and these again upon others, till our most elaborate microscopes fail in their detection, we feel lost in astonishment, and are ready to exclaim, "Great are the mysteries of creation!" how small a part of thy ways and thy works, eternal Creator, do we know!

We have said, that where life can be developed, where organic forms can exist, there they do exist, and are adapted for the place they occupy. But the destined abode of some animals is in situations so peculiar, so unexpected, that their presence there naturally fills our minds with the greatest surprise; and the more we reflect upon the subject the more mysterious does it appear. The localities which they naturally occupy, at least under the forms recognised by us, have led to many conjectures; and "How do they get there?" has been often asked, but not often satisfactorily answered. Certain it is, that excepting in these localities, they have hitherto not been discovered. They have been neither detected in the air, nor in the water; they are not known to exist on grasses or plants, nor on the surface of the ground beneath our feet; they are found exclusively in situations in which it is difficult to prove how they can have been deposited, yet it is here only, as far as our limited sphere of observation extends, that they are met with, and in no others. To what do we allude? To those extraordinary creatures which are only known as tenants of the living bodies of other animals, and of which some species are respectively abundant in the fluids of the system, while others occupy the

alimentary canal, and others are imbedded in the muscles, the liver, and the brain. They are parasitic animals, and have received the general name of Entozoa, (*εντος*, *entos*, within, and *ζῶον*, *zoon*, an animal,) from the circumstances connected with their existence; but all do not belong to the same division of the animal kingdom. The hydatids, the tænia, the trichina spiralis, are found only in the muscles of the human species; and the distoma, or fluke, etc., form part of the *acrita*, in which no nervous filaments have been discovered, (*α*, *a*, not, *κρινω*, *krino*, to discern.) The linguatula, (a worm residing in the frontal sinus of quadrupeds,) the ascaris, etc., belong to the nematoneura, in which nervous filaments are distinctly perceptible, (*νῆμα*, *nema*, a thread, *νεῦρον*, *neuron*, a nerve.)

We have said that the trichina spiralis exists only in the muscular structure of the human subject, that the linguatula

(see the above figure) inhabits the hollows of the frontal bone, called frontal sinuses, of quadrupeds; that certain hydatids are found in the brain, other species in the liver, and it may be added, even in the cellular tissues of the body, in the abdominal cavity, and even in the eyes themselves. An important and interesting question here presents itself. Whence do these parasites come? How are they introduced into the places which they occupy, and where alone they are to be found? Take, for example, one species of hydatid (*cœnurus cerebralis*) which is common in the brains of sheep, and produces the most terrible ravages. How did this parasite become developed there? and when there, supposing it to produce others of its kind, how are they to get into the brains of other sheep? but the sheep dies, and the hydatid in its brain also perishes; and as this is invariably the case, one might suppose that with the death of every sheep thus afflicted the race of cerebral hydatids would be extinguished, but it is not so; for it is calculated that out of every thousand sheep fifteen will die of this malady the first year of their age, five in the second year, two in the third, and one in the fourth, and this, generation after generation, and it is supposed that "nearly a million of sheep are destroyed every year by this pest of the ovine race" in France only.

Many have been the theories upon which it has been attempted to explain the origin of these and other entozoa, and to account for their presence in situations into which we cannot conceive how they can have come; and one of the theories which has been advocated by men of high attainments, is that of "equivocal or spontaneous generation," in other words, that they are their own creators, or that they are developed from atoms of matter collected together, which assume vitality and a definite form, as the ancients believed that bees were produced from the blood or flesh of slaughtered oxen, when undergoing the process of decomposition, (see Virgil, Georg. lib. iv. line 281 et seq.;) and that reptiles were formed from the mud of the river Nile, by the agency of the beams of the sun.

Such a theory is to cut and not untie the Gordian knot; but it is unworthy of science; it is a blot on the page of truth. Great ignorance of the laws of nature may be pleaded as an excuse for the ancients; but in these days, when the light of science burns brightly, and old errors are effaced, it seems strange that men calling themselves philosophers should have recourse to such a system. Yet so it is. Among those who advocate the spontaneous generation of organic beings is to be ranked Dr. Weissenborn, of Weimar, in Germany, who has recently published a paper on the spontaneous generation of certain plants, peculiar to snow, (*Magaz. Nat. Hist.*, Jan. 1840, p. 28,) which he commences by observing that, "Although the recent discoveries of Professor Ehrenberg appear little favourable to the casual production of organic beings at the present period, yet

they do not in the least affect the theory that their original existence is owing to a purely dynamic (self-potent) process. The importance of this subject will perhaps excuse me, if I try in this place to lessen the weight of the conclusion, 'that animalcula and other organic bodies are never the result of spontaneous generation,'* by some reflections on certain spontaneous generations which are undoubtedly going on in our time, and which, in calling the attention of the reader to the traces of a nascent future creation, may serve to throw some light on the conditions of the former and present ones, as well as banish the uncouth idea of a *Deus ex machina,*"—the uncouth idea of inferring the existence of a God from works of consummate skill, from the exquisite mechanism of organic bodies! But by what arguments, what chain of reasoning, does Dr. Weissenborn prove his theory? Positively by no arguments at all. He assumes it: but assigns no reasons whatever. He finds certain plants in unexpected situations, that is, growing in snow, and he asserts that they are, therefore, to be ascribed to spontaneous generation. "For proofs of this new creation we have to look to the poles and the tops of the Alpine mountains, where the geological formation of ice and snow has already fairly begun. The flora of these regions is as yet very poor, but we have to consider that it is in an incipient state. On the Alps grow two species, the red snow, (*Protococcus* or *Palmella nivalis,*) and a very curious production, which M. Hugi found only on the glacier of Unteraar, but which is said also to occur on that of Chamouni. To the snow flora of the poles, consisting likewise of the red snow, the expedition of the Recherche to Spitzbergen has lately added a second species of red snow, and a delicate green flabelliform plant, two inches in height. Now we have only to notice the peculiar circumstances under which these plants are found, in order to be convinced that they are the specific and spontaneous productions of a soil that is neither land nor sea, and to render it probable that from every new and well-established stratum there will spring a new creation at any time." So that because a living or organized structure appears in an unaccountable place, it must, therefore, be of spontaneous generation! Now, let us see what spontaneous generation involves. It supposes inert matter capable of endowing itself with life, or of becoming necessarily vitalized under certain conditions; next it involves design in the form to be assumed, choice as to what organs shall develope themselves, arrangement as to the places they shall occupy, contrivance as to their modification for certain predetermined offices, and all proceeding from a "purely dynamic process." Such beings, as Dr. Drummond well observes, "of the contrivance which they display are themselves the contrivers, of the design the designers." The same talented writer (see his valuable paper on the "Equivocal Generation of Entozoa," *Annals and Mag. Nat. Hist.*, Oct. 1840,) says, it is to ignorance "that we are, I believe, to attribute this theory, whether it be applied to a fungus, or an animalcule, or an entozoa. We know not how a mucor originates on a decaying vegetable or animal matter, nor how millions of animalcules appear in a vegetable infusion, nor how an entozoon shows itself in the intestines or the brain of an animal; but because we do not in our present state of knowledge understand these things, are we to fall into the error of the ancients, and attempt to explain, by what seems next to an impossibility, their appearance on the supposition of a spontaneous generation? Some of these obscure animals have an organization so perfect and admirable, that it would seem to me almost as consonant to reason and sense to attribute the formation and economy of an elephant, or, I might say, man himself to equivocal generation as theirs." The thing contrived, we may add, can never be its own contriver; that which is not, cannot be, but by a pre-existing power, exerting wisdom and skill. The laws of life, and the continuance of species, are fixed and preappointed; nothing vital in the present state of our globe exists which has not a parent. The first parent did not come forth into life by any spontaneous or casual process, whereby inert matter became the designer of its own design, but was formed by the God of heaven and earth, whose wisdom and goodness are manifest in every structural part, in every action, in every instinct of every organized body, from man to

* Professor Ehrenberg has succeeded in establishing two great natural laws:—1st. That the animal organization is perfect, in all its principal systems, to the extreme limit of vision assisted by the most powerful microscopes; 2ndly. That microscopic animalcula exercise a very great and direct influence on inorganic matter. From the first proposition is derived the conclusion that no organic bodies can be by possibility their own authors.

the microscopic animalcule, from the cedar or the oak, to the red snow-plant of the polar regions.

To attribute the existence then of the cerebral hydatid to spontaneous generation is worse than folly; or, rather is the folly of the man who says in his heart, "There is no God." M.

SCRIPTURE ILLUSTRATION.

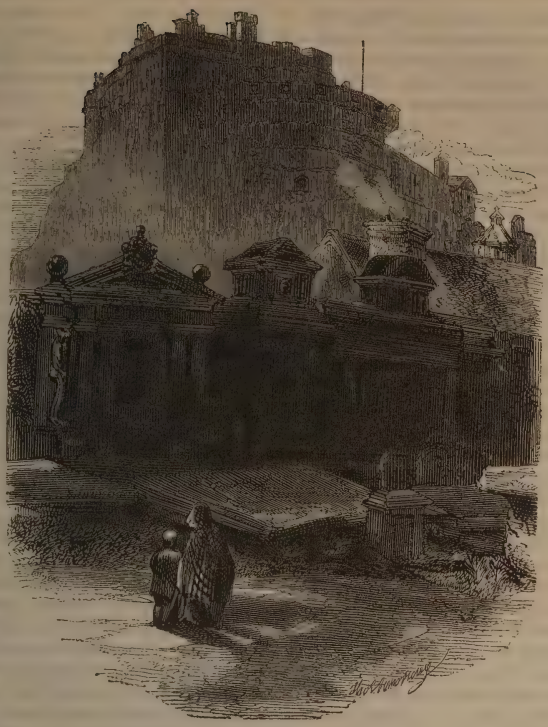
PEN OF THE WRITER.

"And out of Zebulon they that handle the pen of the writer." Judges v. 14.

In China, penmanship and the art of composition are inseparable, and the man who can put his thoughts in choice language and a perspicuous arrangement, is also able to adorn the same in elegant characters. Every scholar values himself not less upon his extensive reading, or the style of his composition, than upon the graceful management of the pencil. In this country these qualifications are often kept asunder; a man may have read much without being able to express himself in writing with propriety, or he may be able to clothe his ideas in a beautiful phraseology, without being able at the same time to set them down upon paper in a graceful hand-writing. In China the learned man takes his pencil, which he handles with the greatest freedom, and in a few minutes his thoughts are invested in graphic symbols, interwoven with quotations from classic authorities. He uses a kind of running-hand in making this draft, that the current of his reflections may not be impeded. After this draft has been read and revised, he takes a fresh pencil and writes it out in fair characters, that the penmanship, learning, and skill in the arrangement of words may all combine to give value and beauty to his production. The Japanese, who imitate the Chinese in many things, and in past times drew all their literature from thence, set a great value upon rapidity and grace in the use of the pencil. Their characters have the nature of an alphabet, but they were derived from Chinese symbols, and so are susceptible of the same kind of finished execution. Their running-hand is a perpetual flourish, and so difficult to read, from the eccentric playfulness with which it is executed, that a native has to pore over it for a time before he can follow the sense. All literary men, like the Chinese, can write a fine hand, and even those who have imbibed only the first principles, are adepts in the use of the pencil. The individual of whom the writer of this paper obtained a knowledge of the Japanese language, was the son of a small native merchant, and had received only a common education, yet he wielded the pencil very prettily, and was versed in all the niceties of fine writing. His scholarship and his outward appearance, which was very mean, did not agree together, and it often seemed a matter of surprise to the writer and his friend, how he could have mastered so much literary knowledge amidst the humble duties of traffic, and the labours of seamanship. It would redound to our credit and our comfort if, while we are labouring to write Latin, Greek, and English, with idiomatic grace and grammatical purity, we were to spend an hour now and then in improving our penmanship. G. T. L.

AGREEMENT AMONG CHRISTIANS.

While no consent of man can bind authority to any interpretation or application of Scripture, yet those views of truth, which are commended to us by consent in them, of varied bodies of enlightened and devout men, come to us under a just and commanding influence. And such are all the truths necessarily connected with the acceptance of man with God, and his meetness for heaven, his restoration to the favour and the image of God, his justification and his sanctification. The Protestant churches of both the old and the new world, though they differ on points helpful or accessory to salvation, yet differ on none which they account necessary to salvation. All agree in giving exclusive authority to the Scriptures as the rule of faith. All agree in man's acceptance with God being dependent on his obtaining an interest by faith in the sufferings and righteousness of the Redeemer. All agree in the necessity of the renewal and sanctification of the soul by the Holy Spirit, in order to its attaining a meetness for heavenly glory. It is an old calumny, that the Protestant churches have no bond of union; they agree in the things needful for salvation. The discords of Romanists with one another on important points are more numerous than those of the Protestant churches.—*Rev. Josiah Pratt.*



Edinburgh Castle, from the Grey Friars

ENGLISH HISTORY.

QUEEN ANNE.

A MOST important event distinguished the year 1706. This was the union between England and Scotland, by which the natural-born subjects of each kingdom were put upon a common footing, so that they no longer had different and opposing interests. The Whigs were strenuous for the measure, but many persons in both kingdoms used every exertion to oppose it, being influenced by paltry and selfish considerations. It was become necessary, for evil-designing men had brought matters into such a state, that unless this great measure had been carried during the life-time of the queen, the most disastrous consequences, and probably a division and separation of the kingdoms must have followed. The frivolous and contradictory assertions of those who opposed the measure, exceed belief, and when the important benefits to both countries are considered, it is difficult to conceive that even selfishness and party spirit could lead men to the lengths they proceeded. But such was the case.

The nomination of commissioners for adjusting the articles of union was referred to the queen, and care was taken to select a majority favourable to the measure, though some were included who were known to be decided supporters of Scottish interests. Sixteen peers of Scotland were to have seats in the House of Lords, selected by their own body at the commencement of every new parliament. Forty-five members were added to the House of Commons, thus forming a twelfth part of the legislative assembly, but only a fortieth part of the land-tax was to be paid by North Britain. Half a million was to be paid to Scotland to compensate for the share of the national debt to which it became liable. This was to be expended in improving the coinage, com-

pensating the losers by the Darien project, and other matters of national interest. Each nation was to retain its established church, all private and local rights and privileges were to be maintained, while all national pursuits and advantages were to be equally open to the people of both countries. Considerable sums were paid to individuals to secure their concurrence in this important measure. As usual in public proceedings, the men who most promoted the general welfare were for a time the most unpopular. The duke of Hamilton, though the principal opponent of the union, saw the folly of the opposition, and endeavoured to quiet the most violent of his partizans.

The opposition party in the English parliament, as a matter of course, opposed the union with Scotland, endeavouring especially to excite a feeling against the agreement for maintaining the Presbyterian church establishment in Scotland. The act for the union, however, was passed, and received the royal assent on March 6th, 1707, when the queen, with truth, spoke of the union "as a matter of the greatest importance to the wealth, strength, and safety of the whole island," and said that she had no doubt "it will be remembered and spoken of hereafter to the honour of those who have been instrumental in bringing it to a happy conclusion." In their address, in reply, both Lords and Commons spoke of it as "a work that seemed designed by Providence to add new lustre to the glories of her majesty's reign." It did so, and it may with truth be said by its consequences to have been far more splendid than the battle of Blenheim and all the sanguinary triumphs of the English arms. The university of Oxford was one of the few public bodies from which congratulatory addresses were not sent; but every Briton of the present day must be thankful for this event. Among other advantages, ultimately resulting to Scotland from the union, was, the reclaiming the large portion of the population of the highland districts from a state of semi-barbarism, which, however skilfully glossed over by the poet and novelist, was one which the Christian, and even the philanthropist, must consider, had called for strenuous efforts to ameliorate. The union took place from May the 1st, 1707, which day was observed as a day of thanksgiving; the queen went in state to St. Paul's, to attend divine service.

The queen still urged active warfare; little was said of the terms for peace proffered by Louis. The idea of conquering France, rather than of keeping that country within due bounds, seemed to prevail. The concessions offered by Louis certainly ought not to have been rejected, though there might be reason to doubt his sincerity. But then, as at other times, the leaders had a personal interest in carrying on the war. They pleaded that France was not yet brought low enough to ensure peace to Europe. In 1707, Marlborough was quite as busily occupied in negotiations as in arms; these included some intercourse with the king of Sweden, Charles XII., who had appeared likely to assist France, but was persuaded by the English duke to refrain from hostilities against the allies.

Spain was not sufficiently attended to. A battle at Almanza, on April 24, was decisive in favour of the French party, and from that time the ultimate triumph of Philip was secured, but the Austrians succeeded in conquering Naples. An attempt of the English upon Toulon failed, while an army which entered the south of France, under prince Eugene and the duke of Savoy, caused Louis to weaken his forces in Flanders; but though the French retired before the allies, no material advantage was gained. At sea, the plundering squadrons and cruisers of France caused considerable injury to the English. This was increased by the loss of Sir Cloudesley Shovel, with three first-rate ships of war, on the rocks at Scilly, in October, owing to a mistake as to their course.

At home, the immediate result of the union was much discontent in Scotland, where the partizans of the pretender were active, expecting efficient aid from France. They had promised largely what they would do, and Louis XIV. was very glad to encourage them, but was not able to render much assistance, while various interests were at work which interfered with these designs for a civil war. Money was not forthcoming. Louis was too old, and the pretender too young, for vigorous measures, so the opportunity was suffered to pass.

The two houses began their sittings as the first parliament of Great Britain in October, 1707. There was much discord and party debate. The Scottish privy council which had led to many evils, was abolished, after convincing arguments from Lord Somers. Considerable dissatisfaction was expressed at the pro-

ceedings of the war, and vigorous measures were urged.

Great changes now took place; the duchess of Marlborough wearied the queen by her insolence and overbearing conduct; the weak-minded queen secretly adopted Mrs. Masham as her favourite, a poor cousin of the duchess, for whom she had obtained a situation in the royal bedchamber. Harley and Bolingbroke, two of the ministers, but disinclined to the Whigs, and disposed to support the exiled family, secured the new favourite to their interests, and she worked upon the queen to desire to be liberated from the influence under which she then was placed. This discovery led to a quarrel, when Mrs. Masham openly set her cousin at defiance; and the mere female dispute was not all. The main affair was, that Harley and his associate were undermining the power of Marlborough and Godolphin, so that the whole Whig party was in danger. Harley and his associates next worked upon the queen's religious apprehensions, and preferment was given to high church divines. Marlborough hesitated, and would have taken new ground at court, but it was not practicable. His wife had been too long accustomed to despise and govern the queen; but the natural obstinacy, frequently displayed by weak characters, brought matters to a crisis. For a short time, the progress of Harley was hindered by the detection of Gregg, a clerk in his office, in treasonable correspondence with France, for which he was executed. Attempts were made, without success, to implicate Harley in the business, and at any rate, he had been culpably careless of documents and secret papers. Marlborough and Godolphin refused to act with Harley; the duke of Somerset aiding them, Harley was dismissed. Bolingbroke, also, was turned out, and Robert Walpole put in his place; but the discarded ministers only retired for a time, they still kept their hold upon the queen through Mrs. Masham.

An invasion from France was expected, upon which the Habeas Corpus Act was suspended. The duke of Hamilton and others were arrested. The pretender sailed from Dunkirk in March, 1708; but on reaching the Firth of Forth, seeing a strong naval force under Byng, the French admiral returned, and the attempt was relinquished. The chief loss was by sickness, the French troops having been a month at sea. The court of France evidently was not very anxious for the success of this effort. It was however, a critical moment; had the pretender landed, the danger to the Protestant interest would have been greater than from the subsequent attempts of the years 1715 and 1745. Burnet remarks upon the defeat of this design, being one of those happy providences, for so many of which, as a nation, we have to answer. Few were called to account for their readiness to aid this invasion; the leading statesmen were too deeply concerned in correspondence with the exiled family to meet the disclosures which prosecutions would have brought out. The queen seems by this attempt to have had her attention drawn more to the real danger of the nation from the partizans of her family.

Burnet remarks, that she now, in her speech to parliament, mentioned the revolution, of which, hitherto, notice had been studiously avoided. She also spoke of "the pretender."

While this attempt upon Scotland was in progress, Ireland happily was neglected by the French government. A Dominican, named O'Connor, was sent there soon afterwards; he found the leading Irish Papists very well disposed to support the pretender, but they had been disarmed, and were too much dispirited to attempt anything without more foreign succour than could be then given. O'Connor, after having visited many places in disguise, came to London; there he had secret interviews with the Scottish lords actually imprisoned in the Tower. They encouraged another attempt, but the requirements for men and money were too considerable for Louis to raise under the existing difficulties of his own armies. It was a providential interposition for the peace of England that the pretender did not land, for it would at once have stopped that paper credit which supplied the expense of the resistance to Louis, and the division of parties was very great. The emissary represented "the Presbyterians as being for the prince of Hanover, but that the greater part of the Episcopalians are for the king, out of opposition to their antagonists, who are, at present, the ruling party." This may have been an exaggeration, but subsequent events showed that Anne and her favourites desired to restore the Popish branch of her family.

The campaign of 1708 in the Netherlands was, as usual, fought with various results; the French again had a numerous

army, and at first were successful; but in July they were completely defeated at Oudenarde, at which battle were present both the pretender, the son of James II., and the prince of Hanover, afterwards George I. The latter acted with courage, the behaviour of the former was more than doubtful. Blackader graphically says, "We laid all night upon the field of battle, where the bed of honour was both hard and cold; but we passed the night as well as the groans of dying men would allow us, being thankful for our own preservation." The campaign closed in October, with the taking of Lisle by the allies, though not without a heavy sacrifice of life. It may truly be called a needless sacrifice, for Louis had been so far reduced, that favourable terms of peace might have been made with him. In Spain little was done, although the English fleet was successful in the Mediterranean. Minorca was taken, and admiral Leake threatened to bombard Civita Vecchia, the port of Rome: the pope saved that town by acknowledging the archduke Charles as king of Spain.

In October, the prince of Denmark died; he was of an easy disposition, and though husband to the queen, had not interfered with public affairs; he was, in fact, an insignificant character. The navy was ostensibly under him as lord high admiral, but he left much of the management to some who were very incompetent, and many losses were the result.

During the summer and autumn, the intrigues at court went forward: the queen was influenced against her ministry, and came to an open quarrel with the duchess of Marlborough. The interests and destinies of Europe appeared at that time to be influenced and determined by the petty disputes of three females, the queen, and her late and present favourites; the decisions as to most important measures turning on the veriest trifles of their personal broils. But human events are under higher control—they are guided by Him "that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers;" He "bringeth the princes to nothing;—he shall also blow upon them and they shall wither," Isa. xl. 22—24. It is truly instructive *now* to discern the bitterness and selfishness which influenced the events by which the world was *then* most dazzled.

A new parliament met in November, the Whigs were prevalent, the queen was discontented with their measures. While appearing to the world to seek solitude on account of the loss of her husband, she was attending to and encouraging the secret measures for a change of ministry.

An important act, assimilating the proceedings in case of treason between the English and Scotch nations, and in some respects abating the severities of the law, was passed after considerable national and party opposition. Every trifling passing circumstance stirred up animosities. Even the temporary refuge and slight help given to some refugees from the palatinate was so made use of. Some philanthropic persons exerted themselves, and the greater number of these victims of popery and war were conveyed to North America, and provided for in the colonies.

While in England the people were tormenting themselves with imaginary troubles, in France there was much real suffering. Dearth and disease were prevalent, the revenues had been anticipated, taxation was carried to the utmost, and the north-eastern frontier was open to the enemy, had the allies been united in their counsels, and disposed to support Marlborough. Louis was obliged to think of suing for peace. His secretary of state, Rouillé, was sent on a secret mission to the Hague, to open a treaty. A large bribe was offered to Marlborough, if he would procure favourable terms, which was rejected. Louis now offered to give up Spain if Sicily and Sardinia might be retained by Philip; this was a juggling proposal, to which Philip himself refused to agree; and, on the other hand, the allies required the king of France not only to discontinue supporting his grandson, but to join in arms against him. Louis gained some time by his offers, and was able to excite his people to approve the continuance of the war, by representing the hardness of the terms offered.

Among other means for carrying on the war, money was raised by a lottery, an evil proceeding which was continued for a century, though manifestly most injurious to the nation at large, by the spirit of gambling it promoted, and though it was obvious that upon the average the adventurers must be very considerable losers.

The campaign began in June; and on September the 12th, the French were again defeated with much carnage at Malplaquet; the forest of Ardennes covered their retreat. The confederates entered Mons in October, after which another

attempt at negotiation was made, but again broken off, the French king refusing to join in dispossessing his grandson, Philip of Spain. The warfare there had been increasingly disastrous to the allies: the year 1709 closed with the meeting of parliament, and large votes of money for the war.

Another political storm now broke forth, when the popular madness was exemplified in a manner it is hard to realize. A Dr. Sacheverell attracted public notice in the autumn of 1709, by sermons, in which he railed in most scurrilous terms at the rulers of the state, abusing some of the bishops, for their approval of toleration, and unwillingness to persecute the dissenters. He proclaimed that the church was in danger, and misapplied passages of Scripture which speak of the Church of Christ, in order to support his own perversions. The sermon which he preached before the Lord Mayor of London, on November 5th, was printed, and extensively circulated by the opponents of the ministry.

In a moment of error, the council resolved to prosecute the preacher; and, against the wiser advice of Lord Somers, who recommended proceedings in the usual course of law, resolved upon a parliamentary impeachment. This was exactly the course best suited to strengthen their opponents and to give the vile demagogue a consequence he would not otherwise have obtained. In December, his sermons at Derby and St. Paul's were voted malicious, scandalous, and seditious libels, and he was taken into the custody of the officers of the House of Commons. By various delays, arising chiefly from Marlborough, the impeachment was not brought before the House of Lords till the end of February; meanwhile it was evident that Sacheverell had the countenance of many of the leading clergy, and even of the queen. She appeared quite to forget that her own right to govern must be denied by those who adopted the views of his abettors. The mob was stimulated to riotous proceedings; the cry of "the church is in danger," was repeated by the lowest and most profligate characters, and the whole affair was made use of against Marlborough, whom the queen dreaded as desiring to deprive her of her present favourite, Mrs. Masham. It was evident that persons of money and influence were stimulating the popular feeling, and that Sacheverell and his cause were made use of for ulterior purposes.

His daily progress from his lodging in the Temple to Westminster-hall was a sort of triumph, attended by a hired mob, encouraged by the applause of persons of higher rank, from their windows. On the second day, some meeting-houses were destroyed, and the episcopal chapel of St. John's, Clerkenwell, which was mistaken for one from its appearance. Sacheverell was found guilty by a majority of the peers, (68 to 52,) but the sentence was virtually a triumph, being only suspension from preaching for three years, and his two sermons to be burned by the common hangman. His health was drunk at party orgies; his portrait was sold in all forms. Shortly afterwards, he made a progress through England, feasted and honoured everywhere by the active of the Tory faction and the high church clergy, the nobility of that party, and even by the University of Oxford. The design was evident; elections for a new parliament, as will be mentioned, were going forward: when they were over he was neglected. One of the concluding scenes was an attempt to harangue the directors of the Bank, but, as might be expected, they ordered him to be turned out of the building.

Sacheverell's arrogance and ignorance disgusted all who were not concerned in making use of him, and this firebrand of sedition was quenched, but not till he had been useful as an active instrument for displacing the Whigs, and bringing the Tories again into power. The decision against him was, however, of moment in the history of England, without noticing the worse than contemptible case that called it forth; for it was a solemn avowal, by the highest court in the land, and against the popular outcry, that the revolution in 1688 was a case of resistance justified by necessity. This point was largely argued during the trial, and thus established.

The duchess of Marlborough used every effort both of intimidation and servility to maintain herself and her party, but in vain. She was obliged to relinquish all her offices at court, which were divided between the duchess of Somerset and the new favourite, soon afterwards made lady Masham. Harley was made Chancellor of the Exchequer; after a vain attempt to form a coalition with the Whigs, the parliament, as has been already mentioned, was dissolved, and the elections were carried on with the usual violence. The earls of Rochester, Bolingbroke,

Harcourt, and other Tories, formed the new ministry.

In Flanders, the campaign of 1710 was comparatively inactive. In Spain, after again occupying Madrid for a short time, Charles was forced to retire, and in December, Stanhope was obliged to surrender with the British troops.

In November, the new parliament met, when Bromley, the chief promoter of the bills against occasional conformity, was chosen speaker. The queen, in her address, spoke of allowing "indulgence" to scrupulous consciences, an ominous term when substituted for "toleration," but no further proceeding on this head was attempted. Fifty new churches were ordered to be built in the metropolis, for which the sum of 350,000*l.* was granted.

During this session, an act was passed to strengthen the landed interest, by requiring all members for counties to possess, at least, 600*l.* a-year, from land, and members for boroughs, half that sum. The qualification, however, was often evaded by temporary conveyances being made when required for electioneering purposes.

At this time, Harley's popularity and power were increased by an attempt made to assassinate him. He was stabbed at the council-board, by Guiscard, a Frenchman, who had been paid by the English government for secret services, but, like many others, played a double part, and also sent intelligence to France. A scuffle followed, when Guiscard was mortally wounded, and died in Newgate soon afterwards. The pretending to serve two parties was not confined to subordinate agents. Not long before, Harley himself had made secret propositions to the pretender, that he should succeed Anne at her death, upon giving assurance to respect the Protestant religion and national liberties. But it is not easy to judge whether Harley meant more than to amuse the leaders of the party for the exiled family, and to gain their support. He was now created earl of Oxford, but his indolence and indecision gave great advantages to his immoral and treacherous colleague, Bolingbroke, who endeavoured to gain the chief power. One of Harley's financial measures was to form the holders of some government securities for claims amounting to nine millions, into a company, with the exclusive privilege of trading to the South Seas, in addition to an interest of six per cent. on the capital due to them from government, The Tories charged the late Whig administration with having allowed debts of thirty millions to be incurred, without adverting to the fact, that many of those debts were of much longer standing, even as early as the reign of Charles II.

Marlborough still continued in the command of the army; but it was evident that the English ministry had resolved to have a peace; this emboldened the French court to look for more favourable terms than they had of late offered. Under every disadvantage, the allied army was successful, but a treaty was determined on. The voice of the nation was for a peace; it is said, that many were influenced by a desire to obtain French wines more easily, while the popular feelings against the past proceedings were very much stimulated by a violent pamphlet written by Swift, entitled, "The Conduct of the Allies," which contained many misrepresentations. The death of the emperor Joseph, by which the archduke Charles succeeded to the empire, changed the position of affairs in regard to Spain, for to annex those dominions to the empire would be as contrary to the balance of power, as to allow them to remain under French influence. Thus, as is often the case in warfare, the objects at first contended for became of less importance; but no consideration ought to be allowed to take our attention from the horrors of warfare. In reference to the contest now waging, it has been well said,—

"Nor was it only the soldiers opposed in deadly combat who were to be pitied. What crimes, what disease, what public and private misery, what wretchedness and desolation were spread through that once fertile and happy country, which had become the seat of war, where death and suffering, not in one, but in a thousand horrid forms, were loosed abroad! The greater part of the Netherlands lay wasted by pestilence and famine. 'It is impossible,' writes the victorious general to his wife, 'to be sensible of the misery of this country without seeing it; at least one-half of the people in the villages, since the beginning of last winter are dead, and the rest look as if they came out of their graves.' He says, in another place, 'The misery of these poor people is such, that one must be a brute not to pity them.' See, also, the account of the siege of Tournay, in 1709, where an appalling subterraneous war was carried on in the mines, the most horrible that imagination can conceive. 'The miners

frequently met and fought with each other in the dark; sometimes the troops, mistaking friend for foe, killed their own comrades; sometimes whole companies entered the mines when they were ready primed for explosion. Hundreds of men were stifled together, inundated with water, suffocated with smoke, or buried alive in the cavities, and left to perish by degrees—a death the thought shrinks from. On some occasions, whole battalions were blown up into the air, and their limbs scattered to a distance, like lava from a volcano. It was more like a contest of fiends, carried on in an infernal labyrinth, than the combat of men and soldiers; and let it be remembered, this is only a passing, partial glimpse of a picture which, if it could be spread out before us at once in all the strong colouring of reality, would appal the most unfeeling, and fill the tender-hearted with pity and horror." Such are the realities of war!

SUPERSTITION OF THE EGYPTIANS.

Over the graves of most of the more celebrated saints are erected large and handsome mosques: over that of a saint of less note, (one who, by a life of sanctity or hypocrisy, has acquired the reputation of being a wel'ee, or devout sheykh), is constructed a small, square, white-washed building, crowned with a cupola. There is generally directly over the vault in which the corpse is deposited, an oblong monument of stone or brick, (called turkee beh) or wood, (in which case it is called ta'boo't,) and this is usually covered with silk or linen, with some words from the Ckoor-a'n worked upon it, and surrounded by a railing or screen, of wood or bronze, called mucksoo'rah. Most of the sanctuaries of saints in Egypt are tombs; but there are several which only contain some inconsiderable relic of the person to whom they are dedicated; and there are a few which are mere cenotaphs. The most sacred of all these sanctuaries is the mosque of the Hhas'aney'n, in which the head of the martyr El-Hhos-ey'n, the son of Ima'm 'Al'ee, and grandson of the prophet, is said to be buried. Amongst others but little inferior in sanctity, are the mosques of the sey'yidch Zey'neb, (daughter of the Ima'm Al'ee, and granddaughter of the prophet,) the sey'yideh Sekee'uch, (daughter of the Ima'm El-Hho-sey'n,) the sey'yideh Nefee'seh (great granddaughter of the Ima'm El-Hhas'an,) and the Ima'm Esh-Sha'fe'ee, the author of one of the four great Moos'lim sects, that to which most of the people of Cairo belong. The buildings above mentioned, with the exception of the last two, are within the metropolis; the last but one is in a southern suburb of Cairo; and the last, in the great southern cemetery.

The Egyptians occasionally visit these and other sanctuaries of their saints, either merely with the view of paying honour to the deceased, and performing meritorious acts for the sake of these venerated persons, which they believe will call down a blessing on themselves, or for the purpose of urging some special petition, as for the restoration of health, or for the gift of offspring, etc.; in the persuasion that the merits of the deceased will ensure a favourable reception of the prayers which they offer up in such consecrated places. The generality of the Moos'lims regard their deceased saints as intercessors with the Deity; and make votive offerings to them. The visitor walks round the mucksoo'rah, or the monument, from left to right, and recites the Fa't'hhah inaudibly, or in a very low voice, before its door, or before each of its four sides. Sometimes a longer chapter of the Ckoor-a'n than the first (or Fa't'hhah) is recited afterwards; and sometimes a khut'meh (or recitation of the whole of the Ckoor-a'n,) is performed on such an occasion. These acts are generally performed for the sake of the saints; though merit is likewise believed to reflect upon the visitor who makes a recitation. He usually says at the close of this, ["Assert] the absolute glory of thy Lord, the Lord of Might, exempting Him from that which they [that is, the unbelievers,] ascribe to Him," (namely, the having a son, or a partaker of his godhead;) and adds, "and peace be on the apostles; and, praise be to God, the Lord of all creatures. O God, I have transferred the merit of what I have recited from the excellent Ckoor-a'n to the person to whom this place is dedicated," or, "to the soul of this wel'ee." Without such a declaration, or an intention to the same effect, the merit of the recital belongs solely to the person who performs it. After this recital, the visitor, if it be his desire, offers up any prayer, for temporal or spiritual blessings; generally using some such form as this:—"O God, I conjure thee, by the Prophet, and by

him to whom this place is dedicated, to grant me such and such blessing:" or, "My burdens be on God and on thee, O thou to whom this place is dedicated." In doing this, some persons face any side of the muck-soo'rah: but it is more proper to face the muck-soo'rah and the ckib'leh. During the prayer, the hands are held as in the private supplications after the ordinary prayers of every day; and afterwards they are drawn down the face. Many of the visitors kiss the threshold of the building, and the walls, windows, muck-soo'rah, etc. The rich, and persons in easy circumstances, when they visit the tomb of a saint, distribute money or bread to the poor; and often give money to one or more water-carriers to distribute water to the poor and thirsty, for the sake of the saint. There are particular days of the week on which certain tombs are more generally visited; thus the mosque of the Hhas'aney'n is mostly visited, by men on Tuesday and by women on Saturday; that of the sey' yideh, on Wednesdays; that of the Ima'm Esh-Ha'fee, on Friday. On these occasions, it is a common custom for the male visitors to take with them sprigs of myrtle: they place some of these on the monument, or on the floor within the muck-soo'rah; and take back the remainder, which they distribute to their friends. The poor sometimes place khoo's (or palm-leaves); as most persons do upon the tombs of their friends and relations. The women of Cairo, instead of the myrtle or palm-leaves, often place roses, flowers of the hhen'na tree, jasmine, etc. —*Lane.*

THE PLOUGHING MATCH.

"What an alteration have a few ages made! If our forefathers the Picts could come amongst us, what would they say to this animating scene? Would they envy us for the superior skill in agriculture as displayed in this ample field, or would they blame us for making so much ado in providing for the wants of life, when we might grub up roots, and fish, and hunt, and lead a life of pleasure?"

It was thus that my friend, whose real name I will veil under that of Germaine, addressed me as we entered a field wherein was the ploughing match of the Royal Bucks Association. I thought a while, and thus replied: "What they would say, Germaine, I cannot say; but this I know, we have great cause to lift up our hearts with gratitude to Almighty God for the change. For it is not one in which the matter of civilization is alone concerned. It points my thoughts to the blessed results which proceed from the preaching of the everlasting gospel."

"Indeed!" exclaimed Germaine, "how do you make that out?" "History," I rejoined, "bears me out in the assertion, however strange it may at first sight seem. Let me ask you whether the preaching of that blessed word did not precede civilization, and whether any other means could have produced such a happy result?"

Germaine was silent, and I thus continued: "Have we not, then, reason on our side, when we ascribe to the preaching of the gospel all the comforts that we enjoy? Under God it was the means of humanizing us — of changing us from that rude state of barbarism in which it found our forefathers the Picts, into a powerful, happy, industrious community. It brought with it salvation, and in its train followed civilization!"

By this time we had reached the assembled multitude before us, and truly it was an animating scene. In our front were about sixty ploughmen, contending for the handsome prizes held out to their view, and on either hand were tents displaying the fruits of the earth, each demanding in silent but eloquent language, rewards for their propagators. I have no doubt that the owner of a rope of onions had been successful, for I heard many a gentleman say they were the finest they had ever seen, and that the cottager who grew them was more skilful than their gardeners. I trust he was grateful, not only to his kind patrons, but to God who gave him his skill, and made the sun to shine, and the rain to descend upon his garden, without whic his skill would have proved vain.

That part of the scene, however, which most attracted my attention, was that in which two gentlemen were mounted on a table distributing rewards to many cottagers for various merits. There was a class of seven who received handsome presents for bringing up large families independent of parochial relief. William B—— had the largest, and he doubtless deserved it. He had brought up twelve children by his unwearied industry. A blessing is promised to the industrious; and William B—— experienced the truth of the promise. As he received his fifty

shillings, I thought I never saw a more happy man.

The next class was patronised by her royal highness the duchess of Kent. A widow herself, she feels for the widow. Three such daughters of affliction were rewarded by her, for bringing up the largest families in the most exemplary manner. As each passed by me, I thought I heard their hearts "sing for joy," and I remembered the words of the Psalmist, who, celebrating the goodness of God to his numerous creatures, says: "He relieveth the fatherless and widow."

The rewards bestowed upon these poor women were handsome, and what seemed to me remarkable was, that they were accompanied by a neat looking-glass. As the almoner placed them in their hands, he observed: "My good dame, when you look in this you may reflect upon the change that has taken place in your features, and that it is high time you were prepared for your latter end." I hope, my aged readers, of both sexes, will do the same when they next behold their faces in a glass. If they do, this trifling circumstance will have produced momentous results.

A third class of recipients were rewarded for keeping their gardens in good order. It is a good thing not to be included among the slothful, of whom the wise man observes,—

"I went by the field of the slothful, and by the vineyard of the man void of understanding; and lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw, and considered it well: I looked upon it, and received instruction. Yet a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come as one that travelleth; and thy want as an armed man," Prov. xxiv. 30—34.

If the fourteen poor men who were thus rewarded had been of this order, they would not have had the satisfaction which their faces displayed as they passed from the almoner's table.

Succeeding these were many aged men, rewarded for long and faithful services. Conspicuous among them was Edward H——, who had served one master for the long period of forty-nine years. It spoke well for the master and the servant. I have no doubt they both cultivated good temper, or they would not have jogged on through life together for so long a period. As Edward H—— received his reward, he was greeted with a loud hurrah, in which I could not refrain from joining, and as I ceased, I wished in my heart that he might have served his Master in heaven as faithfully as he had served his earthly master, for he would then soon receive a higher reward, and the plaudits of superior beings to his fellow-mortals. A similar wish pervaded my breast as the happy faces of the other recipients of this order passed successively by me. To one whom I had long known I whispered: "You see, John, what a comfort it produces when you are faithful to man: be faithful to God, and he, in his great mercy, will give you eternal happiness."

Her royal highness, the duchess of Kent, again! Yes; she knows how much good may be done by rewarding those who are entering upon life, for good conduct, and therefore she bestows her bounty upon several who have retained their situations for a certain period as farm-servants. Mary P—— has kept hers seven years, and she receives thirty shillings from the royal purse; and others obtain similar sums for the like good conduct. It will be something for them to talk about in after life, and there cannot be a reasonable doubt, but that it will have a good effect, not only upon them, but upon their children. Who can recount the good effected by encouragement afforded to the young who display good conduct? None. I wish it was more generally adopted—that the nobility and commonalty would follow this judicious example of royalty. It is their interest; for the comforts of the rich depend almost solely upon the poor. Without them, all the gold in their coffers would be of little service to them.

The last class of recipients I shall mention is that of shepherds, who were rewarded for their judicious and tender care of the flocks committed to their charge. As they received their rewards, I thought of the great Shepherd of the sheep, Jesus Christ. My mind recurred to the words of the prophet Isaiah, concerning that Divine and blessed Benefactor of mankind,—

"He shall feed his flock like a shepherd: He shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young," Isa. xl. 10, 11.

May both the shepherds who were rewarded on that day, and my readers, be in His happy fold.

At length all the rewards of this order were distributed, and the ploughmen had finished their tasks. And now came their prizes. The judges went round, and each one received according to his deserts. So will the great Judge of mankind render to all, according to the deeds done in the body, on the last great day. The wicked "shall go away into everlasting punishment: but the righteous into life eternal."

I was pondering upon this, when a loud hurrah, repeated with a "three times three," was raised throughout the field, and the multitude began to disperse. As we retraced our steps, my friend observed, that of all the sights he had seen, this was one of the most interesting, because of its importance to mankind.

"It is," I replied; "and may we be thankful that we live in such an age. Truly, each one of us may say with the Psalmist: 'The lines are fallen unto me in pleasant places; yea, I have a goodly heritage,'" Psa. xvi. 6.

E. F.

THE RIVER DON.

Not far from the road we were now upon, lies the small lake, Ivanofskoe, in which the Don has its source. Though this river, known to the ancients as the Tanais, is not among the largest of Russian streams, yet its name is more familiar than that of any other, from the fact of its being always associated with that of the most powerful of the Cossack tribes, whose country it waters in the lower part of its course. From the point where it rises till it enters the sea of Azoff, at Tcherkask, it winds a course of nearly nine hundred miles, but is generally so sluggish and full of shallows, that at no part of its career is it navigable for vessels of any size. From the middle of April till the end of June, small vessels come as high as Zadonsk; but at other times there are not more than two feet of water on the sand-beds. Its mouth is so completely choked with sand that none but flat boats can be used upon it. As far as Voronesh its course lies through fertile hills; from that place, till it passes the chain of the Volga, its left bank is so flat that the waters often spread over it in unhealthy swamps; but its right bank is lofty. In the lower part of its course there is a dreary steppe on the left side, and chalk hills on the right. Though its waters are so strongly impregnated with chalk and mud as to be dangerous to those unaccustomed to drink them, yet they abound with all the kinds of fish usually found in Russian rivers. There is neither a whirlpool nor a waterfall in its whole course.—*Bremner.*

OLD HUMPHREY OUT OF HIS DEPTH.

In my time I have been a bold swimmer, striking out fearlessly in the pond, brook, or river, as the case might be. I have plunged headlong from the high bank, bottomed the deepest part of the water, remaining long beneath the surface, and reappearing far from the point where I took my leap. I have played most of the pranks that good swimmers delight in; and once on a summer's day—not willingly would I part with the grateful remembrance of the achievement—I fished up from the bottom of the troubled waters a drowning fellow-creature, and was thus made a means in the hands of God of saving human life.

You may think, perhaps, and I fear with too much reason, that I am speaking proudly. Oh, the pride and the folly of an old man's heart! Every year, every day, and I had almost said every hour do I increasingly feel how much the good opinion of my friends is owing to their own kind-heartedness, and to their ignorance of my manifold infirmities; but to my subject. Once, before I could swim, I got out of my depth, and had not timely assistance been at hand, the observations I am now making had never been written down. It was in the deep water that I got out of my depth in the case to which I have alluded, but often and often since then have I got out of my depth in very different situations.

There is much modesty necessary in the thought, word, and deed of a man when thinking, speaking, or acting under circumstances that are new to him. He who has never pondered on the subject of the poor laws, should not be severe on the conclusions of those who have. He who has never been at sea should be a little chary of his nautical terms; and the man who is not accustomed to the whip, had better not attempt to drive four in hand in Cheapside.

Now, though these observations are very reasonable, and of a kind calculated to impress the reader of them in favour of the wisdom of the writer; yet, with shame I confess that I am not entitled to

unconditional confidence. In other words, it by no means follows that, because I can lay down an excellent rule for another, I always rigidly observe it myself.

Though usually on my guard against the assumptions of knowing that of which I am ignorant, and always being desirous to keep my standing in a creditable manner, yet it has occasionally happened that I have ventured out of my depth in troubled waters, and been taken off my legs. It may be that you may laugh if I give you an illustration, but that will not hinder me from continuing my remarks.

Some time ago, in conversation with a stranger, I made some remarks on the currency, one of the many subjects on which I am sadly ignorant. The stranger appeared to assent to my observation, and led me onwards very amicably, gradually growing deeper and deeper in his remarks, till my situation became very critical. Willingly would I have drawn back, but this he would by no means allow; on he pushed me, whether I would or not, till he got me quite out of my depth, and then gave me as complete a ducking as ever I had in my life. The man understood the subject thoroughly, he was altogether master of it, and showed me no mercy. When at last I succeeded in getting out of his clutches, and this I did not do very easily, I made up my mind either to obtain a little more knowledge on the subject, or never again to converse on the currency. Have you ever met with anything like this in your own experience? If you have, hardly need I say, Keep within your depth! my friends, keep within your depth!

On another occasion—and I rather think that I have somewhere adverted to the circumstance before—when in company with one who looked like a farmer, I rated my own powers of conversation rather too high and his somewhat too low, so much so, that it was with great unwillingness I entered into conversation with one to whom I thought I could impart so much, and from whom I expected to derive so little. True it is that the farmer-like man began with pigs and barley-flour, turnips and the price of grain, but he did not end there. On he went, taking me with him, talking of the produce of the land, of population, of mining operations, of human labour, of machinery, of the resources of the country, of exports and imports, of political economy and government, till I was not only out of my depth, but absolutely over head and ears in trouble. Why, the man was one of our great capitalists, and was then on his way to the members of the privy council, with his papers in his pocket. I could have hid my face in my hat. If I was proud when we began to talk, I was humble enough when we left off. What he thought of me I know not, but I well know that I thought myself to be a great simpleton. A little humility is better than a great deal of pride.

There are, however, graver subjects than these, on which I sometimes foolishly ponder, subjects that are too deep for me to comprehend. Only an hour ago I was thinking of sin and of sorrow, and wondered that both should so much abound in a world created and peopled by one infinitely wise, and good, and holy. The murdering Cains, the betraying Judases, the hard-hearted Pharaohs, the haughty Belshazzars, the deceitful Delilahs came before me, with all the evil inclinations of my own sinful heart. There came, too, the afflicted Jobs, the bereaved Rachels, the mourning Jeremiahs, the deaf and dumb, the blind and the lame, with all the bodily pains and mental agonies of those who consume the night with their groaning, and water their couch with their tears. I thought. I pondered in vain. I was out of my depth, and could not comprehend the mystery that engaged my reflections. The subject was too deep for me; it absolutely overwhelmed me. "Be thankful for thy mercies," said I, giving up the point, "and leave the miseries of mankind to Him whose 'way is in the sea,' whose 'path is in the great waters,' and whose 'footsteps are not known.' Fear him, love him, obey him, and glorify him, and what thou knowest not now, haply thou mayest know hereafter."

Often and often do I get out of my depth, when reflecting on the evils that abound. I allude not here to sin, nor to the sorrow that springs obviously from sin, but to such evils as the plague, the famine, the wild tornado, the devastating torrent, the devouring flood, and the exterminating volcano. The crooked-billed eagle tearing the lamb, the lion rending the antelope, and the scaly monsters of the deep preying on their kind, are mysteries that I cannot unravel. You tell me that man's transgression has occasioned them, and that the Most High

overrules them for good. I hear you, but you make the matter no plainer. Mysteries they are, and mysteries they are meant to be; intended, no doubt, among other designs of Him who does all things well, to baffle the wisdom and to humble the pride of his creatures. I am out of my depth when I think of these things, and am glad to exclaim, "Oh the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out," Rom. xi. 33. And hence also I learn a lesson of humble adoration; "For of him, and through him, and to him, are all things; to whom be glory for ever. Amen." Rom. xi. 36.

I have, at times, lost myself in thinking of the Almighty Creator and Preserver of mankind, and have been reproved by the solemn inquiry: "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?" Job xi. 7. I have been, too, sadly out of my depth in thinking on eternity, on the unnumbered orbs of heaven, and on God's intelligent creatures, as well as on the myriads of animals, the myriads and myriads of the finny and the feathered race, and the myriads and myriads and myriads of the insect world; living, eating, acting, enjoying, and suffering; all made by one Almighty Being, infinite and incomprehensible! How wise it is to keep within our depth! Oh that I could be more simple-minded on such subjects! Oh that I could with truth say, "Lord, my heart is not haughty, nor mine eyes lofty; neither do I exercise myself in great matters, or in things too high for me," Psa. cxxxi. 1.

I might allude to many other subjects, but there is one on which I love to find myself out of my depth—the inimitable love and mercy and goodness of God. "For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life," John iii. 16. If, like me, you are given to speculate on things that you cannot comprehend, here is a subject that will suit us both, for it is altogether unfathomable. Here may we be bewildered without injury, nay, get out of our depth and lose ourselves with advantage. May this subject, then, be more frequently in your minds, and increasingly occupy the heart, the intellect, and affections of Old Humphrey.

INSTRUMENTS FOR THE TIMES.

Whenever "the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." He who in his purpose of inscrutable wisdom, suffers these scoffers to come in the last age, will not fail to raise up men in his church well fitted to resist them. These champions of the cross must be men "strong in the faith," and "filled with the Holy Ghost." But, judging from the instruments which the Lord has employed in times past for his church, we are led to expect that they will be learned in all the wisdom of their enemies, in earthly as well as heavenly wisdom. To oppose the subtleties of Arius, an acute and powerful reasoner was raised up in the person of Athanasius. A wise and learned Augustine was provided to quell the dreadful heresy of Pelagius. Luther, Calvin, Melancthon, and almost all the eminent reformers, were men of profound erudition and strong powers of argumentation. "God hath chosen the foolish things of the world to confound the wise," and he could now, and perhaps may, see fit to correct the progress of infidelity by means of "unlearned men." Yet when we look back upon the instruments which he has heretofore raised up, and consider the many advantages of human learning which he has placed within our reach, it seems evidently our duty to use those means to the utmost, at least until the Lord shall give us some clear indication of a more excellent and acceptable way. "Out of the mouths of babes and sucklings" our God ordaineth strength. Let us then seek to obtain the spirit and temper of a little child. But let us never forget, that while in malice we are children, it behoves us in understanding to be men.

David with a sling and a stone fought Goliath and conquered. This time he wanted no other weapon, for God had appointed him no other. But when on a future occasion he was sore pressed by his enemies, he went into the temple of the Lord, and demanded the sword of that same Goliath. "There is none," said he, "like that; give it me." Why should he choose a weapon which he had seen fall powerless from the hand of the uncircumcised Philistine? Because he knew that in the grasp of the circumcised David it would do goodly service. The hand, not the weapon, had been in

fault. Thus may we, if called by the leadings of Providence, avail ourselves of human means, and meet our adversaries hand to hand with their own weapons. Only let us use David's caution. Let us not take the sword of the Philistine till it has been consecrated in the temple of the Lord.

The present face of the times, in the judgment of all intelligent observers, seems strongly to mark an impending crisis, as if the "Israel" of God "and the Philistines" were putting "the battle in array, army against army." We know on which side the victory is secured. Yet the conflict will doubtless be severe. Let the servants of God gird themselves for "the good fight of faith," with "the whole armour of God." This is no time for slumber or inaction. A religion taken upon trust, "received by tradition from our fathers," provides no resource in the hour of trial. A faith standing not upon the wisdom of man, but upon the power of God, will be a defence, a stay, a ground of unfailing hope and consolation.—*Miss Graham.*

"THERE IS NOTHING."—"GO AGAIN."

THREE years and a half had the drought prevailed in Israel, when Elijah, having prophesied that rain was at hand, retired with his servant to Mount Carmel. There, in the calm solitude, he cast himself upon the earth before God, and prayed for the expected blessing. With a firm conviction that his prayer would have a speedy fulfilment, he sent his servant to the summit of the mountain to see if there were any appearance of rain. The servant went, but the sky was as blue as ever; there was not the smallest speck visible. The calm sea lay outstretched in its tranquillity far before him in the bright sunlight. He looked above, and around in every direction, but nothing appeared to encourage the slightest hope that there would be any answer to the prophet's prayer, and he returned to his master with the dispiriting exclamation: "There is nothing." But Elijah was not a man to be easily discouraged. "Go again seven times," said he. The servant went again and again, but still no sign of rain was visible. The prophet, however, did not despond; and the seventh time, the servant returned with the joyful tidings that there was a little cloud, like a man's hand, rising up out of the sea. Elijah immediately gave directions to prepare to meet the violence of the forthcoming storm, and the little cloud rapidly became larger and blacker, till it overspread the whole sky, and the rain descended copiously, the thirsty land was refreshed, and the prophet went on his way, rejoicing in the prospect of abundance, and in the faithfulness of that God in whom he trusted.

This interesting incident in the life of the prophet is replete with admonition, reproof, and comfort.

"There is nothing," says the sceptic. "I have read the book you reverence as a revelation from God; I have examined the arguments you adduce in support of that opinion; I have thought on the doctrines of Providence, man's responsibility, justification by faith. I have endeavoured to comprehend Christianity as a system, but I am full of doubts and difficulties, and am compelled to reject what so little approves itself to my reason. I have looked again and again, but your evidences are to my mind anything but satisfactory, and whatever others may see, to me 'there is nothing.'" We reply with the prophet, "Go again." Perhaps you have not examined the Bible with all the patient care which a book making such claims deserves. Perhaps you have examined it with prejudice, and sought only for something at which to cavil; perhaps you have feared rather than hoped to find the truth: perhaps, while you have seemed to search for truth, you have in reality only been seeking for fresh arguments to strengthen your sceptical opinions. If you love error, you are not likely to understand truth: if you prefer sin, it is no wonder that you should find difficulties in understanding a holy religion. Perhaps you have looked at Christianity as exemplified in the character of its professors, rather than as it is in itself. Or perhaps your heart and your habits are opposed to the pure and self-denying doctrines of the gospel, and you eagerly catch at any shallow argument which can strengthen you in your opposition to a religion which you feel condemns you. Is it so? "Go again." Revise your opinions; recommence with sincerity and humility the study of the doctrines of the cross and the word of life; seek after truth with the determination to act upon it at any cost; be honest to your convictions, and see to it that no cherished sin keep the light of truth from your intellect, or the love of it from your heart. The opinions you

entertain, and in which, perhaps, you yourself have not much confidence, never made you nor any one else either happier or better: the opinions which the Bible offers for your acceptance will certainly make you both. Weigh its evidences again, and open your heart to its influences. "Go again."

"There is nothing," says the poor man. "Work, work, nothing else for me; and yet, after all my exertions, I can scarcely keep out of debt. I see others respectable, and rising in the world, occupying situations of trust and profit, looked up to by their fellows, and attaining to competency and affluence. They can purchase gratifications and conveniences with their wealth which I can never hope to possess. While I am rising early and labouring from the dawn of day, they repose at will on their downy beds; and the hours wearily spent by me in toil and hardship roll happily over them in carpeted rooms or out-door gratifications. There seems a cloud on my fortunes, a blight on my exertions, and though I would sometimes fondly persuade myself there is a faint gleam of hope of better days, yet 'there is nothing.'" Oh, judge not so despondingly—"Go again." Why will you cherish sourness and dissatisfaction by continually comparing your condition with that of the wealthy and distinguished? Poor though you may be, the truest pleasures of life are within your reach; and your happiness depends far more on yourself than on your circumstances. There are thousands poorer than yourself: go and visit the widow in her dismantled room, the invalid in the sick chamber, or the sons of hunger and nakedness, and learn contentment. Nay, visit many of those whose leisure and possessions you envy, and you will find that riches alone cannot make men happy; and poverty, unless very extreme, need not make them miserable. Many a poor man, poorer than yourself, has a light and thankful heart for God's mercies, neither dissatisfied with the present nor discouraged for the future. If you can see nothing he can. He can see God's love in everything: in mercifully placing him in a Christian country, in granting to him health and strength, and food and shelter. He is thankful that God has placed him in a land blessed with the knowledge of his will, and if he has to work hard all the week, he is thankful that the Lord's day, at least, is his own. He remembers, also, with humility, that, mean though his condition may be, the Redeemer had fewer earthly comforts than he possesses, and he is glad and thankful. Be assured, whoever may despise you, that God loves all those who trust in him. He is love, and cannot but be interested for you; he is omniscience, and cannot but understand what is best calculated to promote your well-being. Fear him, obey him, trust in him, and let not even your thoughts reprove him who doeth all things well. Let your heart be filled with hope, and nerve your arm for daily toil; look duty in the face undaunted, and look forward to the future with a trustful confidence. The shadows you behold are in your eye rather than in the picture. "Go again."

"There is nothing," says the mourner. "Earth has no longer any attractions for me; I am alone and companionless in the world, and the thought that mourning is in vain only deepens my sorrow. I can never hope to find such a friend and companion again, and I have no longer any pleasure but that melancholy one of weeping over the grave of the departed. The heavens seem brass, and the earth iron, to me; my most favourite haunts, my most cherished pursuits, all charm me no longer. I am sick at heart; there is no consolation, no joy, no hope—'there is nothing.'" Moderate your sorrow, bereaved one. Death has snatched from you no satisfaction but what God can amply replace; he can abundantly make up to you all the pleasures you derived from that friend of whom death has deprived you. His love first bestowed upon you that friend, love has again recalled the gift, and for the wisest purposes. If you had the perception of Omniscience you would devoutly thank God for what he has done. Friendship dictates that your tears should flow, but religion forbids that they should flow unceasingly. It is natural to weep with Rachel over the dead, but it is wrong to refuse, like her, to be comforted. Dark as it may appear to you, the sun is still shining behind that dark cloud; there is still a rainbow in the storm. If you are mourning over the grave of engaging childhood or Christian maturity, look forward to meeting the departed in that world where there is no death, the graveless world where there are no tears, no farewells, and sorrow and sighing shall be known no more for ever. Meantime hope in God, and be not swallowed up with "overmuch sorrow," for that grief which incapaci-

tates us for the duties of life is sinful. Be cheered, be resigned to the decrees of Infinite Wisdom and Love: say not in unbelief, "There is nothing," but "go again."

"There is nothing," says the supplicant. "I have made that particular subject a special matter of prayer; I have asked earnestly; I have wrestled for that blessing; I have expected it, looked for it, waited for it, but it has not been granted. Morning and night, in my chamber, by the way-side, in the field, in the street, it has been prominent in my petitions, yet have I had no answer; and at times I almost feel tempted to doubt whether God hears prayer at all, or at least whether he answers mine. I look up into the sky of God's providence, I watch anxiously for the least floating speck of cloud that may indicate an answer, but it is all blank—'there is nothing.'" "Go again," praying Christian, let not unbelief subdue your faith, be not discouraged: the prophet's servant was directed to go seven times, and it was not till the seventh time that any cloud appeared. God is ready to give, but perhaps you are not prepared to receive. Hope on, then, and trust in God, and be assured that you cannot pray in vain. Perhaps what you ask is unnecessary, or even injurious; it may be in mercy denied, and you may already have had an answer of love and mercy in the withholding from you what you have so set your heart upon. "Whatever we ask of God," says M. Henry, "shall be granted us either in kind or kindness," and be assured, you shall be answered either in one way or the other. Perhaps, however, what you have requested, will be a greater blessing if postponed than if granted immediately, and in the mean time be patient, and persevere. The Syrophenician woman asked several times before she obtained the blessing she sought; Matt. xv. 21—28; and though at first she met with the greatest discouragement, yet her faith and perseverance at length gained all she desired. "Men ought always to pray, and not to faint," Luke xviii. 1, said the Redeemer, and the prayer of faith addressed to a merciful and omnipotent God cannot but be effectual. "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" Matt. vii. 11. Watch for an answer, say not in unbelieving despondency, "There is nothing," but in faith and confidence, lift up your eye to the firmament of God's providence. "Go again." S. W. P.

INFANT SCHOOL OF WIESBADEN.

"I HAVE been attracted to the window every morning since I have been here"—says Miss Sedgwick—"by the troops of children passing to the public school, their hands full of books and slates; the girls dressed in cheaper materials, but much like those of our village schools, except that their rich German hair is uncovered, and they all, the poorest among them, wear good stockings—so much for the universality of German knitting. Education is compulsory here, as in Prussia; the parent who cannot produce a good reason for the absence of the child, pays a fine. I went into the girls' school nearest to us this morning. They looked as intelligent, as early developed, and as bright as our own children. They went successfully through their exercises in reading, geography, and arithmetic. At an interval in these lessons, the master, who was a grave personage some sixty years old, took from a case a violin, and gave them a music lesson, which, if one might judge from the apparent refreshment of their young spirits, was an aliment well suited to them. What is to be the result of this educational system in Germany? Will people, thus taught, be contented to work for potatoes and black bread?

"We have been in search of an infant school, which we were told we should find near the poste. To the poste I could go blindfold; for many times have I been there with a fluttering heart, and come away with it too heavy, as it seemed to me, ever to flutter again.

"We passed the poste and lost our clue, so I resorted to my usual resource, a bookseller, who directed me up a steep, narrow street, and told me to ask for the 'Klein Kinder Schule.' I went on, confident in my 'open sesame;' but nothing could be more ludicrous than my stupefaction, when the good people to whom I uttered my given words, not doubting that one who could speak so glibly could also understand, poured out a volume of German upon me; up, up we went, half the people in the street with humane interest looking after us, till we came to the window of an apartment which opened on to a court where the little urchins were seated. The

appearance of the visitors was a signal for the cessation of their studies. There was a general rising and rush to their plays; but first the little things, from two years old to six, came unbidden with smiling faces to shake our hands. It puzzles me as much to know how this quality of social freedom gets into the German nature, as how the African's skin becomes black. If a stranger were to go, in like manner among our school children, and they were forced forward by a rule, they would advance with downcast eyes and murky looks, as if the very demon of bashfulness stiffened their limbs. The infant school is supported by charitable contributions, and conducted much like our infant schools. The children stay all day, and the parent pays a kreutzer for the dinner of each—less than a penny. We followed them to their plays, and as I looked at them trundling their little barrows, and building pyramids of gravel, and the while devouring black bread, I longed to transport them to those unopened storehouses of abundance, which the Father of all has reserved in our untrodden 'west' for the starved labourers of Europe. But they were a merry little company, and, if no other, they have here a harvest of contentment and smiles."

INGRATITUDE.

Ingratitude is a vice so vile and hateful, that no one will confess himself to be guilty of it. It is true, there are some sinners who "glory in their shame;" but who was ever known to boast that he had proved ungrateful to his best friend? Yet you, reader, must plead guilty to the charge of ingratitude. Do you ask to whom? To God. If to return evil for good—if to insult your best Benefactor—if to hate Him whom you are under the greatest obligations to love, be ingratitude, then "every mouth is stopped, and all the world has become guilty before God." Every sin you commit, every hour you delay turning to God and neglect the Saviour, furnishes increasing evidence of your guilt. Consider the greatness, the holiness, the benevolence, and the mercy of Him against whom you sin: consider yourself as the work of his hands, with faculties and powers capable of enjoying and serving Him: reflect on the mercies you are receiving day by day, and the privileges you possess in a Christian land; and then contrast with these your conduct towards God, and conscience will at once condemn you as guilty of the highest ingratitude.

Perhaps, when laid on a bed of sickness, you solemnly avowed that, if spared, you would seek the Lord: he, in mercy, raised you up again: but have you returned unto him? God laid his hand on your earthly comforts; you cried unto the Lord: he heard you, and restored what you had given up for lost: but what returns have you made? God sent an alarming providence that smote your conscience, and made you pause in your sinful course; and yet you are found today in a course of sin against your God? What is all this but ingratitude?

And yet he still addresses you! "Come, now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool," Isa. i. 18. Still he waits to be gracious, and withholds the execution of that sentence which would plunge you into hopeless misery. He has given the greatest pledge of his willingness to receive and pardon you, in the gift of his Son Jesus Christ, as a ransom for sinners, whose blood "cleanseth us from all sin," 1 John i. 7; and in the offer of his Spirit to change your heart and sanctify your nature: will you any longer despise "the riches of his goodness, and forbearance, and long-suffering?" J. H. C.

A WISE RESOLUTION.

Others may glory in what they please: I will glory in nothing else but Jesus Christ and him crucified. Should I presume to rely on my own virtue, I must soon despair. Though I heartily wish to obey God, and follow the example of my Saviour; though I will stedfastly endeavour, by the grace of God, to subdue my inclination to sin; yet, in all this, there is and ever will be imperfection, so that I dare not stand upon so rotten a ground. But to win Christ, and to be found in him, in life, in death, in the day of judgment, was St. Paul's wish, has been the wish of all genuine Christians, and shall be mine as long as I breathe. This was not a peculiarity in St. Paul's character. No! he admonishes all to follow him in this point. This close adherence to Christ will not make us indolent in our obedience. It will rather impel, strengthen, and cheer us in the pursuit of true and Christian holiness.—*Swartz.*

AN ALPINE JOURNEY.

The traveller approached the beautiful Alps, the boundaries of his native country; their white domes and peaks pierced the serene atmosphere, and silence—the deep silence of an Alpine winter—reigned among their ravines. As he advanced into their solitudes, he lost all traces of the footsteps of man, and almost of animals; an eagle would sometimes cross a ravine, or a chamois was seen hanging on the nearly perpendicular rock. The giant pines were weighed down by a huge canopy of snow, and the silent torrents and frozen waterfalls were covered, and almost hid, by the uniform mass.

The paths of the valleys, and the ascent of the mountains were difficult—were almost impassable; perpetual showers of snow hid every track, and a few straggling poles alone guided the traveller in his dangerous journey. The vulture, leaving his nest in the rock, screamed above, seeming to tell the rash adventurer who dared disturb his haunts that his torn limbs were the tribute due to him—the monarch of that region.

Sometimes, even the road was strewed with the limbs of the venturous chamois, whose sure feet had failed among the snows. The road cut in the side of a precipitous mountain: below, the stream, which had cleared its way in the very depth of the valley, was hidden by the overhanging of the precipice; above, the mountain side; almost vulture-baffling, black, except where the snow had found a resting-place in its clefts, towered so high that the head became dizzy when the traveller would have gazed on the walled-in heavens.

TAGGARD'S TUMP.

On the skirt of a village of some note, and at about bowshot distance from the toll-gate road, stands a romantic mound of earth, called Taggard's Tump. From time immemorial it has borne this name, and many wild traditions are current among the olden inhabitants of the village concerning its origin; but as these are very vague and very improbable, it is hardly worth while to dwell upon them.

At the present day, Taggard's Tump, which is a knoll, or round hill of small dimensions, is partly covered with a group of ancient elms forming a circle, whose diameter may be some eight or ten yards. The spreading branches of these trees canopying the green sod in the circle beneath, render the place attractive; and many a stranger, before he passes on, pauses there, and turns aside for a moment to meditate in the grateful shade. It is, indeed, an imposing spot, and a lover of nature will not stand unmoved in that natural temple, whose living columns, shooting far upwards, terminate in a roof of verdant foliage fluttering in the breeze, every interstice admitting the grateful brightness of the azure heavens.

The elm is, and always has been, my favourite tree; nor have the gigantic stems, the goodly branches, the beauteous bark, or the flaky foliage of other forest trees, won away from it aught of my fondness and regard. I find in it—taking it altogether—more grandeur, picturesque beauty, and variety, than in any other British tree. No wonder that, with so strong a predilection for the elm, I should frequently, in my rambles, have sought the friendly shelter of Taggard's Tump, both from dazzling sunshine and the passing shower! I have stood alone, surrounded by those bulky stems and aspiring branches, when the morning dews spangled the grass with pearls, and when the shades of evening were gathering around. When the midday sun was blazing in the south—and when the midnight hour prevailed, and all around was obscurity, stillness, and solemnity.

The clustering elms on Taggard's Tump are the first to catch the beams of the rejoicing sun, and the last to lose his retiring rays—among their branches, the feathered songsters warble their morning jubilee and evening thanksgiving! The busy world goes by unheeded—the beggar with his wallet, the peer with his goodly equipage, beauty in her gay apparel, and want in rags; joy, with his smiling face, and sorrow with her brow of care; as well as the passing pageants of the gay bridal party, and the solemn funeral procession.

There is that in natural and rural scenery which always excites me; and whether it be the stately tree, or the bladed grass and tufted moss beneath my feet, that attracts my attention—in either case my heart opens to pleasurable emotions. Had I no more gratifying object to call forth my admiration and joy, I could ponder with pleasure on a bed of stinging nettles, and rejoice over a toadstool.

Having just returned from a summer ramble, I have left the high road: and sought the imposing shade of the goodly elms on Taggard's Tump, waving, as they do, their redundant foliage in the breeze. All is still, but the whispering of the goodly grove above and around me. Not a footfall, nor a distant sound breaks upon my ear. As I gaze upward at the leafy canopy, that bold and striking metaphor of holy writ comes to my remembrance, "The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands," Isa. lv. 12.

Many, in such a place and season as this, would be a little fanciful; and, to own a truth, I feel that I am becoming so; my mind is presenting to me figures, such as may have stood where I am standing, and painting scenes which may have occurred, by day or by night, beneath and around these trees. While I am in the mood, I will note down such of these imaginary scenes as have an air of probability.

It is the afternoon of a summer's day, and three or four Sunday-scholars are sitting beneath the grateful shades of the overbranching elms, learning their lessons. They have had a scamper around the Tump, and one has occasioned another to fall. A hasty word of reproach from the fallen, and a declaration from the offender that she did not intend to throw her school-fellow down have passed; the dusty frock has been shaken; a reconciling grasp of the hand has been given; and, with good humour in their faces, and, peace in their hearts, they are conning over the Scripture texts required on the coming Lord's day. How many precious texts of Scripture are stored up in the memory of Sunday-scholars, of which many of the worldly-wise know nothing. "I thank thee, O Father," said the Redeemer, "Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight," Matt. xi. 25, 26.

It is spring, and a piefinch has built her nest in one of the branches of the elm, ten or a dozen feet from the ground. There she has sat on her speckled eggs, and there she has hatched her little ones. Who can tell the fondness of the feathered race for their young! Alas! the nest is robbed, and the poor unfledged helpless ones, after being pushed along the ground, by the foot of their oppressor, to make them tumble over, are being inhumanly pelted with stones from a distance, to the great anguish of the parent bird. It is Robert Andrews that does this cruel deed; but little does he get for his pains, for a companion, in throwing at the birds, has struck him in the face with the stone, and quenched the sight of one of his eyes for ever. Months have passed, there is a dog-fight beneath the trees, and one of the dogs is just worried to death; the fight was got up by Robert Andrews, whose thumb has been bitten half off in the scuffle. Years have rolled away, a battle is being fought in the green circle by two young men, one of them a brawling and blaspheming reprobate, has his collar-bone broken. It is Robert Andrews! Again it is summer, and a ruffian-like fellow is being taken by in handcuffs—he has committed a burglary—the burglar is Robert Andrews! It is autumn, and an inhabitant of the place is reading the newspaper to a friend; and among the names of the felons who have been transported for life is that of Robert Andrews. "There is no peace, saith the Lord, unto the wicked," Isa. xlviii. 22.

The yellow leaves of October are hanging on the trees, and a fine clear night. The church clock has struck ten, and the moon is shining in the blue sky. A young man, with a bundle in his hand, has arrived in breathless haste, as though he were fearful of having trespassed on an appointed time. It seems to be some relief to find himself alone; but he now begins to pace backwards and forwards as one impatient of delay. Fretful ejaculations escape him, as at every two or three turns he pauses a moment to listen. A light footstep is heard, and a youthful female glides hastily to the spot.

The young man is angry, and reproaches her; the whole world, he says, is against him. He has quarrelled with his parents, and, in wrath and bitterness, has quitted the dwelling of his childhood, determined never again to return. He has contrived to let Alice know that if ever she wishes to see him again it must be at ten that night, beneath the overshadowing bows of the elm trees of Taggard's Tump. Alice has stolen away from her father's house with some difficulty, and many qualms of conscience, running all risks to keep the appointment, and there they are together.

Excited, unreasonable, and implacable, he rails against his father, and entreats

Alice to accompany him in his wanderings through the world. Again he paces to and fro, smiting his forehead with his clenched fist, urging his distressed companion to share his mad-headed career. But oh! how sweetly does she reply! For a time she opposes not the wildfire of his anger, but by degrees she wins upon him by her gentleness. She mildly sets before him his madness and his folly, conjures him to bear with his parents as they have borne with him, and asks him if he cannot forgive his earthly parent, how he can hope his heavenly Father to forgive him. With such meekness, fidelity, affection, and piety does she address him, that, like a chastened child, he resolves to return to the habitation of his father. "Wait upon the Lord," says Alice to him, as they walk from the spot together, for "they that wait upon the Lord shall renew their strength."

Seven years have passed, it is a summer's evening, and two rosy-faced children are playing on the grass, while their happy parents sit together on the seat beneath the trees. "Alice," says the father, "do you remember that night?" "Indeed I do," she replied, looking upwards with a thankful tear in either eye. Her grateful husband takes her by the hand, affectionately repeating the text, "They that wait upon the Lord, shall," indeed, "renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint," Isa. xl. 31.

The wind is high, and the night terribly dark, and two men with hurried feet turn aside from the road; one stands leaning against a tree, while the other seats himself on the ground, and draws up the slides of a dark lantern to examine the flint of his pistol. By the light of the lantern, one, dressed as a sailor, with a black beard, has a ferocious aspect. The other wears the faded jacket of a soldier, and both are armed with deadly bludgeons. Their faces are flushed and their hearts are inflamed with drink. "Snug quarters, Jack," says the sailor, pulling off his cap and drawing the sleeve of his jacket across his hot and reeking brows. "Snug enough," replied the other, "but be handy with that barker of yours. There's no time to throw away."

As he speaks, the clatter of a horse's iron hoofs is heard between the fitful blasts of the wind. The slide of the lantern in an instant is shut down, the sailor starts to his feet, and hurries forward to the road with his companion. The report of a pistol follows, a horse gallops by, riderless, and soon after the two men return to the shade of the trees. They have wounded the horseman, and robbed him of a few coins, but a quarrel takes place in the division of their spoil, and they grapple hard together, grasping each other by the throat. The lantern is crushed beneath their feet, the coins are lost, and the blaspheming ruffians empty-handed, denouncing bitter imprecations against each other, take different paths. Truly "the way of transgressors is hard," Prov. xiii. 15.

A group of little children are playing at such childish games as accord with their inclination at Taggard's Tump. It is proposed by one to pluck some flowers from a neighbouring garden, which can easily be reached through the palisades; and all save one of them agree to the proposal. He tells them, "It is a sin to steal a pin," and that it will be wicked to steal a flower. As the child grows he often comes here with his book, and whenever his playmates do wrong he reproves them with all the simplicity of childhood. "It will be wicked," "God will be angry," and such-like expressions which escape him show plainly that he has a tender conscience, and that he is being brought up in the fear of the Lord. Years have rolled away. He came here when he was quite a child—he came here when he was a young man—and he frequents the place now in his grey hairs. No longer ago than yesterday he was here reading in peace and manifest pleasure a chapter in his pocket Bible. One of the verses he read was this, "Train up a child in the way he should go: and when he is old, he will not depart from it," Prov. xxii. 6, and another was, "The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments," Psa. cxi. 10.

Come, I have given free liberty to my fancy, let me draw one more imaginary scene; let me relate one more ideal history, and I have done. The widow Allen once lived in a cottage near, which has long since been removed from the place. The poor widow was what mankind called deformed, but He who made all things, knows best what form to give them. Men think this outer tree deformed; but the birds never thought so, for they have built their nests in it, and sung in it their morning and evening songs. The sun

never thought so, for he has shone upon it as favourably as upon others; and spring never thought so, for she has ever given it a leaf as green as those of its companions.

The crooked and poverty-stricken widow had a son; but the poor lad, frightened by his playmates at school, at the age of nine years became an idiot. This was a heavy affliction, though not without some alleviation, for her son grew up affectionate, tractable, inoffensive, and happy. To roam about with younger children, and to do as they bade him do, was his delight, but if ever he was scared he ran off directly to his mother. It was a strange sight to see a human being run to so weak a thing for protection, but weak as she was, to him she was a tower of strength.

The poor widow was pious, and though her son showed it not as others do, yet what he had been taught in his earlier days of holy things, clung to his heart in his idiocy. When his mother knelt in prayer, he knelt beside her; when she went to the house of God, he went also, and was as her shadow. Her Bible, though he never read it, was to him as a holy thing. Twenty times a day, at least, did he repeat the words, "Above the stars."

Often did the poor widow come here with her son; but once she came in great distress, for the few articles of furniture she had were about to be taken from her for rent. "Where is the friend that will help us?" said she, for a moment giving way to her grief. Her son directly gave utterance to his accustomed expression, "Above the stars!" The widow wept, but her tears were not tears of grief. Her wavering faith had been revived by the words of her son. She returned home, relief was at hand, she was not forgotten by Him who watches over the widow and the fatherless; as she walked away her words were, "My soul magnifies the Lord, and my spirit rejoices in God my Saviour."

Let such as have children weak in their intellects receive patiently the mysterious visitation, looking upwards. Such children are usually made happy by trifles, which otherwise would yield them little pleasure. They are strangers to many solicitudes, and in their weakness they are under the care of One who is mighty. If the widow's son afflicted his mother by his helplessness, he comforted her by his affection.

The widow died—as all must die—and her weak-minded, inoffensive son, came to this place alone, looking about as though he would find her. "Where is your mother?" asked one of his playmates, His eye glanced upwards for a moment, and then burst forth from his lips his wonted words, "Above the stars!"

The sun is now getting westerly, and I must bid farewell to Taggard's Tump. Haply many a musing wanderer, tempted by the pure breath of heaven to walk abroad, here drinks in the glories of creation, and ponders the gracious promises of the gospel, till he feels as I have done, his heart to be filled with thankfulness, and his spirit to be lifted up—"above the stars!"

THE KNOWLEDGE OF GOD.

The Rev. Dr. Chalmers thus illustrates the sin of those who make no effort to be acquainted with the Supreme Being.—The analogy is capable of a larger extension, and may be applied to the duties of the gospel, as well as to the claims of God as our common benefactor:—

"We might imagine a family suffering under extreme destitution, and translated all at once into sufficiency or affluence by an anonymous donation. Had the benefactor been known, the gratitude that were due to him becomes abundantly obvious; and in the estimation of every conscience, nothing could exceed the turpitude of him who should regale himself on the bounties wherewith he had been enriched, and yet pass unheedingly by the giver of them all. Yet does not a proportion of this very guilt rest upon him, who knows not the hand that relieved him, yet cares not to inquire? It does not exonerate him from the burden of all obligation that he knows not the hand which sustains him. He incurs a guilt, if he do not want to know. It is enough to convict him of a great moral delinquency, if he have gladly seized upon the liberalities which were brought in secret to his door, yet seeks not after the quarter whence they have come; willing that the hand of the dispenser should remain for ever unknown, and not wanting any such disclosures as would lay a distinct claim or obligation upon himself. He altogether lives by the bounty of another; yet would rather continue to live without the burden of those services or acknowledgments that are due to him. His ignorance of the benefactor might alleviate the charge of

ingratitude; but it plainly awakens the charge again, if he choose to remain in ignorance, and would shun the information that might dispel it. In reference, then, to this still undiscovered patron of his family, it is possible for him to evince ingratitude; to make full exhibition of a nature that is unmoved by kindness, and withholds the moral responses which are due to it; that can riot with the utmost selfishness and satisfaction upon the gifts, while in total indifference about the giver; an indifference which might be quite as clearly and characteristically shown, by the man who seeks not after his unknown friend, as by the man who slights him after he has found him."

METEOROLOGY OF THE BIBLE.

No. VII.

RAIN.

For he maketh small the drops of water: they pour down rain according to the vapour thereof, Job xxxvi. 27.

The conversion of vapour into drops of rain, or—in other terms—the change of a cloud into the falling shower, is here described in brief, but in apt and significant words. In the laws which regulate the size of a drop of rain, or keep it from exceeding a certain size, the wisdom and power of God are manifest. To this wisdom and power, Elihu directs the attention of Job and his friends, saying, "God is great, and we know him not," verse 26. Let us endeavour to trace the process by which this is accomplished, that we may be better able to magnify "his work which men behold." For it is a good thing to have our minds turned to the study of God's works, that our dull, cold hearts may be wrought upon by discovering fresh proofs of the truth, that are nigh at hand in the various changes which take place around us, ordering and controlling all things agreeably to his own wise and benevolent plans. In considering the manner in which clouds are sustained, dissipated, or transformed into a shower, we must remember that three or four agencies are employed—heat, gravity, wind, or the currents of the atmosphere, and the tendency which one particle of matter has to draw another of the same kind into itself.

By heat, the fine particles of which a cloud is composed are kept asunder, as it endues them with a repulsive power, so that though they are very near to each other, they will not unite. Hence a sheet of vapour, or a massive cloud, will retain its form and consistence as long as this agency preserves an undiminished vigour. This repulsive power, with which heat endues the particles of moisture, is proportioned to the degree of temperature to which the heat attains. If the heat is increased, the force, with which the particles repel each other, is increased also, and the cloud becomes thinner in its texture. And, if the warmth still goes on increasing, the particles are driven so far from each other that they disappear. Our common mists afford us examples of these remarks; sometimes they are so thick, that they wet us like a shower of rain, at others they are so fine that they can but just be perceived.

If the heat is withdrawn from a cloud, or if its temperature decreases, the particles of moisture approach each other, unite, and form drops, which, if the heat continued to be drawn off, would in their turn unite, and form drops of larger dimensions. This would be the case with any cloud on which the wind from a cold region continued to blow for some time. The heat would pass off, the little drops would blend and become large ones, and the large drops following the same course, the cloud would at length be changed into a mass of water, had not the Creator interposed a check to stop the process at a certain point. Now this check is performed by the second agency we mentioned—gravity, or the weight of the drop of water itself. For as soon as the drop has acquired a certain size, it begins to descend towards the earth, as the air is no longer able to support it. By this simple means the fearful result of a large mass of water falling upon our heads at once is prevented. How appropriate is this interposition, how nicely balanced is the adjustment by which the drops of water are made small, or rather kept from becoming too large. Upon a rose leaf we see a drop of dew runs to embrace another in obedience to the law whereby bodies mutually attract each other. The same law exerts itself among the fine drops that compose a cloud, as soon as its antagonist, the heat, is removed. And we might imagine that we saw many millions of little drops hastening to unite with one another in some thick cloud, which the atmosphere can no longer sustain, till the whole should be converted into a sheet of water, while, to stop their career, the power of gravity interferes,

and they are generally hurried to the earth, ere they can attain a size large enough to do harm to its productions.

There is a great diversity in the size to which drops of rain arrive under different circumstances. In hot climates, they are larger than in cold ones, and in summer than in winter; but there is a limit which they do not overpass, within which, however, there is much room for variety. Their size seems partly to depend on the height from which they fall, and as the altitude to which clouds attain is limited, the size of a drop is limited also. In tropical countries, the clouds ascend to a greater height than they do ordinarily in temperate and cold climates, and, consequently, the drops are of a greater magnitude in the former than in the latter. The mode in which they increase in size, by falling from a considerable elevation, may be understood by reflecting upon the effect which the wind has upon them in their descent.

The drops, in their fall, are acted upon by the wind, driven together, and thus made to unite into larger drops. If they fell unaffected by any external cause, they would severally choose a perpendicular line, and observe the same relative distance from each other. But when the wind lights upon one side of the host on its way to the earth, those drops most exposed to its influence will be carried against their fellows, and two or three small drops will form one only. It is easy to see that the farther the rain has to descend, the more it will be exposed to this action, and consequently the larger the drops will become. And this reasoning is agreeable to experience; when, for example, the cloud is around us, as it happens in a mist, the drops are very small, though they may be numerous enough to wet us through. If, while walking in one of these mists we watch the size of the drops that fall upon our clothes, we shall often find that it increases as the wind freshens. A strong breeze will sometimes convert one of these mists into a light shower, simply by driving the drops against each other, and rendering one equivalent to two or more.

To recapitulate briefly what has been said; we have seen how heat, by keeping the minute particles of vapour apart from each other, gives consistence and permanence to the cloud. An effect, analogous to what it produces in many bodies which expand by being heated. If this heat be much increased, the cloud grows thin, and at length vanishes; if the heat is much diminished, the mutual attraction of the particles begins to show itself in uniting them to each other. Its progress is, however, arrested by the interference of gravity, and the incipient drops are drawn towards the earth. But ere they have reached their destination, the currents of the atmosphere exert their influence upon them, and they are compelled to unite and form drops of considerable, though varying, magnitude. We see, then, four conflicting causes at work, and apparently struggling for the mastery, but so nicely tempered in the measure of their opposition to each other, that the business of making the drops of water is exactly performed, "Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge?" Job xxxvii. 16. They are, in fact, neither rivals nor opponents, but the servants of God, and execute, with beautiful order, the work he has assigned to them. They severally conspire to carry out his purposes—not one of them faileth. Thus shall it fare with the godly man; the expansive warmth of prosperity, the keen breezes of adversity, with all their varieties, shall operate harmoniously to produce his complete and ultimate happiness.

G. T. L.

THE PROTESTANT FAITH BEFORE THE REFORMATION.

"Where was the Protestant faith before the Reformation?" is a favourite question with the Roman Catholics, and one which they often ask of those among their Protestant brethren, who, however firmly convinced they may be of the scriptural foundation of their own belief, are not supposed to be possessed of presence of mind, or learning sufficient to answer the artful, though shallow question put to them. One answer, plain, simple, and forcible, is of itself quite sufficient to overthrow their false and erroneous position. "The Protestant religion was then, and always has been, in the Bible." The word of truth and inspiration contains all the articles of the Protestant's creed, the doctrines of his faith, the rules and precepts by which he wishes to guide and direct his steps. But there is also another answer, as plain, as simple, and as true, which fully refutes the implied assertion that the reformed religion is an invention of modern times. "Since the time that the Pope of Rome

assumed to himself the headship and supremacy of the Christian church, there have also been some to protest against his power and doctrines." Some bold and enlightened spirits have always been found to oppose the errors and delusions of Rome. The records of history have preserved this valuable fact, to be a stumbling block in the way of the teachers of a false and idolatrous religion.

It was in the eighth century that the power of the Pope as a temporal prince was fully established, and in the same century the Greek emperors, Leo Isauricus and Constantine Copronymus, opposed the worshipping of images; denied the intercession of angels and of saints, and burned the relics of the latter: and in a council, held at Constantinople, by the same Constantine, the bishops assembled, unanimously condemned the idolatrous worshipping of angels and saints. The emperor Charlemagne, in the same age, held a council at Frankfort, consisting of three hundred bishops, in which the worship of images was again protested against. Many other councils, and also the churches in Britain, lifted up their protesting voices against the increasing power of the Roman church. In the ninth century, the emperors of the east, and of the west, and many prelates and ecclesiastics opposed the supremacy of the Pope, the worship of images, and the invocation of saints. The archbishop of Lyons, in a book he wrote against pictures and images, maintains, that we ought not to adore any image of God, but that only which is God himself, even the Eternal Son, Jesus Christ, the only Mediator betwixt God and man. And when, in the same century, the doctrine of transubstantiation, (or the change of the sacramental bread and wine, after consecration, into the real body and blood of Christ,) first took its rise, many bishops and learned men opposed this gross and dangerous error, with many other doctrines of the same church, as false and as unscriptural. In the tenth century, the free use of the Scriptures—(kept by the Popish priests from the people)—was still retained in many churches: and in England they were translated into the Anglo-Saxon language, then used in our country. Transubstantiation, and the forbidding of the clergy to marry, were also written against. In the eleventh century, some men appeared at Orleans, who, maintaining that the consecration by the priest could not change bread and wine into the body and blood of Christ, and that prayer to saints and angels was unprofitable, were condemned as heretics. A Frenchman also, named Berengarius, wrote against transubstantiation, and called the church of Rome "a church of malignants, a council of vanity, and the seat of Satan;" and the Popish historians say, "that he corrupted almost all the French, Italians, and English, with his depravities." In the twelfth century, the "bishop of Florence openly declared that the Pope was Antichrist. St. Bernard also inveighed against the corruptions of the clergy, and the tyranny of the Popes. Many more preached and wrote against masses, prayers for the dead, etc.; but the chief Protestants of this age were the Waldenses, (so called from Peter Waldo, a rich citizen of Lyons,) and the Albigenses, (who took their name from Alby, a city in the south of France, where many of them resided,) who, in the valleys of Piedmont, worshipped their God and Saviour in spirit and in truth; and endured many grievous persecutions rather than maintain the corrupt doctrines of a corrupt church. In the thirteenth century, they had prevailed, and were prevailing, to such a degree, that the Pope, in alarm, made every effort to suppress them, and many of them were cruelly massacred in cold blood. In France alone, it is said, one million were slain. But many of these persecuted Christians flying for refuge into the neighbouring countries, and carrying their opinions with them, the only effect of this persecution was, that their doctrines spread still wider. Many poets and men of learning also exposed and ridiculed the vices and corruptions of the Romish church, among others the celebrated Italian poets, Dante and Petrarch. In England, the Protestants of this age were denominated Lollards, from one Walter Lollard, who, preaching in Germany against the authority of the Pope, the sacrifice of the mass, etc., was burned alive at Cologne. The head of the English Protestants was John Wickliff, the rector of Lutterworth, in Leicestershire, who, by his bold preaching and writing, and by his translation of the Scriptures into the English tongue, has obtained the honour and gratitude of succeeding ages. He opposed all the principal superstitions of the Papists, and was supported by the university of Oxford, and by many of the princes and people. Wickliff was allowed to die in peace; but in the next century,

(the fifteenth) his body was dug up, and burned, with his books, by order of Pope Martin v. His doctrines, however, still lived in the hearts of his followers, many of whom were cruelly put to death, and suffered with great constancy, maintaining the cause of truth, even in the midst of the flames. In Bohemia, John Huss, and Jerome, of Prague, were burned for receiving the books, and maintaining the opinions of Wickliff; and in Italy, a dominican friar preaching against the errors and vices of the age, met with the same fate. But the stronger the persecutions of the wicked were, the more the word of God grew and prevailed, and in the next century, the sixteenth, the glorious Reformation took its rise in the preaching of Luther, Melancthon, etc., and the light of truth pierced through the thick veil of darkness and error by which it had been so long and so greatly obscured; and God grant that it may continue to shine more and more brightly, till it attain to the perfect day. I have selected but a few instances from among many more, but surely I have said more than enough to prove, that long before Luther stood forth the bold champion of true religion, Protestants taught the doctrines, and died, for the sake of a pure and holy faith.

J. J. B.

LIBERTY AND UNION.

Let no means employed by individual churches, for the glory of the Redeemer and the salvation of those for whom Christ has died, be disregarded or esteemed of light importance. Let the living ministry be respected as a most honoured institution of Divine appointment, having the promise of the church's Head to the end of time. Let each distinct branch of the vast household of faith employ the means entrusted to it by a gracious Providence, to promote the great ends contemplated by Divine mercy and goodness to our fallen race. But let the broader principle of united action, so sanctioned of God, so blessed in its past results, so in accordance with the long-cherished expectation of Christian faith and the opening prospects of millennial glory, never be abandoned. Oh, it would grieve the soul of charity, and throw a gloom over the brightening prospects of futurity, were the sacred union of Christians thus happily begun, and thus successfully pursued, to be dissolved, or in any measure lessened or impaired. But it may not be. The sacred bond must not be broken. Withered be the hand that would attempt its severance. Whilst any portion of six hundred millions of unenlightened heathen remain to be brought into submission to the Prince of peace; while darkness broods over the superstitious churches of the East; while Papal Rome is seeking to extend her despotic sway over the minds of men; and while multitudes, not utterly beyond the influence of gospel light and truth, are seen crowding the broad road "that leadeth to destruction," let Christian union be made the means of counteracting these mighty evils.—*Dr. Milnor.*

THE WORD OF GOD.

The word of God doth, upon many subjects of natural things, though but briefly and incidentally mentioned, give a clearer and more sure light than all the voluminous writings of the whole school of heathen philosophers. "He that planted the ear, shall he not hear? he that formed the eye, shall he not see?" Psa. xciv. 9. "He knoweth our frame," Psa. ciii. 14; "and the frame of all things that he hath made; and therefore whatsoever he saith concerning any of them, ought most diligently to be hearkened unto as the best and truest that was ever spoken about them." This great truth I know many learned men are most aware of, and none but those who do search the Scriptures, and dig in them "as for hid treasure," can ever understand. The eternal concern of salvation is the principal drift of these holy writings of God, yet they are everywhere besprinkled with abundance of other truths, of less concernment, which will give great delight and satisfaction to the diligent inquirer, for they are as the garden of God, wherein groweth "every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden," Gen. ii. 2.—*Smith.*

INVITATION.

Return, thou wandering prodigal, thy heavenly Father is running to meet thee. Come back, thou fluttering dove, Jesus is ready to take thee into the ark. May God bless this to you! I am a vile sinner, and have need to lie low before Him whom I have pierced by my transgression and unprofitableness, times without number. In his blood and righteousness I find perpetual refuge.—*Whitfield.*

Alexandria.

ALEXANDRIA.

Alexandria is a celebrated city and sea-port of Egypt, so called from Alexander the Great; by whom it was either founded or raised from obscurity, 332 years before Christ. Its situation was admirably chosen, and does honour to the discernment of its distinguished founder. Previously to the discovery of the route to India by the Cape of Good Hope, Egypt was the principal centre of the commerce between the eastern and western worlds; and Alexandria is the only port on its north coast that has deep water, and is accessible at all seasons. It has not, it is true, any natural communication with the Nile, but this defect was obviated in antiquity by cutting a canal from the city to the river.

After Alexandria came into the possession of the Saracens, this canal was allowed to fall out of repair; and it is not to be supposed that any attempt would be made to re-open it, while Egypt continued subject to the Turks and Mamlukes. But Mohammed Ali, the present ruler of Egypt, being anxious to acquire a navy, and to revive the commerce of the country, early perceived the importance of Alexandria, both as a station of his fleet, and a centre of commerce. In furtherance of his views he has greatly improved, beautified, and strengthened the city, and has restored the ancient communication with the Nile by means of a canal from Alexandria to Fouah, a distance of forty-eight miles. It is to be regretted that its construction is in many places defective; but it is, notwithstanding, of great value.

Alexandria is built partly on a peninsula, consisting of the island of Pharos—so famous in antiquity for the lighthouse, or pharos, whence it has derived its name—and partly on the isthmus from whence that island is now connected with the mainland. The principal public buildings, as the palace of the pacha, the arsenal, and the hospital, are on the peninsula, and the town chiefly on the isthmus. The ancient city was situated on the mainland opposite the modern town; and the vast extent of its ruins would sufficiently prove, were there no other evidences, its wealth and greatness.

Alexandria has two ports. That on the west side of the city, called the old port, the Eunostos of the ancients, is the largest, and by far the best. The entrance to it is narrow, and rather difficult; but when in, ships may anchor off the town, in from twenty-two to forty feet water, and there is good anchorage in deep water all along the shore. The new harbour, or that on the east side of the town, is very inferior, being comparatively limited, having a foul and rocky bottom, and being exposed to the north winds.

PRIDE AND VANITY.

Pride and vanity are nearly allied, and often blended together; and they can only be counteracted, in whatever proportions they may be combined, by the introduction of a new principle—that of humility, which the grace of God alone can infuse into the heart.

These qualities, however, have distinctive features, which may be best exhibited by the portraiture of characters in which each of them has a clear and definite development. Miss Smyly—so I shall call one of the few characters to be presented for my purpose—was the daughter of a banker, in a small country-town, where he contrived by industry and cleverness to realise a good share of property, the possession of which, while it placed him in the rank of land proprietors, left him at an immeasurable distance from the aristocratic classes of the gentry. Mr. Smyly, besides his other avocations, was also the agent of Mr. Runnymede, a gentleman of large possessions in the great northern county in which both those gentlemen lived, and from the habits of necessary intercourse, which took place between them, Mr. Runnymede had so many opportunities of familiar acquaintance with Miss Smyly, that a mutual attachment ensued, and that lady very soon afterwards became Mrs. Runnymede, with an almost uncontrolled power over 10,000*l.* a year.

Her husband being an indolent and easy-tempered man, and indisposed to much society, for which his simplicity of character and ignorance of the world disqualified him, was glad to be saved the trouble of managing his affairs in general, and readily committed them to the hands of his lady, who possessed remarkable aptitude for business, and the regulation of the large domestic establishment over which she was called to preside. Even her father was surprised by the systematic regularity with which she kept her numerous accounts: there was a leaf for every department; nothing was out of place; no entry was ever omitted; no confusion ever evinced; and on the audit days, she scrutinized the rent-books presented by her father with the same strictness as if he had been an ordinary bailiff. This attention to her husband's pecuniary concerns, she looked upon as a matter of conscience; being so entirely confided in by him, she resolved to be a faithful steward, and having brought no fortune (for she had many brothers and sisters, and Mr. R—— would not accept of any money from her father), she determined to save her husband all unnecessary expenses, and to promote the improvement of his estates to the best of her power. By her cleverness, the amount of the poor-rates on the property were diminished; and yet the poor blessed her as she went from cottage to cottage: the schools had never before been so well superintended, nor the clergy around better assisted in their every day parochial ministrations; and while undeserving tenants were discouraged, those of the opposite character experienced liberality and judicious kindness.

The "Hall" was sufficiently large and commodious for the residence of any nobleman of moderate income, and Mr. Runnymede took care to have it furnished in a style suited to the proprietor's station, and every day added to the beauty and high preservation of the walks and gardens. The poor were abundantly employed, and yet no debts were incurred, no trees were felled, no rents were raised to meet a perpetual drain on account of various works; and if a new road were considered advisable through any part of the estate, or any expensive undertaking, of probable utility to the property, there was always a considerable sum of money for such purposes in the hands of a banker. Now, when it is considered that this lady had been but an obscure individual in an insignificant town, and little, if at all, noticed by any of the great families of the country, it might have been expected, as a natural consequence of her marriage, that Mrs. Runnymede would have experienced the desire of exhibiting herself to the world in her new position; that she would eagerly have sought opportunities for showing to her admiring or envious neighbours the plate, the fine furniture, etc., at the "Hall," and her own fine dresses. Vanity would have suggested such display to nine ladies out of ten, if similarly circumstanced. Had she chosen to patronize any object in the county town, or to attend a public meeting, she had four horses that could have conveyed her twenty miles off in a couple of hours, and she would perhaps have been attended by obsequious stewards and grateful deputations; but she despised these matters of female vanity; she seldom went beyond the precincts of her husband's property, walked with Mr. Runnymede twice every Sunday to the neighbouring parish church, took care

that their servants attended also, and instead of paying and receiving unmeaning visits, feasting the rich and voluptuous, or accepting invitations from them, she easily prevailed upon her husband to spend the superfluities of their income in feeding the hungry and clothing the naked, in giving a dinner to those who wanted it, and could not return it.

Though neither Mr. nor Mrs. Runnymede conceived that they were forbidden to entertain their "friends," or "brethren," or "kinsmen," according to their own rank and very independent circumstances, they had no pleasure in what is called seeing company, having no motives of ostentation or self-interest for doing so. Enough has been said to show that Mrs. Runnymede was not a vain woman; yet she was a proud one. Vanity was too petty and ordinary a feeling to influence her movements: it gave her no pleasure to be at the head of the little people around her, or to show off any airs of consequence to her former acquaintances; she was of too generous a mind for such unkindness; but she longed to be ranked among the peeresses of the land, she wished to be in the same class with some of the nobles of the vast county in which Runnymede Hall held its position. She felt as if she were a step too low in the social scale, and by her ambitious desires proved how hard it is for many to be content with the station, however excellent in itself, in which Providence may have placed them.

Now for an instance of vanity without pride. Mr. Evans has a small property, a good deal encumbered, in South Wales: he is considered a good-humoured and friendly man, familiar and unassuming, and very hospitable; he goes to the humblest of his neighbours, and seems indifferent to the style in which they may receive him at their tables; in short, no one says he is proud. But if he meets a gentleman out hunting, whom he thinks he ought to ask to dinner, instead of having his leg of mutton served up at five o'clock, in his every day really comfortable, but plain and unostentatious manner, there is a parade of less simple fare to be arrayed without sufficient time for preparation, and the family plate must be unpacked and laid out in form. The attendance of the butler alone would be a source of annoyance to his vanity, and therefore dinner is not to be brought up until the groom has made up the hunter, and can attend also; and these unnecessary sacrifices to ostentation cause an ill-dressed and uncomfortable fine dinner to be delayed until seven o'clock, when Mrs. Evans and her daughters appear in full dress, to receive the guest, who would have been much better pleased to have had his plain dinner, even without the family plate, two hours sooner.

Now, Mr. Evans would have been mad, if, with his income, he opened a bottle of champagne every day, and had a set entertainment; and yet he would have wished to impress his friends with the notion that he did so. This was sheer vanity—nothing more.

Pride of birth appears to be distinct from the littleness of vanity. A person conscious of pre-eminence in rank, and therefore in no danger of being elbowed for place, has no vain pleasure in those matters which distinguish less dignified individuals from one another. Dress and equipage are therefore of comparative insignificance to him or her who has a higher and more enviable distinction. A woman of noble rank is seldom vain of her clothes or her furniture. Such things have been always familiar to her eye, and they are suited to her station.

Yet pride and vanity, as was remarked at the commencement, often go together. A proud person is often vain of some talent, or personal beauty, and very frequently of adventitious advantages—in themselves of little worth; while he does not feel vain or proud from merit justly acquired, or distinctions really creditable. Many people, too, are vain of imaginary excellence, or of some quality or acquirement in which they appear to all but themselves decidedly and obviously defective and proud, where they ought to be most humble. What a strange complication is the human mind! Pride is utterly unsuited to erring and fallen man, yet pride will cleave to us until death levels all distinctions; and surely every man walketh in a vain show. M. D.

THE WAY OF PEACE.

If we shall effectually labour against the grounds and causes of contention, pride, self-love, envy, covetousness—if we shall compose ourselves to a temper fit for the entertainment of peace; that is, if we shall be humble and meek-minded, if obedient to our spiritual guides, if charitable to our brethren, if not too peremptory in our own apprehensions—if, thirdly, we shall put off unnecessary

questions, and set bounds to our curiosity: if we shall pray and labour for further illumination in all requisite truths; and shall, therefore, walk conscionably after the light which we have received: if we shall comply, so far as we lawfully may, with our Christian brethren: if, lastly, we shall be content to let fall our own interest, out of a tender respect to the public, we shall tread comfortably in the private way of peace; and shall, in our particular stations, have contributed our due endeavours to the tranquillity and happiness of the church of Christ.—*Bishop Hall.*

SCRIPTURE ILLUSTRATION.

THE MATTOCK.

"With arrows and with bows shall men come thither; because all the land shall become briers and thorns.

"And on all hills that shall be digged with the mattock, there shall not come thither the fear of briers and thorns: but it shall be for the sending forth of oxen, and the treading of lesser cattle," Isa. vii. 24, 25.

These words embody a prediction, that the slopes and brows of the hills, which had by the industry of man been reduced to a state of cultivation, should again relapse into their natural wildness, the thorns and briers should be allowed to resume their ancient empire, the beasts of the chase should again lodge in the thickets, and the sheep and the ox feed in the grassy labyrinths between them, as in times of old. No man, it is intimated, should be afraid of the brambles, nor take any measures to remove them by his spade or his mattock. In reading the sacred volume, one is at every turn reminded of that practical insight which the inspired writers had into the subjects of which they spoke. There is an accuracy about every expression they used, and an active and breathing vivacity in every reference they made to the employments and usages of common life. In this respect they are models for our imitation, whether we address the people from the pulpit or the platform; whether we visit the crowded lanes and alleys of the city, or wander to the sequestered cottage in some rural district; or whether we go to the heathen afar off, and take our seat amidst the slender entertainments of the hut and the hovel. In the passage under consideration, the prophet does not content himself with the use of general terms, in foretelling the changes that should pass upon the land of Judea, but descends to particulars. He glances for a moment at the peasant, who is labouring to extirpate the foes of cultivation by his mattock, and enters into his anxieties, which he calls the "fear of briers and thorns;" he then directs his prospective glass towards the future, and among its developments he sees the spring shrubs in clumps clustering the sides of the hill, that once formed a part of the swain's estate, with here and there an ox or a sheep browsing in the green alleys that run in mazy windings between them. The rustics appear no longer anxious to break up the soil, but content themselves with the milk, the butter, and the curds which their kine afford them. These spots seem so thinly peopled, that deer and other beasts of chase begin to haunt the thickets; while some of the more active of the peasantry, dissatisfied with the produce of the dairy, pursue these animals with their bows.

The instruments used by the Chinese are something between a hoe and a mattock, in that they have the breadth of one and the weight of the other. If the soil requires to be broken up in any place, whether the ground be soft or hard, clear, or filled with the roots of shrubs, the mattock becomes indispensable. If a corn-field is to be cleansed of its weeds, and its soil reduced to a more equable condition of density or compactness, the same implement is put in use. It discharges the threefold office of spade, mattock, and hoe. The person who applies it is obliged to stoop more than the men employed in hoeing among us are wont to do; but the Chinese peasants are accustomed to this inclination of the body, and are not inconvenienced by it, though to a stranger they appear to toil with pain and hardship. When we saw a man plying this powerful utensil in a field of corn for the first time, we were at a loss to conjecture what could be the object of his labour, so little did he resemble in his action the men who hoe our wheat and our turnips.

There is great propriety in joining this mattock with the cultivation of the hills, because a spade would not suit the general hardness of the ground, nor serve to uproot the stubs which time had left in the soil. The sarculum, so often mentioned in Latin monuments of literature, appears to have been a mattock, an instrument which answered the three distinct offices of spade, hoe, and mattock. Hence, dictionaries seem to indulge in

ambiguities, or to wander in uncertainty, when they render it by hoe, spade, or mattock. The fact is, that the sarculum agreed with none to the exclusion of the rest, but possessed the common properties of all. From its extensive application, it was treated as the emblem of husbandry; and sarrire, to use the sarculum, denotes in general the cultivation of land.

In a Chinese drawing, seen by the writer, this instrument appears in use. Each of the females is provided with one of these sarcula, and appears to have been engaged in the labours of the field. One has a basket of provisions slung at her back for the supply of the party, the other carries a spear, which answers the double purpose of repelling the attack of a Chinese straggler, and of despatching any animal that might come within their reach. The humble nature of their toil does not render them unmindful of personal appearance. Their clothes are elaborate in their workmanship, and their heads not without ornament. The experienced traveller notes these little matters with interest, for they are unequivocal signs as to the general habits of the people. If the decoration of the body is altogether neglected, industry and happiness are at a very low ebb; if, on the contrary, neatness and a measure of display are seen to be the aim of the people, the stranger may augur well as to the moral standing of the majority among them. The writer has in his possession a series of drawings, portraying the meaon-tzse, or indigenous inhabitants of China, which give a favourable idea of them, as they are shown throughout as attentive to their dress. The Chinese regard them as barbarians; but such is the state of the courage and unanimity among them, that their enemies have not been able to bring them into subjection. But the most remarkable thing in the picture just referred to, is the implement which two men are carrying on their shoulders. It is the plough in its rudimentary form—the first step that was taken to render the spade more efficient and quicker in its execution. The beam and the share, with the upright into which the latter was fastened, are there. And this share is exhibited under the guise of a spade. The knees, or cross-pieces, which secure the upright in its position, indicate that great force or resistance was applied to the spade; otherwise, such a provision would not have been necessary. In what way it was used does not appear evident at first sight; but attention to circumstances, and conjecture, may help us to a right conclusion. It is obvious that it was not drawn by a buffalo; man must then have fulfilled that laborious duty himself. Two men, it is probable, attached the end of the beam to their bodies, and endeavoured to strengthen the force of that attachment by laying hold with their hands. One walked before, and so corresponded in position with the buffalo. The other followed behind, and discharged the function of ploughman, by resting one or both of his hands upon the top of his spade. An opportunity may hereafter be afforded for studying these aborigines, and some traveller may chance to cross a field where man is doing the drudgery of the patient ox. By considering the circumstances now detailed, and reflecting on the lesson they suggest, we seem to have the pedigree of the plough before us in detail.

First, the mattock by which the fallow ground was broken up, and rendered fit for cultivation. Secondly, the spade, with which the sons of labour turned over the lighter kinds of soil in the course of tillage. Thirdly, the spade fastened in a frame, whereby two men could stir up more soil than ten without this device. And, fourthly, the annexation of a handle at one end of this frame, and the yoking of an ox or buffalo at the other. The addition of the coulter, and the metallic winding surface continuous with the share, constitutes the fifth and last finish to this useful instrument. The wheels with which it is furnished in some counties, neither add to nor diminish from the integrity of the plough.

G. T. L.

PRICE OF AN OPINION.

In a cold night in the month of November, a man, enveloped in a large cloak, rapped at the door of one of the most distinguished advocates of Paris. He was quickly shown to the chamber of the learned lawyer.

"Sir," he said, placing upon the table a large parcel of papers, "I am rich, but the suit that has been instituted against me this day will entirely ruin me. At my age, a fortune is not to be rebuilt; so that the loss of my suit will condemn me for ever to the most frightful misery. I come to ask the aid of your talents. Here are the papers; as to the facts, I

will, if you please, explain them clearly to you."

The advocate listened attentively to the stranger, then opened the parcel, examined all the papers it contained, and said: "Sir, the action laid against you is founded in justice and morality; unfortunately, in the admirable perfection of our codes, law does not always accord with justice; and here the law is for you. If, therefore, you rest strictly upon the law, and avail yourself, without exception, of all the means in your favour—if, above all, these means are exposed with clearness and force, you will infallibly gain your suit, and nobody can afterwards dispute that fortune which you fear to lose."

"Nobody in the world," replied the client, "is so competent to do this as yourself; an opinion drawn up in this sense, and signed by you, would render one invulnerable. I am bold enough to hope that you will not refuse me."

The skilful advocate reflected some moments; and taking up again the papers that he had pushed away with an abruptness peculiar to him, said he would draw up the opinion, and that it would be finished the following day at the same hour.

The client was punctual to his appointment. The advocate presented him with the opinion, and, without taking the trouble to reply to the thanks with which the other overwhelmed him, said to him rudely:—

"Here is the opinion; there is no judge who, after having seen that, will condemn you. Give me three thousand francs."

The client was struck dumb and motionless with surprise.

"You are free to keep your money," said the advocate, "as I am to throw the opinion into the fire."

So speaking, he advanced towards the chimney, but the other stopped him, and declared that he would pay the sum demanded; but he had only half of it with him.

He drew, in fact, from his pocket-book fifteen hundred francs in bank notes. The advocate with one hand took the notes, and with the other threw the opinion into the drawer.

"But," said the client, "I am going, if you please, to give you my note for the remainder."

"I want money. Bring me fifteen hundred francs, or you shall not have one line."

There was no remedy; the three thousand francs were paid. But the client, to avenge himself for being thus pillaged, hastened to circulate this anecdote. It got into the papers, and for a fortnight there was a deluge of witticisms of all kinds upon the disinterestedness of the great advocate. Those who did not laugh at it, said, it was deplorable that a man of such ability should be tainted with a vice so degrading as avarice. Even his friends were moved by it, and some of them went so far as to remonstrate with him publicly; but the only reply he made was by shrugging his shoulders, and then, as everything is quickly forgot at Paris, people soon ceased to talk of this.

Ten years had passed. One day, the Chief Justice, in his scarlet robes, was descending the steps of the palace of justice to be present at a public ceremony. All at once a woman darts from the crowd, throws herself at the feet of the procureur general, seizes the end of his robe, and presses it to her lips. The woman was looked upon as deranged, and they tried to drag her away.

"Oh, leave me alone, leave me alone!" she cried; "I recognise him—it is he—my preserver! Thanks to him, my old age is happy. Oh, you do not know, you—one day—I was very unhappy then—I was advised to bring an action against a distant relation of my husband, who it was said had possessed himself of a rich heritage that ought to have come to my children. Already I had sold half of my property to commence the action, when one evening, I saw enter my house a gentleman, who said to me, 'Do not go to law: reason and morality are for you, but the law is against you. Keep the little you have, and add to it these three thousand francs, which are truly yours.' I remained speechless with surprise; when I would have spoken and thanked him he had disappeared, but the bag of money was there upon my table, and the countenance of that generous man was engraven upon my heart, never to be erased. This man, this preserver of my family, is here! Let me thank him before God and before man."

The court had stopped. The procureur general appeared moved, but conquering his emotions, he said:—

"Take away this good woman, and take care that no harm comes to her; I do not think she is quite right in her mind."

He was mistaken; the poor woman

was not mad; only she remembered, and Monsieur Dupin had forgotten.—*New York Observer.*

THE READING-ROOM AT THE BRITISH MUSEUM—A SKETCH.

I HAVE entered the right-hand reading-room of the British Museum, consulted the formidable folio catalogues of the place, torn a few of the small printed papers that hang slightly fastened by their corners from their elevated station, written down on them the press marks, titles, size, and dates of publication of the works I wish to read, and delivered the same, duly signed and dated, to the officer in waiting at the end of the room; and now, having seated myself at one of the tables, and mended a pen, I am passing away the interval of time until the several volumes I require are laid before me.

There is a strange interest called up in my mind, while stealing a glance at the place, made up partly by the dictionaries of different languages, and works of reference of all kinds around me; partly, by the knowledge of being in the precincts of almost innumerable volumes and manuscripts, the intellectual storehouse of ancient and modern times; and, partly, by the consciousness of being in the midst of literary men and artists—for most of those now present may be thus classed.

Some faces have intellect stamped, yea, stereotyped upon them; others are equally remarkable for vacuity, or common-place expression; and yet, probably, some of the latter may emulate the former in abilities and attainments; for say what we will, give ourselves what airs we may—with all the appliances of phrenology and physiognomy, we make strange blunders in reading human character by outward appearances. And yet I can hardly be mistaken in that bald head and animated eye yonder;—the eye is an eye of prompt, keen, deep research, and the brow one that can ponder long and attentively on the subject of its meditations. The humour in the face on my left is written as with an iron pen, and is all but enough to bring a smile into the features of the most wo-begone and most melancholy observer. Scarcely can I misinterpret the intelligible language of so eloquent a face: the laughing eye, roving in quest of character and peculiarity, and the playful smile, spreading over the whole features, as the impulsive thought is noted down, tell tales of the internal mirth of a heart indulging in what affords it pleasure. The seedy coat and indented hat of the misanthropic just before me, together with the peevish and irascible expression of the face now bending over the hastily turned leaves of a book, appear to set forth, that talent may be unfortunate in its application, and that a heart given to literature may be unhappy. He is out of temper with himself, with his book, with the world, and with every one. The young man with the sloe-black hair and eye glass is sitting to see and to be seen; at least that elevated white hand and jewel ring—that air of self-complacency and artful attitude;—but why should I be ill-natured? These may be his weakest points, and he may have others more creditable to humanity.

A man of middle age has seated himself opposite me at the same table, with a most companionable countenance; he looks around him with a social spirit beaming from his face. He has taken out his snuff-box; I feel sure that he carries it less for his own gratification, than for that of his friends. Already has he offered me his box; I am no snuff-taker, yet cannot refuse. He hands me a pen, not seeing that I am already provided, and seems watching for opportunities of manifesting courtesy. Would that I could repay his friendly civilities!

Yonder is a lady with a folio before her of coloured prints. My left-hand neighbour is evidently an oriental scholar, for he has Morrison's Chinese Dictionary within his reach, and is poring over a page, which at a glance I know to be Persian. On the table to my right, where is sitting a ruddy-faced reader, whom I should not have taken for a professional man, is spread a large volume on anatomy. The skeleton picture, and the ruddy-faced looker on, are antipodes one of the other. Life and death!—and they press upon me considerations of time and eternity.

As I look around, every reader, with few exceptions, appears to be absorbed in the volume before him. Do these volumes, for the most part, refer to the transitory and shadowy events of the present world, or the never-ending realities of the world that is to come? Are the readers around me engaged in the speculations of time, or in the concerns of eternity? There can be but little risk in the belief that the present, and not the future, is occupying

the eye, and absorbing the soul of the congregated group around me: eagle-eyed intellect, confident talent, aspiring science, and insatiate learning, are eagerly bent on favourite pursuits and ephemeral speculations; and is it otherwise with him who is now noting down these remarks?

The arrival of the books for which until now he has been waiting, furnishes the humiliating reply,—Those books are on botany. While the sands in the glass of time are running swiftly, and I know not whether the remaining term of my earthly existence will be meted out by years or hours, by months or moments, I am about to ponder over painted plants and flowers. May they, while I regard them, impress my mind more deeply with the fading and transitory nature of human life! "As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more," Psa. ciii. 14—16.

SCRIPTURE NOT TRADITION.

Take the apostolical fathers from their very earliest commencement, and I have no hesitation in asserting, that written Scripture, and not oral tradition, will be found to have supplied the whole subject matter of their doctrinal teaching. Begin, in the first place, with the oldest of the uninspired Christian writers, Clemens Romanus. It is well known that the epistle that was transmitted from Rome, in his name, was addressed to the members of the church of Corinth, in consequence of certain disputes, and a spirit of insubordination which had grown up in that community, and which Clemens, as an influential personage in the Christian commonwealth, was called upon to appease. Now, then, what are the principles and doctrines contained in the first of his two letters, which is the one respecting the authenticity of which no doubt has ever existed? They are simply these. He exhorts the Corinthian church to mutual Christian love, and submission to legitimate authority, by those natural arguments of sound sense and piety, which any other good man in his situation might have been expected to use. He reminds them, more especially, of their former turbulence under the paternal rule of the apostle Paul, and strongly enforces his arguments on the side of peace, by large extracts from his writings, particularly from the Epistle to the Hebrews; and also by sundry quotations from the Old Testament. But from first to last, through the whole of this truly Christian exhortation, there occurs not one single word, implying any groundwork whatever for authoritative inculcation of doctrine, beyond the limits of inspired Scripture. No allusion, direct or incidental, is to be found to any one element of Christian faith still floating in a state of mere oral teaching, and not yet secured and rendered at once permanent and free from misapprehension by being committed carefully to writing.

Referring to the writings of the early fathers, we descend through more than the first 150 years from the close of our Lord's ministry. Now, during this long period, I repeat, we have every reason for believing that the doctrine of tradition being concurrent in authority with Scripture, or obligatory on the conscience (in any degree beyond that in which the established usages of any set of good men must necessarily come with a certain recommendation in their favour to other well disposed persons), had never for a moment suggested itself to mankind. And yet, most assuredly, if tradition has any claim to the sacred character which some modern writers would attach to it, it must have been during this very interval that its accuracy must have been tested by the siftings of evidence, and the doctrines involved in it recorded in some distinct and palpable form, for the benefit of future ages.—*Dr. Shuttleworth.*

DYEING.

Dyeing is the art of fixing upon wool, linen, silk, cotton, and other substances of a filamentous character, a colour, not necessarily its own under ordinary circumstances. Wool, for instance, is usually white; but when converted into cloth, it is necessary to have a means of giving it a variety of colours, not only to please the taste—which is often very capricious—of those who are to wear it, but also because a colour well suited for one season of the year, or occasion of wearing, is altogether unfit for another.

The art of dyeing has been known from a very early period, and has been studied with great care by many of those nations which have made advances towards civilization. It had its origin, no

doubt, in casual observation, and has been brought to perfection in consequence of the vanity and love of gaudy objects so common to all classes of society, —from the poor uneducated and superstitious savage, to the highest ranks in fortune and title.

The Egyptians possessed not only the art of dyeing, but also a process very similar to our calico printing. Pliny says, they were accustomed to paint figures of various kinds on white cloths, with drugs which had not in themselves any colour, but possessed the power of taking it; so that when the cloths were immersed in a hot fluid, they were stained of different colours, according to the nature of the drugs with which they had been previously painted. It is generally supposed that the Egyptians derived the art from the inhabitants of India, who were, according to the admission of all parties, exceedingly well acquainted with the arts and some of the sciences; and, probably, imparted the elements of knowledge to those oriental nations which afterwards rose into great celebrity. None of these early nations, however, could make great advances in the arts;—the state of society prevented it. The existence of castes in India, and the prohibition of any change of manners in Egypt, were barriers to improvement, which could scarcely be overcome, and must have prevented the exercise of that ingenuity which both people certainly possessed. The Indians continue, to the present day, a tedious and costly process, rather than adopt the improvements of this and other countries. Their patterns are few in number; but some of their colours are richer, in consequence of the superior quality of their dyes, than those we have as yet been able to obtain.

The Tyrians were celebrated for their dyes, particularly for the purple, which was in several countries only worn by kings and the officers of religion. The Babylonians confined the use of purple cloths to the decoration of their idols. Pliny says, that it was worn by Romulus and all the early kings of Rome, and that the emperors appropriated it so entirely to themselves, as to threaten with the punishment of death any person who should wear it, even if it were covered with a cloth of different colour. "Whether this Tyrian purple," says an eminent writer, "was similar to that mentioned in Holy Writ, as used by Moses for the vestments of the high priest, and the ornaments of the tabernacle, may admit of some dispute; since it is not certain, according to M. Huet, that the word *argaman*, of the Hebrew text, which all the interpreters translate by *purpura*, means, in reality, that colour."

The discovery of this dye is said to have been accidental, and in this, as in most other instances, the ancients have found an ingenious tale to account for it. A dog, walking by the sea-shore, broke the shell of some fish, and in eating it stained his mouth with a colour that every one admired, and afterwards employed in dyeing. It is commonly said that the application was made by the Tyrian Hercules, who presented the first specimens to the king of Phœnicia. Some, however, think the discovery was made in the reign of Phœnix, second king of Tyre, 500 years B. C.; and others, about the period when Minos I. reigned in Crete, that is, about 1439 years B. C. We do not pretend to determine which of these dates is most worthy of confidence; but it is quite certain that the dye was held in the highest estimation, and that the art was confined to a few individuals, which in fact became necessary, in consequence of the restrictions that were laid upon its use. In the twelfth century all knowledge of the process had been lost, and many persons doubted the existence of any fish that could furnish a purple-coloured liquid. It has, however, been stated by modern authors, that a fish agreeing in every respect with the description given by Pliny has been found on the coast of South America, and that it is used in the present day at some places on the shores of Guayaquil and Guatimala in dyeing cotton.

From all the evidence that can be obtained, it appears that the Greeks were almost ignorant of the art of dyeing, previous to the invasion of India by Alexander the Great. Having obtained some knowledge of the process during their stay in that country, they were not slow to put it in practice, and evidently made many improvements; for Pliny complains of the luxurious habits of his countrymen, who wore cloth dyed of colours as rich as those of flowers, but that in the time of Alexander none of these were known. From various sources, we learn that the Greeks, so far from cultivating the art, evidently entertained a contempt of it; although their manners certainly under-

went some change after Alexander's expedition into India. The Greeks were a people of great taste, and studied the harmony of colours, as well as of forms and proportions. During the period in which they held the highest control over neighbouring nations, and most cultivated the elegance and simplicity so peculiarly distinctive of their literature, the arts flourished; but not those which contributed only to the luxury or convenience of the people—these were scarcely known to the Greeks until their fall had actually commenced. The term gaudy cannot with propriety be attached to any of their works; their imagination was active, but it was sobered with judgment; their pride was great, but it was a pride of country. Every personal gratification gave way to the interests and grandeur of that fond ideality—national glory. We need not, therefore, feel surprised at the fact, that the Greeks did not cultivate those arts which merely administer to the luxuries of private life.

The Romans were far less acquainted with the art of dyeing than the European nations of the present day, although they extended and improved the information they received from the Greeks. Their principal dyes were vegetable substances; but an insect called the kermes, or *coccus ilicis*, was used to procure a red colour, very highly prized by them. Pliny says that it was found in both Asia and Africa, and it is probably the same insect as is mentioned by Moses and other Hebrew writers. This colour, it is said, was sometimes united with that of the murex and buccinum, the shell-fish from which the Tyrian purple was obtained, and that it gave a purplish-crimson colour. A mineral substance called alum, found in the island of Crete, was also used as a dye; but there is much reason to doubt whether it is the same substance that is now known by that name.

The production of a rich scarlet seems to have been an early object of attention, and in this some of the dyers of the middle centuries seem to have been successful. We may have some idea of the great value that was attached to this colour, from the fact, that Henry III., of France, who lived in the eleventh century, gave the Burg-graviate of Nimeguen to the count of Cleves on condition that he should provide him, every year, with three pieces of scarlet cloth made of English wool. The scarlet here spoken of was procured from kermes, while that now obtained is from the cochineal, an insect unknown to Europe, until after the discovery of America by the Spaniards.

It was once commonly supposed that cochineal was obtained from a plant—an opinion arising no doubt from its being brought into this country in small grains, which are of a reddish-brown colour, and have a shrivelled appearance. The insect belongs to that class called coccinella, and resembles that we call the ladybird. Naturalists have distinguished no less than forty-six species of this insect, and there are two of them employed in dyeing—the cochineal and the kermes. The cochineal used in this country is chiefly imported from Mexico. It breeds upon a species of fig-tree, called in the West Indies, *nopal*, and lives upon the leaf, the juice of which it is said to suck, without in any degree injuring the external appearance. In some parts of Mexico, and particularly in the province of Guaxaca, the Indians rear, or rather aid, the propagation of the cochineal, in the same manner as the silk-worm is bred in other countries. When the insects have come to maturity, they are gathered in earthen pots, and killed either by hot water, fire, or exposure to the sun. The manner of killing them is particularly attended to, as the richness of the dye depends on this; but it is, above all, important that they should be allowed to grow to maturity.

"Such of them as are intended to breed," says Professor Beckmann, "are taken from the leaves of the nopal when they are in full vigour, and put into baskets well closed and lined with several folds of linen, in which they lay their eggs, and soon after die. About May or June, when the nopalera is in its prime, the baskets are opened, and the young insects, which then appear about the size of mites, may be just perceived to move. In this state they are scattered upon the leaves of the plant, and no further care is required until they reach maturity, except to keep off birds and reptiles, which destroy them, and in case of unusual cold to warm them with smoke."

It was not until the year 1647, that the English philosophers paid much attention to the art of dyeing, when Dr. Hook was appointed by the Royal Society to translate a foreign work on the subject. Du Fay, a celebrated French philosopher, published, in 1739, a memoir, in which he introduces some new and very important

remarks on the art of dyeing. "Colouring particles," he observes, "are more or less firmly connected with the substances they are intended to dye, and hence, some bodies must have a greater attraction for them than others; and this is the more evident from the fact, that some stuffs absorb all the colouring matter in the bath, instead of taking only a portion, which would be the case if no special attraction were in existence."

Since the time of Du Fay there have been many writers upon the art of dyeing, and many improvements have been introduced; but we shall close our account by a few remarks on the theory, or, in other words, on the reason why cloth and other substances may be made to take a colour not their own.

Colouring particles, whatever they may be, have chemical properties, and the art of dyeing is a chemical process. A solution, which will give colour to one fabric, will have no effect on another. Thus, the bath that is used to give wool a scarlet colour, will have no effect upon a piece of cotton. The reason is evident: the chemical affinity which exists between the wool and the colouring matter, does not exist between it and cotton. The whole art of dyeing, therefore, consists in obtaining solutions of colouring matter of such chemical qualities as to combine with the fabric that is to be dyed. But of all the dyes that are now used, only a few can be applied to either animal or vegetable fibres, without some previous preparation. It is not sufficient to clean the fabric, and dip it into the coloured liquid. Some substance is generally required as an intermediate between the two, to form a communication between them, if we may so speak. The substances thus used are called mordants. Alumina has a strong affinity for both colouring matter and stuffs, and is hence very commonly used as a mordant. In dyeing any fabric, it is not merely necessary to give it a temporary colour, but that colour must be fixed, and become, in fact, a part of the substance. This can only be effected by calling into action a chemical agent, which has an equal affinity for the dye and the fibre on which it is to be fixed: it is in determining how this is to be done, that the whole art of dyeing consists. From these remarks, it will be most evident, that to understand the processes which are adopted, we must be acquainted with chemistry.

H.

TRACES OF THE WISDOM AND GOODNESS OF GOD.

The happiness of mankind appears to be the object of the Divine care; every returning season, every moment, by day and by night. By day, he cheers us with the enlivening beams of the sun, which unfold to us the beauty and verdure of the fields; and, lest the constant efflux of his light and heat should enfeeble our bodies, and wither the tender herbs, he commands the clouds to interpose, as so many magnificent screens, to ward off the intensity of the solar rays. When the earth is drained of its moisture, and parched with heat, he bids the clouds condense their watery treasures and fly from other regions on the wings of the wind, to pour their waters upon the fields, not in overwhelming and destructive torrents, but in small drops and gentle showers, to refresh the thirsty soil and revive the vegetable tribes. He has spread under our feet a carpet of lively green, richer than all the productions of the Persian loom, and has thrown around our habitation an azure canopy, which directs our view to the distant regions of infinite space. By night, he draws a veil of darkness over the mountains and the plains, that we may be enabled to penetrate to the regions of distant worlds, and behold the moon walking in brightness, the aspects of the planetary globes, the long trains of comets, and the innumerable hosts of stars. At this season, too, all nature is still, that we may enjoy in quiet the refreshments of sleep, to invigorate our mental and corporeal powers. "As a mother stills every little noise, that her infant be not disturbed; as she draws the curtains around its bed, and shuts out the light from its tender eyes, so God draws the curtains of darkness around us; so he makes all things to be hushed and still, that his large family may sleep in peace." In a word, if we look around us to the forests which cover the mountains, or if we look downwards to the quarries and mines in the bowels of the earth, we behold abundance of materials for constructing our habitations, for embellishing the abodes of civilized life, and for carrying forward improvements in the arts and sciences. And, if we consider the surrounding atmosphere, we shall find it to contain the principles of life, and the element of fire, by means of which our winter evenings are cheered and illuminated in the absence of the sun.

Contemplating all these benign agencies as flowing from the care and benevolence of our Almighty Parent, the pious mind may adopt the beautiful language of the poet, though in a sense somewhat different from what he intended:—

"For me kind nature wakes her genial power,
Suckles each herb, and spreads out every flower;
Annual for me, the grape, the rose, renew
The juice nectareous, and the balmy dew:
For me the mine a thousand treasures brings;
For me health gushes from a thousand springs;
Seas roll to waft me, suns to light me rise;
My footstool earth, my canopy the skies."—POPE.

Dick's Philosophy of Religion.

OLD HUMPHREY'S INQUIRY TO A CHRISTIAN SOLDIER.

CHRISTIAN SOLDIER, bearing the banner of the cross, you have enlisted yourself on the Lord's side;—a word with you, then. How do you carry your colours? Are you inclined to consider the days of persecution at an end? If you only display your colours on field-days, you had better pass no opinion on the subject, for you are no judge at all of the matter.

No wonder that a soldier should pass unmolested through the camp of the enemy when he has disguised his uniform and concealed his colours. "Christian," in "Pilgrim's Progress," found a smooth path under his feet when he got over the stile, and turned out of the straight road; and so may you, fellow soldier, by a little manœuvring and hiding of your colours. Keep a laugh for the gay, and a long face for the grave; wear your clothes of a fashionable cut; "eat, drink, and be merry," and the world will let you go on pretty quietly; but I can promise you a crimson blush on your cheek when you come to kneel before your God in secret.

I knew a valiant soldier of Christ who shouldered his colours so manfully, that he could not enter a house at any hour, or on any business, without being known as a Christian soldier. He had, it is true, the hatred of the world for his pains, but he had also great peace, and the testimony of a good conscience. But I will tell you of a few stout standard-bearers—men who thought it a small thing to die in a good cause, and whose hands would still have clutched their colours as with hooks of steel, even had those hands been lopped away from their bodies.

Daniel refused to conceal his colours; he threw open his window, and continued to pray to God in the face of those who were able to kill the body, but were not able to kill the soul;—he would not hide his colours, so he was thrown into the den of lions.

Shadrach, Meshach, and Abednego refused to conceal their colours; they would not bow down to the golden image that Nebuchadnezzar had set up, but worshipped boldly the living God; so they were cast into the burning fiery furnace.

John the Baptist refused to conceal his colours; he was found true to his Captain's cause before king Herod, so he was beheaded in the prison.

Paul refused to conceal his colours; he stood up boldly before kings and rulers, so he was called mad, put in bonds, smitten, and stoned.

Look about you, Christian soldier: if the world, that crucified the Captain of your salvation, is receiving you as its friend and companion, let this question be a home thrust to you:—how do you carry your colours?

Do you talk like the world? If so, you conceal your colours. No wonder that the days of persecution are at an end with you, and that your company is sought after. Oh, degrade not yourself as a soldier, deny not your Commander; take heed to your ways, that you sin not with your tongue. Hoist up your colours, and let your watchword be known: "Our conversation [citizenship] is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ," Phil. iii. 20.

Do you dress like the world? Do you wear the same trinkets that the world wears? No wonder your enemies should not detect you; you have concealed your colours. We say, when we see him at a street's length, "Yonder goes a soldier, by his scarlet jacket!" Oh, let it be said of you, "There goes a Christian." "Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof," Rom. xiii. 14.

Do you walk like the world? What! as careful and as anxious in the affairs of this life as those around you, yet professing to be a stranger and pilgrim upon earth! "Come out from among them, and be ye separate." Unfold your colours, and let the record on your actions be legible: "Here have we no continuing city, but we seek one to come," Heb. xiii. 14.

I dare not tell you,—nay, I could not tell you, how often I have been tempted to hide my colours, and how often I have been covered with shame on account of

my cowardice. When I go forth into the world, and stand my ground, even though I do get wounded in my Master's cause, it makes it the sweeter to draw nigh unto God; but when I conceal my colours, I feel ashamed of myself, and am more than half afraid to enter into my closet. Fellow-soldier! take a word of admonition from one who has suffered many a cheek-burn, and heart-burn too, through a dastardly spirit; and mind how you carry your colours.

Remember the look that was bestowed upon Peter, and how bitterly he wept, and had reason to weep, for concealing his colours. "The carnal mind is enmity against God." As in the old time, "he that was born after the flesh persecuted him that was born after the Spirit," so it is now. If you have no scar about you, if you have never yet been wounded in the cause of your King and your country, look well to yourself, lest you be charged one day with concealing your colours; or, indeed, lest you be found one day without colours to conceal.

THE BLESSING OF THE GOSPEL OF CHRIST.

I NEED not remind you, that the word of God every where speaks of the gospel as the great blessing which God hath vouchsafed to fallen man; so that all ought to be ready to welcome those who announce it, saying, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good; that publisheth salvation." And, accordingly, the holy apostles, in their epistles, break forth in thanksgivings to God, and congratulations to the persons concerned, when they hear of any having embraced the gospel.

Alas! for the different feelings which even professed Christians in general have about the gospel. Alas! for the indifference they manifest towards it. It must be adorned and set off with the graces of eloquence, or it cannot draw their attention! Be alarmed, brethren, while you find that you are thus cold and indifferent to the gospel of your salvation. It shows a sick and deathly state of the soul.

But, blessed be God, there are those among us—I trust not a small number—who know that the gospel brings an unspeakable blessing along with it. It hath enlightened them who were in darkness; it hath "quickened them who were dead in trespasses and sins;" it hath inspired them with "a hope full of immortality." But we will mention some particulars.

Where the gospel hath been truly received, there is repentance of sin. And do I mention this as a blessing? Is not repentance, though it may be a grace of the Spirit, a sad and gloomy grace? Oh! all ye who have known what it was to mourn for sin with godly sorrow, say, is it not a thousand times better and happier than hardness of heart? The one leads to salvation: the other is spiritual death, and the foreboding of eternal death. Oh! how much better to say, "I will confess my transgressions unto the Lord," than to keep a sullen and guilty "silence," while our heart within condemns us. And then when the sense, or even the cheering hope of pardon, accompanies our mourning over sin, how does it even convert the drops of grief into joy!

All this has taken place where the gospel is truly received. Repentance does not remain as a future, a doubtful, a gloomy work, which must be done, or we must perish: it has taken place, it does take place from day to day; and gives evidence that they who thus "sow in tears shall reap in joy." Where the gospel is received, there is repentance of sin.

There is also restored confidence in God. This is in a measure implied in that very faith which receives the gospel and the Saviour. That faith is an "affiance in the Mediator," and in the Divine mercy through him. And how happy and blessed a state is this!—to look up to God with humble hope and confidence, instead of trembling at the wrath to come!—to view him as reconciled to us, "pacified for all that we have done!" It implies a totally altered state of mind with respect to Almighty God—altered views of him altogether. We no longer regard him as a hard master, but as a gracious Father: no longer as a severe judge, but as a merciful Saviour: our rest, our refuge, our portion for ever. O Christian believer, how art thou to be congratulated, who canst thus lift up thy face unto God, confiding not in thine own merits, but in his fatherly love, and in the infinite merits of the Saviour, in whom thou art accepted.

Consequently, yet further, where the

gospel is received, there is the love of God; and that is the temper and the foretaste of heaven. "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." The glories of the Divine character, especially as seen "in the face of Jesus Christ"—in his person, and redemption, and doctrine, —together with all God's goodness to us, beam before the eyes, and captivate and fill the mind with love and gratitude towards God. And, oh! how different is this, from being "alienated and enemies in our mind,"—"enemies to God by wicked works,"—estranged from the thoughts of God, and the service of God, and having his wrath abiding on us! Oh, "we beseech you, be ye reconciled unto God!"

Hence again, where the gospel is received, the Holy Spirit dwells in our hearts, and puts forth there his sanctifying and comforting influences. "Ye are all the children of God by faith in Jesus Christ." "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." "As it is written, I will dwell in them, and walk in them." In the Christian, therefore, the Holy Spirit continually puts forth his Divine energy, enabling him to break the chain of his sins in which he was tied and bound, to forsake his former evil practices, to subdue his evil passions, to "put off the old man with his affections and lusts, and to put on the new man, which after God is created in righteousness and true holiness." "The works of the flesh," therefore, are laid aside, and the "fruits of the Spirit" are produced, "which are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." "The sanctification of the Spirit unto obedience" always accompanies "justification by the blood of Christ," and constitutes a distinct, though inseparable part of "the blessing of the gospel of Christ."

Finally, where the gospel is truly and cordially received, there, in proportion, the soul is enabled to look forward and "rejoice in the hope of the glory of God." Oh, it is a sufficient consolation under all the changing, trying scenes of life and death! Oh, how different from not daring to think of death and eternity: from being forced to turn away our minds from judgment to come!

How great is the difference between the state of the man who has received the gospel "with faith and love," and the man who has not done so! The one has applied God's remedy for all his sins and miseries, and therefore he is saved; the other has not done so, and therefore he is perishing. The state of the one is life, and liberty, and peace, and hope: that of the other is death, and bondage, and guilt, and fear. "To be carnally minded is death: but to be spiritually minded is life and peace."

This is "the blessing of the gospel of Christ." May you know and enjoy it! But, oh! inquire if you have found any such blessing from the gospel; and if you have not, be assured you have not yet rightly received the gospel; and resolve, that by God's grace, sought in humble, earnest prayer, you will not rest till you find it.—*Rev. J. Scott.*

VICISSITUDES.

About half a century ago, Mr. S—— gave scope to his bold and enterprising spirit, and having dissolved a mercantile connexion in which he had been for some time engaged, visited France, with a view to promote his interests in trade. While there, he accidentally observed some cotton which the French had thrown away from certain parcels, as too long in staple, and too fine for use. Of this he purchased a quantity by way of experiment, and prevailed on some spinners in Manchester to give it a trial. This was almost the first sea-island cotton ever imported into this country. It answered remarkably well; and he was therefore induced to send out an agent to Savannah, for the purpose of promoting the culture of this cotton, making the most advantageous purchases, and shipping it off to England. Thus he introduced a new branch of trade, and laid the foundation of his own ample fortune; for he had the business almost entirely to himself for three years, and rapidly accumulated wealth. At length, however, the secret of his prosperity was discovered; other mercantile houses embarked in the same speculation; large importations came into the market; and by this means it was suddenly and unexpectedly depressed. Thus the tide of prosperity, that set in full upon him, was arrested in a moment, and the prospect before him was that of utter ruin.

But to the circumstances that now occurred, a more minute and special observation is due. Although cotton was at

more than its ordinary price, Mr. S—— had determined to increase his investments in it: accordingly, he purchased all on which he could lay his hand in Manchester and Liverpool, and sent out orders to his agent in Savannah to buy whatever he could procure at that place, at much higher prices than he had been accustomed to allow. It so happened, however, that not many days after the departure of these orders, the markets began to decline so rapidly, that the losses he sustained by the purchases he had made in England were very large.

In this alarming state of things, he, and several other Christian friends, who were in similar circumstances, met together at his house to unite in serious deliberation and fervent prayer. As the result, it was immediately determined to send out a second agent to America, to prevent, if possible, the execution of the order which had been forwarded to the first. An individual was appointed, who sailed without delay for Savannah; but contrary winds obliged the vessel to return, and being unable to procure an immediate passage to that port, he sailed by the first ship to New York, intending to accomplish the remainder of his journey overland to Savannah. On his arrival in New York, and prior to his entering the harbour, several boats surrounded the vessel to conduct the passengers on shore. Into one of these he went, and while there, fell into conversation with a stranger, who eagerly inquired the news from England; and on learning that he came from Manchester, asked him if he knew Mr. S. On replying in the affirmative, the stranger said that he was in America to purchase cotton for him; and, on an explanation immediately taking place, the stranger proved to be the very person whose operations he was expressly sent to intercept.

It further appeared, that this individual had been unable to execute his commission at Savannah, owing to the increased demand at a higher price than he was authorized to give; and had, therefore, proceeded to New York in the hope of being more successful. At the very time of this meeting he was making diligent inquiry for cotton; but, happily, had purchased nothing. Thus, while many respectable houses in the same trade sustained irreparable injury, Mr. S. was snatched from utter ruin, on the very brink of which he appeared to stand.

AMICUS.

MAN AT HIS BEST STATE, ALTOGETHER VANITY.

WHEN we contemplate man in the strength and beauty of his frame, the glory of his intellect, or the pride of his station, we are apt to over-estimate these distinctions, and to feel impatience at the representations of Scripture, which pour such utter contempt on them all. When we read that "favour is deceitful, and beauty is vain," Prov. xxxi. 30; that "all flesh is grass, and all the goodliness thereof is as the flower of the field," Isa. xl. 6; that Solomon, in all his magnificence, was not arrayed so gloriously as the lily, we feel reluctant to contemplate the gloomy picture, and are apt to think the dark colouring overcharged. The more experience, however, we have, the more we must be convinced that the picture, unlovely though it be, is nevertheless faithfully drawn—that the glory with which we had fondly invested man, existed chiefly in our imagination; and that, however humiliating, never was an assertion more strictly true commended to our reception than the declaration of the Psalmist, Psa. xxxix. 5, "verily every man at his best state is altogether vanity."

A striking illustration of the truth of this text occurred lately in the writer's circle. I called one day on an old lady, a friend whom I had known for many years, but whom I had not seen for some time. She was an authoress, a woman of strong sense, deep piety, and possessed of a mind stored with diversified knowledge. Age, and still more, infirmity, had, I knew, long been busily at work in prostrating her intellect, yet I had scarcely expected to find her so completely imbecile. I was announced, and with a cordial shake of the hand, the intelligent smile of recognition lit up her withered yet interesting countenance. At first, her conversation, though hurried and excited, was rational and sensible, but I had sat with her only a few minutes, when it was painfully evident how feeble was that intellect which had once been so powerful. She misunderstood the plainest answers, rambling to the most discordant subjects, and uttering the most incoherent language in the gravest manner. Again reason would rally, she again spoke with wisdom and piety; weighty words of truth and soberness again fell, as of old, from her lips, but only again to be quickly succeeded by irrelevant absurdity.

I silently gazed at my friend with sur-

prise and sorrow. And is this, thought I, all that remains of the gifted mind that once so delighted and dazzled with its wit and genius all within the circle of its influence? Is this the proud intellect whose labours have pleased and instructed so many, and promoted the interests of morality and religion? Is this the intellectual being whose threshold was worn by admirers, who were happy to sit and listen with respect and wonder?

I was fearful of unduly exciting the irritable nerves of my aged friend, and that her unwonted animation might be succeeded by lassitude and exhaustion, and I therefore rose to leave. Again and again was the emptied wine-glass offered me, and inquiries repeated which I had already several times answered; again she commenced the tale which she had but just concluded, or told me as news something which I had only a few minutes before informed her of. With a sigh and a silent prayer I bade her farewell, and departed.

In the same room with my friend sat an old lady whom I had observed on entering, but of whose presence, except for her strikingly singular appearance, I should scarcely have been sensible. She was shabbily dressed, and sat in a stooping posture, muffled up in a cloak in a corner of the room by herself, looking out listlessly into the street, and never once moved her head, which was hidden in a huge old-fashioned bonnet, either when I entered the room or while I remained. Scarcely a movement or a sound betrayed the presence of a third person, except a deep husky cough at intervals from the corner of the room where she sat. It was not till I had left the house that I learned something of her history. In youth she had been celebrated for her beauty. Her charms had been the pride of her family, the envy of her own sex, and the admiration of the other. She had been wooed and flattered, toasted and idolized; but whether her admirers were false or she fickle, I know not, but only that her attractions ceased with her youth; the ruthless hand of age left small trace of her former beauty; her lovers forsook her, and she became a disappointed, peevish misanthrope.

What a lesson is here for the sons and daughters of pride, and how striking a confirmation of the humbling declarations of Scripture! The attractions of beauty and the power of intellect, on how frail a thread do they hang; and how foolish as well as sinful is it to allow the possession of these or any other distinctions to foster our vanity or our pride! Accident, disease, a thousand mischances, may suddenly hurl us from our proud eminence; the strong intellect may again become powerless as that of a child; the charms of beauty will fade away. Nothing that man either has or is can afford a reasonable object for glorying: in one thing, and one only, may we glory, for "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord," Jer. ix. 23, 24.

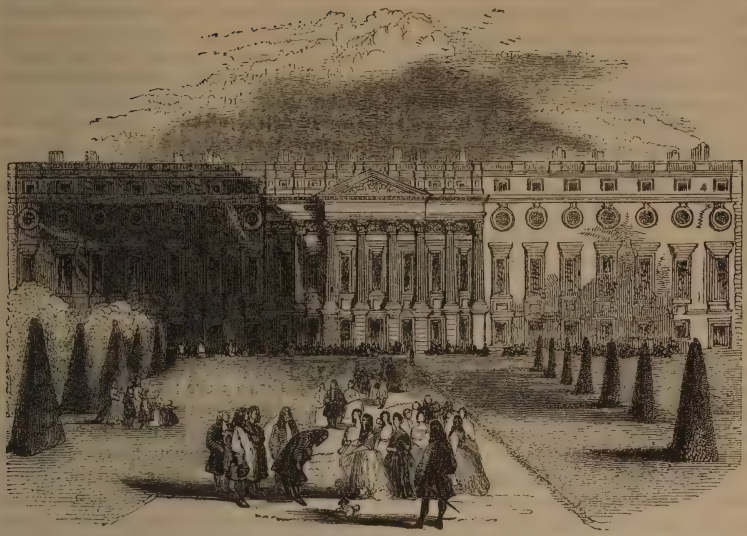
S. W. P.

DOUBTING.

When there is a great deal of smoke and no clear flame, it argues much moisture in the matter, yet it witnesseth, certainly, that there is fire there; and therefore dubious questioning is much better evidence than that senseless deadness which most take for believing. Men who know nothing in sciences, have no doubts. He never truly believed, who was not made first sensible and convinced of unbelief. Never be afraid to doubt, if only you have the disposition to believe; and doubt, in order that you may end in believing the truth.—*Leighton.*

INFALLIBILITY.

Infallibility is the attribute of Him who is immutable, and this infallibility pervades his word. To this word, then, as to a standard, must be referred whatever is propounded for our belief and acceptance. Nor are we under any obligation to receive any doctrine which is not derived from this source, and proved to be in harmony with the mind of God, as thus revealed. Nay, we are commanded to "try the spirits whether they be of God;" that is, we are to bring the statements of those who profess to teach in the name of God, to the one standard of truth; and to receive nothing which that standard disallows, by whomsoever advanced, and whatever may be the antiquity and the authority by which it is enforced.—*Rev. R. Ferguson.*



Hampton Court.

ENGLISH HISTORY.

ANNE.

After some secret intercourse with France, during which the French diplomatists, as usual, showed more skill than their opponents, it was settled that a congress should meet on January 1st, 1712, at Utrecht. The English plenipotentiaries were lord Bolingbroke, and Robinson, bishop of Bristol. The latter had recently been appointed lord privy seal. This nomination of an ecclesiastic to an office of state was much censured, and reminded many of the days of popery, when the chief offices of state were filled by ecclesiastics, ambitious men, who neglected their spiritual duties. Previous to this, Marlborough returned to England, but only to be insulted and neglected. The political writers among his opponents, especially Swift, were encouraged to attack him with much bitterness, accusing him of all sorts of malversations. An expedition against Canada failed, which gave the French further advantages. This expedition was a scheme of the new favourite; and her brother, general Hill, was appointed to command; by his return without success, he disgraced his employers. At the opening of parliament, the language usual in the queen's speeches was changed. She spoke of the arts of those who delight in war, and expressed her desire for peace. This change was a pleasing one, but the cause was too notorious to render it satisfactory. It is evident that a design to bring back the exiled family was the leading principle of those in power, and that the queen was not averse to it, though it was a measure that could not tend to real peace. Many party intrigues followed, which cannot be here detailed. The occasional conformity bill, a little modified, was passed; Marlborough was charged with peculation and misappropriation of money; it was plain that enormous perquisites had been allowed, and profited by; but the duke had not gone beyond what was considered customary; his dismissal on such a pretext was evidently a party affair. Finding the Whigs had the majority in the House of Lords, twelve new peers were created from persons of opposite views,—a stretch of the royal prerogative that caused much discussion and discontent. The parties before this had been nearly equal, and the majority for the ministry, on the next debate, consisted of these new peers. One of these was the husband of Mrs. Masham; but the queen stipulated that she should continue her personal attendance, though raised to the peerage. Prince Eugene, the brother general of Marlborough,

visited England early in 1712, sent by the emperor to urge the queen not to forsake the alliance; but his visit was fruitless, though both the queen and the people treated him with much respect.

Unpleasant discussions arose with the Dutch; though the allied army took the field, the duke of Ormond, the new English general, had private orders from the secretary, St. John, not to engage in any battle or siege. This was the subject of debate in parliament. On July 17th, the English troops separated from the army. A truce was made, and Dunkirk was given up to the English by the French, who thus succeeded in breaking the alliance. Under these circumstances, which were most disgraceful to England as a nation, the Dutch were forced to relinquish several matters to France, the interest of Louis being in effect sought by the English ministry, who made concessions on almost every point. Among other acts which exposed them justly to censure, was the abandoning the people of Catalonia to the vengeance of Philip of Spain, though the English government had excited them to take up arms in favour of Charles. Still the policy of the English ministry was in many respects defensible, and preferable to a protracted warfare. At this period, Louis received a blow in his family, which seemed to carry his losses to the utmost. Not only the dauphin, but his son, the duke of Burgundy, and the eldest child of that duke, died in 1712, leaving a sickly infant, the only survivor in the succession to the throne. If this child died, the king of Spain would be next heir, and even the English ministers saw the necessity for his being formally excluded from the crown of France; a concession which Louis made, though very unwillingly, so as to silence objections on this head, though it was very evident that such a promise would be utterly disregarded, should the fulfilment of it ever be called for. But the anticipations of politicians were disappointed; the sickly babe survived, and reigned for sixty years, as Louis xv., contributing his full share to the follies and crimes, which led to the French revolution not very long after his decease. The wars of queen Anne brought ruinous results to the power of France, from which it never recovered during the subsequent reigns of the Bourbons.

The duke of Marlborough withdrew to Brussels, after being much harassed by his political opponents and the death of earl Godolphin. Two lawsuits were begun against him: one, for sums deducted from money advanced for the army; the other, for money due to the builders of Blenheim-house. The queen had directed this edifice to be erected, and had undertaken to defray all the expense; but the payments were stopped, and a claim set up against the duke, though he had not been a party to the contracts. His departure from England has also been attributed to Harley, who, having obtained a letter written by Marlborough, in king William's reign, betraying the secret of the Brest expedition, threatened him with discovery, unless he withdrew. It is indeed painful to find how thoroughly unprincipled and base the leading men of those times were: the evil principles sowed by Charles II. and his court had become abundantly fruitful. Even in this retirement, Marlborough corresponded both with the Hanoverians and the Stuarts. The conduct of the worldly minded and crafty duke in this matter, shows that he must have considered both parties nearly on an equality, as to the probability of their gaining the succession. Bishop Burnet remarks, that, at this period there was an inclination in many of the clergy to a nearer approach towards the church of Rome. The non-jurors and others of the high church promoted the popish notion, that the Lord's supper was a sacrifice; and in other matters sought to lessen the aversion to popery; urging also that the church was independent of the kingly power or state, and condemning the Reformation. One of them preached a sermon, asserting that no repentance was efficacious without priestly absolution, and that the priest had the same power of pardoning sin that our Saviour exercised. An attempt was made to invalidate Dissenters' baptism. Others held that all who died without the sacraments, were in a very unsafe state, left, as they phrased it, to the uncovenanted mercies of God. This "strange and precarious system," Burnet says, "obtained great credit, and all not of the Established Church were represented as not Christians, but in a state of damnation." These notions have been repeatedly urged, even up to the present time, with many evil results, and great indeed will be the evil, should they ever prevail. However muffled and concealed, they are "popery."

The parliament did not meet till April, 1713, when the treaty was concluded. The return of peace under any circum-

stances is always desirable to the Christian, but it is obvious that those who were now the chief promoters, only intended it to facilitate their future designs against the welfare of the nation, and the peace of the world at large. Still it was preferable to the continuance of war, though, by the designed negligence of the ministry, the better terms which might have been obtained were not secured; thus Louis was left to pursue his iniquitous courses, with more power than was justifiable. The main articles of the treaty were, that Louis recognised the Hanoverian succession, and agreed to exclude the Pretender from his dominions. That the crowns of France and Spain should not be united. That the fortifications of Dunkirk should be demolished. Minorca and Gibraltar were to be retained by the English; Naples, Milan, Sardinia, and the Netherlands, were ceded to the emperor. An adjustment was made of territories in America, by conceding Nova Scotia and Newfoundland to England. The Dutch frontier was somewhat strengthened. It was obvious that the renunciations and concessions were merely matters of words, while, substantially, France was left much the same as before the war. The chief advantage gained was, that the powers and resources of France had been much weakened by the conflict, while those of England, with its national reputation, were strengthened. During the twelve years of this reign, the amount of 62,500,000*l.* was raised by taxes and other sources of revenue, and 60,000,000*l.* by loans. As the condition of the nation at the end of that period was more flourishing than at the commencement, property must have greatly increased.

A commercial treaty on the principles of reciprocity was also made with France, but the general advantage of such an arrangement was not understood; while much discontent was expressed by those whose immediate interests were affected. They prevailed, and the unpopularity of this measure operated against the ministry; the main treaty itself also was very soon disapproved. The Pretender removed only to Lorraine, which was in effect a part of France. An address was presented from the parliament to the queen, praying her to urge his further removal. She engaged to do so, but Bolingbroke secretly promoted his remaining there.

The violence of party feeling was seen in June, when an attempt was made to dissolve the union with Scotland. To their disgrace, the leading Whigs, who had been the great promoters of this measure, now voted against it, that they might facilitate their own return to office. This foul attempt was defeated by a majority of four only. Had the union been done away, new discords must have followed, and the interests of the whole island would have been materially injured. In August, the parliament was dissolved.

Some changes made in the ministry marked the growing power of Bolingbroke. The increasing influence of that immoral and unprincipled peer threatened more disasters to Britain. He had decided to bring back the Stuarts, while his colleague Harley was evasive, and shuffling in his proceedings. The emperor of Germany had refused to be a party to the treaty of Utrecht, but, deserted by his allies, his army was unsuccessful, and he was glad to make peace with Louis, on terms more favourable to the latter than had been offered not long before. Discontent and party spirit were unabated; the queen, whose health was now failing, was affected thereby; the more so, as the two females, on whom her weak mind now chiefly relied, were opposed to each other. The duchess of Somerset favoured the Hanoverian succession; lady Masham, the Pretender. The latter had secretly negotiated terms with Mesnager, a French diplomatist. It was agreed that, to save appearances, the queen should require the king of France to give up supporting her brother, but that this should not pledge Louis not to use his efforts for him after the death of Anne. She admitted his right to the throne, allowing that there was a general desire for the Hanoverian succession, though it was her aversion, and she looked to the king of France to support and assist the Pretender. This, however, was going further than the ministry would venture to commit themselves, and Harley so acted as to amuse and disappoint all parties. In the winter of 1713, the queen was seriously ill, when a general alarm of attempts for the Pretender prevailed, but on her recovery these rumours passed away.

The new parliament met in February, 1714, when the queen spoke of her desire to strengthen the Protestant succession. The press sent forth daily libels; among other party effusions, one by Swift, called "The Party Spirit of the Whigs," was so offensive to the Scotch lords, that a

prosecution was ordered, but it came to nothing. On the other hand, in the House of Commons, the Tories, by a large majority, expelled Steele, the well-known editor of the "Tatler" and "Spectator," because his writings represented the Protestant succession to be in danger. But there is no space here to describe all the crooked policy of both parties, especially of those favourable to the Pretender.

At the instigation of the Whigs, the Hanoverian envoy applied for a writ to summon the electoral prince to parliament as duke of Cambridge. It could not be refused, but the queen made it a ground of quarrel against the envoy, and ordered him to leave England. Those in the Hanoverian interest, urged that it was necessary for the prince to come over, while Harley used every effort to dissuade him, and sent the strongest assurance of the queen's being well inclined to him. But on the other hand, it appears that the Pretender was preparing to visit England. All these proceedings increased the queen's ill health: in May, letters were sent, urging the immediate arrival of prince George. The quarrel between Harley and Bolingbroke increased, and the former seemed more favourable to the Hanoverian succession. At the close of May, Anne wrote a very angry letter, objecting to the prince's coming over. The aged electress Sophia, then eighty-four years old, was much agitated by the communication, and died suddenly, two days after its arrival. The journey of the prince was then put off, and even in the Hanoverian court there seemed little hope of securing the succession to the English crown.

Meanwhile, the partizans of the Pretender were active: it was proposed that he should go at once to England; that the queen should introduce him to the parliament, to whom he was to give all the assurances they could require. But Harley would not encourage such a desperate project, nor would the queen have taken part in it. Like most persons in her situation, she had a great dislike to discussions concerning her succession, which could not but remind her, that, though a crowned monarch, she was as sure to die as the meanest beggar. It was notorious that some expedition in behalf of the Pretender was preparing, and the ministry were forced to issue a proclamation, offering a reward for his apprehension, if he landed. Bolingbroke told the French agents, that he did not think it safe to oppose this, but that it made no difference. The Jacobites were now increasingly distrustful of Harley, and used every effort to push forward Bolingbroke.

An oppressive, persecuting law, was now passed, called the Schism Act. Its object was to prevent Dissenters from having any concern in education, even that of their own children. No person was to keep a school, or act as tutor, unless a member of the Established Church, and authorized by the bishop's license. The Scottish lords supported this, though reminded that what was the established religion in Scotland was called schism in England. The act was to have come into operation on August 31st, but on that day the queen was numbered with the dead. The act never was enforced, and in a few years it was repealed. The parliament rose on July 9th. Harley turned to the Whigs for support, but without effect. Swift sought to reconcile his two patrons, but in vain. An altercation between Harley and lady Masham took place in the queen's presence, and he was dismissed on July 27th. The Jacobites said that they had done this; but the queen expressed much regret at the disputes of her ministers.

Bolingbroke now had the power in his own hands, and began to carry out his schemes, but there were few whom he could fully trust, or who would act with him. On the same day, he saw the leading Whigs, and endeavoured to make terms with them, and had an interview with a French agent, assuring him that his sentiments for "the king," were unaltered. But the crisis was at hand.

On July 30th, the queen was seized with an apoplectic fit. She had not recovered the shock from the altercation above-mentioned. A stupor came on, and it was soon known that her last hour rapidly approached. Bolingbroke and his friends were struck with consternation, when the dukes of Argyll and Somerset came to the council, and insisted upon recommending the duke of Shrewsbury to be lord treasurer. What was called an approval was obtained from the dying queen. All the privy councillors near London were summoned, and the partizans of the Pretender were at once overwhelmed, before they had time to act.

Troops were ordered to London; a fleet was to be prepared; a message was sent to hasten the arrival of prince

George; other arrangements were made as rapidly as possible, to defeat the designs of the Pretender, and to secure the Protestant succession. July 31st was passed in these arrangements, and on the day following queen Anne departed, though not hated, yet, to use the language of Scripture, "without being desired." The hand of God is indeed visible in this rapid succession of important events, which at once turned to foolishness the deep-laid designs and often-revolved projects of evil men.

Bolingbroke assured a French emissary, that his measures were so well arranged, that in six weeks' time all they wished would have been secured. But as matters were, that disappointed statesman wrote to Swift:—"The earl of Oxford was removed on Tuesday; the queen died on Sunday. What a world is this, and how does fortune banter us!" But what this atheist called "fortune," was the well regulated completion of a providential design. A regency, as appointed in 1705, to which were added eighteen peers named by the Protestant heir to the throne, instantly assumed the government, and George was proclaimed king without opposition. In a private meeting of the partizans of the Pretender, bishop Atterbury advised that they should go forth and proclaim James immediately, urging it with an oath, but his more timid compeers shrank from the attempt, and nothing was done. "Long live king George," was the general cry, heartily responded to throughout the nation.

The weak and indolent mind of Anne has been so fully exhibited, that little need be said of her personal character. In private life she would have probably been more estimable and useful than as a sovereign. This imbecility caused her devotion to the duchess of Marlborough, which was, as a means, instrumental to the military glories of her reign, while the like infatuation was overruled, to stop the devastations of war, and to bring about a peace; while the similar influence of the duchess of Somerset mainly contributed to prevent the queen from calling her brother to take her place, if not during her life, yet after her decease. The measures of the revolution of 1688 have left the successors of William more dependent upon their parliaments and ministers, so that the nation has suffered less from the weaknesses, favouritism, or faults of the monarchs; and certainly, the results, shown by the history of England during the eighteenth century, must convince every reflecting mind of the benefits to subjects from a limited monarchy. Even his reign, as Smyth observes, exhibits, in a very strong point of view, a peculiarity, which can only occur in a free and mixed form of government, the manner in which the executive power can be restrained by means and machinery, not avowedly provided by the constitution for that purpose.

Much has been said of the glories of queen Anne's reign from military successes: these may be allowed to pass without further notice than the narrative has required. Much also has been said of its brilliancy in literary matters. There were writers, it is true, far superior to those of preceding reigns, having less coarseness and profligacy united with their wit, but they are passing into oblivion, being eclipsed by the superior mental powers of later authors. Of the misanthropic ribaldry and political malignancy of Swift, nothing need here be said, and the theological writers of eminence were more or less deficient in their scriptural views. The Established Church was rapidly settling down into a state of apathy and carelessness; while the heavy hand of persecuting power, having been in great measure removed from the Dissenters, and the atrocious attacks upon their liberties, as Christians and fellow-subjects, being stayed before they came into operation, they also exhibited a tendency towards torpor and declension. This increased during the next fifty years. Some attempts were made to check profligacy and vice, and to encourage the profession of religion, by the establishment of religious societies for those ends, but the efforts went little further than mere formalism, and it may be questioned whether they did not contribute to self-righteousness; while the utmost efforts of Addison and other moralists of the day, were but attempts to cleanse the outside of the cup and platter. Thus, a state of spiritual darkness extended over all bodies of professing Christians. The history of this period most decidedly shows, that no religious efforts will be productive of real good, unless they are based upon that thorough change of heart which is set forth in the doctrine of regeneration, or the new birth, through the direct influence of God the Holy Spirit, without any reference whatever to outward forms and ceremonies, as to its origin or continuance. The English

reformers taught this, but their successors lost sight of this great truth. And the heart can only be kept in a lively state by intercourse with the Redeemer. Unless the great truth, which is "a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners," is constantly kept in mind, there can be no real godliness. The consistent profession of religion, even outwardly, is indeed a national blessing, and produces national benefits. Nations can only be visited or rewarded in the passing events of this world, and accordingly, outward profession usually has had national marks of the Divine blessing. But when that profession has been extended to interference with the consciences of others, and has even been carried onward to persecution, then the Divine displeasure has ever been manifested. Such has always been the tendency of popery, and of popish principles, when adopted or countenanced by those who profess to be Protestants. This important truth is plainly legible in the past history of England; let us pray that it may not be further exemplified by the events and proceedings of our own day.

MOHAMMEDANISM IN WESTERN AFRICA.
No. II.

The time and circumstances under which mohamedanism was originally introduced into western and central Africa, are involved in considerable obscurity. According to Leo, islamism was introduced into western Africa by the inhabitants of Morocco, who first subdued the natives by their arms, and then imposed upon them their own faith. This must have been during the eleventh century; for the religion of the Koran is stated to have been introduced into the country of Bambuk, by a Mandingo warrior, about the year 1100.

The continued spread of mohammedanism is a matter of unquestionable fact. "Among the nations on the Gambia," Park declares, that "the mohammedan religion has made, and continues to make, considerable progress." Speaking of the inhabitants of the kingdom of Galam, major Gray says,—"These people, from a state of paganism, are progressively embracing the mohammedan faith. . . . Some towns are wholly inhabited by priests, who are by far the most wealthy and respectable members of the community." The testimony of M. Mollien is precisely similar, respecting the kingdom of Cayor. "Mohammedanism," he says, "is making daily progress, and will soon become the only religion of the country of Cayor. The court alone remains attached to a paganism more favourable to the passions."

The considerations which operate, and the agencies employed in the diffusion of the false faith, are of the most potent kind. The trading Moors are mohammedans, and their influence is constantly exercised in the propagation of their religious creed. The principal native mohammedans are engaged in traffic, and in this pursuit travel from one country to another for thousands of miles. By these, again, islamism is spread.

Another circumstance which greatly contributes to the extension of the mohammedan religion, is the protection which it receives. Major Gray, speaking of the Mandingoes, and of their profession of mohammedanism, says,—"I believe the greater portion of them do so, not from any religious motive, but in order to ensure themselves that protection which the followers of Mohammed invariably meet with wherever they go, in their trading excursions."

Mohammedanism still further owes its diffusion, in no small degree, to the secular influence of the maraboos, or priests. These, first establishing themselves as religious teachers, zealously employ themselves in making converts. At length, perhaps, the king or the chief minister becomes a mussulman, while the infidels and the moslems still continue to live peaceably together; till some sheikh, or maraboo, availing himself of his spiritual authority, for purposes of ambition, proclaims himself the head and leader of his nation, and obtains an easy conquest over the feeble, barbarous despotisms or petty states of the negro countries. An instance of this kind is recorded by major Gray. Speaking of the subjugation of the Jalonkeas by the Fulahs, under the direction of a family from Massina, consisting of the father, two sons, and a few followers, he says,—"One of the sons was a mohammedan priest, and gradually gained such influence among the Jalonkeas, that he converted many of them to his own faith, and by means of his wealth, of which he is said to have possessed much, strongly attached them to his interest. A few years enabled them to make so many

converts to their religion, and their riches procured them so much favour, that they planned and carried into execution the subjugation of the Jalonkeas, at least such as would not embrace the mohammedan faith."

Thus, though it be "a vulgar error" to suppose that "mohammedanism has propagated itself only by means of the sword," it is evident that coercive means are still sometimes employed for its extension. Park relates an instance in which the king of Foota Torra sent an embassy to Teessa, in the kingdom of Kasson, announcing that, unless all the people of Kasson would embrace the mohammedan religion, and evince their conversion by saying eleven public prayers, he, the king of Foota Torra, could not possibly stand neuter in a contest about to take place between them and the king of Kajunga, but would certainly join his arms to those of their foe.

The rapid spread of mohammedanism in Africa, however, is unquestionably to be traced to the employment of pacific, rather than violent measures. By the latter, its opposers have indeed been exterminated, but by the former chiefly have its converts been made. Several of these peaceful means have already been mentioned. The most powerful agency remains to be noticed. Islamism is propagated in Africa principally by the establishment of schools. These are conducted by mohammedan priests, and, as it has been remarked, are to them a chief means of support. The scholars are the children of both Bushreens and Kaffirs; for such is the anxiety of parents to provide an education for their children, that their women, in this respect, overcome all their religious scruples, and the pagan parent unhesitatingly commits his offspring to a mohammedan teacher, for the value of it. The girls receive their instruction in the day-time, but the boys by the light of a large fire, before daybreak, and again late in the evening. They are considered, during their scholarship, as domestic slaves of the master, and are therefore employed during the day, in planting corn, bringing fire-wood, and other servile offices. Insomuch are the children, during the period of their scholarship, regarded as the slaves of their master, that when one of them has completed his education, the parents are informed that it is incumbent upon them to redeem their son, by giving to the schoolmaster a slave, or the price of a slave, in exchange. This is always done, if the parents can afford to do it. If not, the boy remains the domestic slave of the teacher, until he can, by his own industry, collect goods sufficient to ransom himself.

When a child has read through the Koran, and performed a certain number of public prayers, his course of instruction is finished. A feast is then prepared by the schoolmaster, and the scholar undergoes an examination. When the Bushreens have satisfied themselves respecting the learning and ability of the scholar, the last page of the Koran is put into his hand, and he is desired to read it aloud. After the boy has finished this lesson, he presses the paper against his forehead, and pronounces the word Amen; upon which, all the Bushreens rise, and shaking him cordially by the hand, bestow upon him the title of Bushreen. Thus every child educated in these schools is publicly admitted into the number of the followers of Mohammed.

This account, chiefly taken from Park, is amply confirmed by more recent travellers. Major Gray, speaking of Bondu, says,—"There are schools in almost every town, for the instruction of those youths who intend making the mohammedan religion their profession; and in the principles and practice of which, and reading and writing Arabic from their sacred book, the Koran, they are solely instructed. The student or scholar is in all cases the servant of his teacher, who may employ him in any menial capacity whatever. They go about, when not at their lessons, begging, and sewing the country cloths together, for any who may want to employ them; the produce of those callings is brought to the master, who is always a priest, and appropriated to his use."

The same traveller, speaking of Crunting, a town under the government of the king of Katoba, says,—"The chief priest of the town paid us a visit, making us a present of a fowl and two bottles of milk; or, as they call it, giving a *reroue*, that is, a complimentary visit, which we returned in the evening. We found him seated in a large circular mud hut, surrounded by about twenty-five boys, from the age of seven to fourteen, learning to read and write Arabic. The Koran was the only book from which they were taught, and their education was generally considered completed, when they could read or expound any passage in it."

No system could be found more efficacious for propagating the pernicious faith of the false prophet in Africa. Its powerful influence cannot be better described than in the language of Park, who was an eye-witness to its operation.

"By establishing small schools," he says, "in the different towns where many of the pagan, as well as mohammedan children are taught to read the Koran, and instructed in the tenets of the prophet, the mohammedan priests fix a bias on the mind, and form the character of their young disciples, which no accidents of life can ever afterwards remove or alter. Many of these little schools I visited in my progress through the country, and observed with pleasure the great docility and submissive deportment of the children, and heartily wished they had better instructors and a purer religion."

The character of mohammedanism, as it exists in Africa, next claims attention. This may be briefly summed up. The name of moslem is commonly assumed with but a most superficial acquaintance with the doctrines which the Koran inculcates; and the outward ceremonies which it prescribes are observed without any regard to their spirit and design. Many of the pagan superstitions of the country are everywhere, in a greater or less degree, blended with it. It is mild and tolerant in those kingdoms in which its opposers are the most powerful. It is as intolerant in Africa as in other parts of the world, where it has a secular ascendency. Its influence will best be understood from the testimonies of those who have witnessed its effects.

With regard to the first of these particulars, captain Clapperton, speaking of the Felátas, says,—"These Africans keep up the appearance of religion. They pray five times a-day. They seldom take the trouble to wash before prayers, except in the morning; but they go through the motions of washing, clapping their hands on the ground, as if in water, and muttering a prayer. All their prayers and religious expressions are in Arabic; and I may say, without exaggeration, taking negroes and Felátas together, that not one in a thousand knows what he is saying. All they know of their religion is, to repeat their prayers by rote in Arabic. Of the Felátas, about one in ten is able to read and write. They believe, they say, in predestination, but it is all a farce."

Very similar is the testimony of major Gray, in reference to the people of Bondu. "The religion," he says, "is mohammedan, but its precepts are not so strictly attended to in Bondu, as in some of the other states of western Africa. There are mosques, of one kind or other, in every town; some of them, however, are nothing more than small square spaces enclosed with stakes, and kept cleanly swept. Here, as in all the others, prayers are publicly said five times every day. The usual mohammedan ceremonies of ablution are attended to." But he adds, "I have never seen a people who have more of the outward show of religion, with less of its inward influence."

A semi-paganism and mohammedanism are found in Africa existing together. Park makes mention of a numerous and powerful tribe, called Jowars, who, while they embrace the ceremonial part of the mohammedan religion, retain all their ancient superstitions. This, however, is not generally the case. The worship of idols, and the offering of sacrifices, especially the offering of human victims, are mostly abandoned on a profession of islamism. Still, numerous pagan superstitions are tenaciously retained.

Dreams and omens are held in the highest regard. Thus Clapperton affirms concerning the Felátas, that "they believe in divination by the book, and in good and bad omens. The following is an illustration of this fact:—

"This morning I paid the *gadado* a visit, and found him alone, reading an Arabic book, one of a small collection he possessed. 'Abdallah,' said he, 'I had a dream last night, and am perusing this book to find out what it meant. Do you believe in such things?' 'No, my lord gadado; I consider books of dreams to be full of idle conceits. God gives a man wisdom to guide his conduct, while dreams are occasioned by the accidental circumstances of sleeping with the head low, excess of food, or uneasiness of mind.' 'Abdallah,' he replied, smiling, 'this book tells me differently.'"

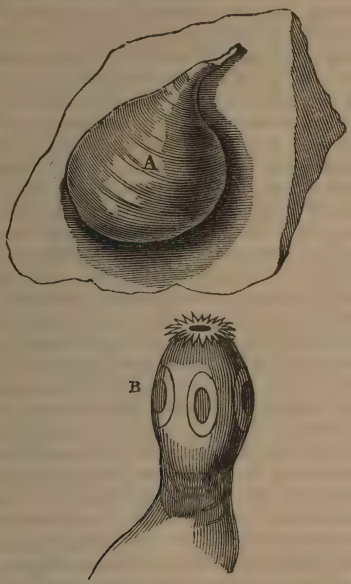
Faith in charms, also, is as conspicuous in the moslem as the pagan. This is evident, from the account already given of the sale of these rites of superstition, by mohammedan teachers. Mohammedans carry them about their persons, and even decorate the horses on which they ride with them.—*Rev. D. J. East.*

ANIMALS OF SIMPLE STRUCTURE, TERMED HYDATIDS.

No. II.

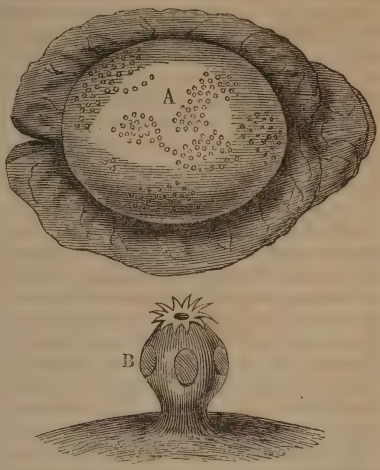
Let us now proceed to the examination of these strange entozoa, and then endeavour to show how they may be, (we do not say how they are,) deposited in the parts of the frame which they occupy.

The cerebral hydatid (*Cœnurus cerebralis*) appears like a globular membranous bag or cyst, filled with gelatinous fluid, and varies in size from that of a pea to that of a hen's egg. The membrane composing the cyst is transparent and delicately thin, but consists of two or three layers, of which, one at least appears to be muscular, regular interlacing fibres being discernible in its structure by means of a powerful microscope; and the hydatid, when removed and put into warm water, or when stimuli are applied, exhibits vibratory or contractile movements. This membranous cyst may be regarded as the body of the animal, and it is studded thickly but irregularly with numerous heads, or rather perhaps slightly elevated mouths, each being margined around with minute tentacula or barbs, and being also furnished with suckers, calculated for attaching the mouths to the tissues of the part in which they are seated, and from which they imbibe their nourishment.



Common Hydatid.
A—Animal. B—Head.

The preceding is a sketch of the cerebral hydatid of the natural size, and is accompanied by a magnified representation of one of the heads. The common hydatid (*Cisticercus tenuicollis*) which is found in the liver, the abdominal cavity, and in the cellular tissue of animals, agrees generally in its characters with the preceding; but it has only one head terminating a portion of the cyst, which appears as if drawn out like the neck of a Florence flask. It is furnished with suckers, and the oval orifice is surrounded with tentacula. (See the subjoined figures.)



Cerebral Hydatid.
A—Body. B—One of the heads.

The reproduction of these curious animals is apparently by minute internal buds or gemmules, which grow on the membranous walls of the sac; on attaining to a certain size, they become detached, and may be seen by means of a lens, floating in the gelatinous fluid with which the sac is filled. According to the observations of Mr. Youatt, in allusion more particularly to the cerebral hydatid, when the fluid contained in the cyst is clear, the internal membrane will be found, if examined with a lens, to be covered with a countless multitude of little grainlike bodies, disposed in regular lines, and adhering by filmy particles. These he calls eggs. None, however, are to be found in the fluid itself. But when the fluid is turbid, it will be found full of apparently fibrous particles, which, when viewed through a microscope, are resolved into minute worms,

many eggs being also intermingled; but when a still more turbid and opaque state of the fluid prevails, it is owing to an immense quantity of these worms, while all the eggs or granules have disappeared. "These worms," he says, "are about half a line in length; the head is in the form of a tetragon, (or four-sided figure,) with a circle of rays at its summit, and a mouth on each of the four sides; the neck is short, and the body covered with rings or wrinkles. They appear to swim with great velocity and to be possessed of much activity. They have also the peculiar property of issuing at pleasure from and of returning to the cyst which they inhabit. If the cyst be removed from the brain, hundreds of them may be forced through the numerous heads of the hydatid by the slightest pressure; and at other times, when the cyst is examined, numbers of them will be found in or protruding from its various oval apertures."

Another curious fact may here be noticed. One of these hydatids is very often found to have its cyst filled with multitudes of perfect but small hydatids, of various sizes, to the amount of scores. Instances of this kind have frequently come under our own cognizance, and Mr. Youatt gives an instance in which an hydatid larger than the egg of a goose, found in the abdominal cavity of a monkey, contained more than ten thousand minute but perfect cysts, together with a countless number of granules, which lined the membranous cyst of the parent hydatid, and which may be regarded as the germs of a future race.

Here, then, three questions present themselves: First, Is it from these minute multitudinous granules that the worms in question spring? Secondly, Are these worms hydatids in a larva or imperfect state? or, thirdly, are they themselves parasites of a parasite, and, in fact, not the germs or larvæ of hydatids? We have not the means in our power of positively answering these queries. They involve difficulties which future naturalists may perhaps be enabled to clear up. The constancy, however, of the presence of the worms, and their numbers in the turbid fluid, when the granules are either less numerous than when the fluid is clear, or have altogether disappeared, lead us to infer that they spring from those egglike bodies; and when we find thousands of perfect, but small hydatids, these worms being absent, we are induced to conclude that these are probably the worms in a stage of perfect development structurally considered, and which, by their growth, would ultimately burst the parent cyst, and so escape. Let us, then, assume all this, (it is, at least, probable, if not proved,) and then endeavour, without having recourse to the unphilosophical theory of equivocal generation, to account for the presence of hydatids in the brain of the sheep or ox, or in any other inclosed portion of the animal system.

Let us conceive of an animal dying from the mischief caused by an hydatid in the brain, which hydatid is laden internally by myriads of granules, the presumed germs of perfect entozoon. Now, it is granted that the parent entozoa perishes, but it does not follow that the granules or ova which it contains also lose their vitality. In an animal so low in the scale of being, organically lower than even plants in general, and which is destitute not only of a distinguishable nervous system, but also of vessels of circulation, it is by no means going too far to consider the microscopic ova, as still retaining their vitality. But how long will they retain their vitality? Probably for many years. The seeds of plants have been known to retain their vitality for many hundreds of years, and even more, and then to germinate under favourable circumstances, and so also may these granular germs of entozoa. After the death of their parent they may mingle with the atmosphere, or with the earth of the fields, they may be absorbed by plants, and contained in their sap-vessels, and during a thousand changes of situation remain torpid; but suppose them to be taken into the system of an animal—an animal weakly or inclined to disease, (for in such animals only do they become developed,) and what is the result? The absorbed ovum, taken perhaps into the system with the food, is carried through the blood-vessels, threading their tortuous mazes, their minutest capillaries, till at length it reaches a situation in which its development shall commence. Its development commencing, it remains stationary, it increases yet more and more, reproduces in its turn myriads of granules, and perishes. Thus, then, may the presence of hydatids be accounted for. Animal bodies, be it remembered, are not solid: they are not like iron—they are bundles of tubes; they are porous—the air permeates them, and they are ever changing their constituents. It may here be objected, that

if this be admitted, hydatids ought to be at least very common in healthy bodies. Not so; the vigorous circulation of the fluids in health, the rapid change of the constituent particles of the body, the high oxygenation of the blood may tend to prevent their development, while those ill-understood conditions, which primarily constitute an unhealthy or debilitated system, that languid or feverish circulation, that loss of tone in the nervous and muscular systems, that depraved condition in the organs of absorption and excretion, may favour their development. Still it may be said, what becomes of the myriads of ova which never find such a favourable nidus, or residence, and which never develope; do these perish? and if so, is not there an immense creation of vitality for no end? is not the provision for life, as it respects these low beings, of which so few comparatively become matured, thrown, as it were, away? and may we not here, as in other departments of the animal kingdom, expect that the numerical ratio, the loss, and the reproduction of beings, will be in accordance with each other? If it pleases the Creator thus to secure from annihilation these entozoa, why not? Who knows to what extent of destruction these granular ova are liable? The plan may be, and we say is, one of perfect wisdom, and until we know every circumstance, we cannot, in fairness, ask such a question. Besides, we see the very same law as it respects the continuance of plants. The thistle perishes, but not until it has scattered thousands of its seeds around it, and given them to every breeze. Of these seeds all do not germinate: numbers are destroyed; they form the food of birds and various creatures, and it is in the multiplicity of them that the continuance of the plant as a species is secured. But it may be that the ovum of the hydatid, when not developed in an animal body, becomes developed under other circumstances, and presents such a modification of form and general appearance, as not to be then recognised; its growth and characters as an hydatid may depend entirely upon the supply of animalized food within its power of absorption; in the water it may be one of the myriads of strange animalcules of which we only know that "little is known." We do not say that this is the case, we merely suggest a possibility, perhaps even a probability; for the more we become acquainted with the lower orders of the animal creation, the more do we become convinced that the laws applicable to the vertebrate classes, mammalia, birds, reptiles, and fishes, do not apply to them. Who would expect to find the gemmules of a sponge active locomotive beings, or to see the young of a barnacle swimming about—who in the nature of these creatures would recognise the animated germ? Let not the philosophic mind be startled, then, because difficulties are around us, nor run into theories bordering both on the absurd and the impious, because links in chain of causes and effects are not obvious to our researches.

It has been asked, what objects are these hydatids accomplishing in their strange abode? We do not know; but we know that the same question is applicable to a great extent of animated nature. What object is accomplished by the existence of the animalcules revelling by thousands in a drop of water? what, by the multitudes of living things, which the great sea contains? It is enough for us to know that they do exist, and that in wisdom they were created; and let us never forget that the counsel of God is beyond our finite comprehension. "Behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee," Jer. xxxii. 17. So said one who had well considered the ways of God; but he who talks of matter spontaneously assuming vitality and definite organs, a specific form and texture, though he may by subterfuge ingeniously endeavour to extricate himself from the dilemma, virtually denies the necessity of a great, eternal, all-powerful Creator, by whom and in whom all things exist, and without whom "was not anything made that was made."

If, in these observations, we have demonstrated something of the power of God, as displayed in the existence of beings, little considered by persons in general, and involving much both wonderful and interesting; and if we have said anything, which, while it throws an obscure light on the circumstances in which they present themselves to our notice, tends to convince the reader that the theory of equivocal or spontaneous generation is a baseless fabric, though some philosophers are labouring to establish it, our object is accomplished.

M.

FIRST EFFORTS IN BOTANY.

Mrs. Loudon, the author of several works, tells us that when she was a child she could never learn botany. The Linnæan system was repugnant to her, and after several attempts, the study was relinquished as too difficult. On her marriage, she found that such knowledge would be valuable, as Mr. Loudon was much engaged in such subjects, and she always accompanied him in his visits to different gardens. She was constantly asking the names of different flowers, but when she heard them, they conveyed no ideas to her mind, and she says, "I was not any wiser than before." At length she determined to learn botany; but as she studied the divisions and sub-divisions of the classes, she says: "I was in despair, for I thought it quite impossible that I could ever remember all the hard names that seemed to stand on the very threshold of the science, as if to forbid the entrance of any but the initiated. Some time afterwards, as I was walking through the gardens of the Horticultural Society at Chiswick, my attention was attracted by a mass of Malope grandiflora. I had never seen the plants before, and I eagerly asked the name. 'It is some Malvaceous plant,' answered Mr. Loudon, carelessly; and immediately afterwards he left me to look at some trees, which he was about to have drawn for his Arboretum Britannicum. 'Some Malvaceous plant,' thought I, as I continued looking at the splendid bed before me; and then I remembered how much the form of these beautiful flowers resembled that of the flowers of the crimson mallow, the botanical name of which, I remembered, was Malva. I wish I could find out some other Malvaceous plant, I thought to myself; and when we soon afterwards walked through the hot-houses, I continued to ask if the Chinese Hibiscus, which I saw in flower there, did not belong to the Malvaceæ. I was answered in the affirmative: and I was so pleased with my newly-acquired knowledge, that I was not satisfied till I had discovered every Malvaceous plant that was in flower in the garden. I next learned to know the Cruciferous and Umbelliferous plants; and thus acquired a general knowledge of three extensive orders with very little trouble to myself. My attention was now fairly roused, and by learning one order after another, I soon obtained a sufficient knowledge of botany to answer all the purposes for which I wished to learn it, without recurring to the hard words which alarmed me at the onset."

Mrs. Loudon thus describes her first successful effort:—"I shall never forget the pleasure I had in finding out the name of a plant myself. I happened to be waiting for Mr. Loudon, who had gone to examine some new pines and firs in the pleasure-grounds of a villa, just opposite a small pond, which was covered with some white flowers that I did not know. The flowers were small, but very beautiful, and, as they shone with almost a metallic lustre in the sun, looked like a silvery mantle thrown over the water. I was curious to know what they were, and having got one with some difficulty, with the help of my parasol, I began to examine it botanically. The leaves themselves told me nothing as to the genus, for the upper ones were nearly round, and only slightly cut into three lobes, while the lower ones were almost as much divided as fennel; but on examining them closely, I found their stalks sheathed the stem at the base. This gave me the first idea of the plant being a Ranunculus, for I remembered the leaves of that genus were stem-clasped. I then looked at the plant again, and wondered at my own stupidity in not having before discovered its resemblance to that genus. There was the cup-shaped flower of five petals, the green calyx of five sepals, the numerous stamens and carpels, the elevated receptacle, and even the fine texture and glossy surface of the petals. Nothing was different but the colour; and yet it was the want of the bright golden yellow of the common butter-cup that prevented me from even thinking of that genus, when pondering on the name of my water-plant. I should add, that I would not ask any help from Mr. Loudon, but identified my plant myself on my return home, when, by comparing it with the description in Hooker's British Flora, which happened to be the first botanical work I had at hand, I found it was Ranunculus aquatilis, the water-crow-foot."

COMMON SAYINGS.

No. XX.

COURTESY—KINDNESS.

I remember my grandfather being much pleased with a new version of an

old fable, which I committed to memory when a boy. It is often brought to my recollection by passing circumstances; and, together with it, the remarks of my grandfather Griffiths.

THE NORTH WIND AND THE SUN.

"Boreas; he boasted and blustered amain,
And became so enraged with the sun,
That his words came to blows on a certain wide plain,
Where old Æsop stood by, looking on.

For the wind getting high as his reason got low,
And the sun growing warmish at length,
That the winterly churl underrated him so;
They resolved on deciding their strength.

Now, if this was a duel, I think you'll agree,
That an odd one it needs must be reckon'd;
For they settled that he should the conqueror be
Who could force the old cloak from their second.

But when Æsop o'erheard it, he hobbled along
Full as fast as he possibly could:
Thought he, 'I care little who's right or who's wrong,
But the quarrel now bodes me no good.'

But he hobbled in vain; the north wind o'ertook him,
And pull'd at his mantle with fury;
He bluster'd and storm'd, but he could not uncloak him,
With all he could urge, I'll assure ye.

'For,' said he, 'while you threaten and bully and bellow,
Your attempts are the more out of season;
I shall not yield my cloak to a surly old fellow,
Till, at least, he can render a reason.'

But Phœbus now shed his bright beams, when, of course,
Æsop had for his cloak no occasion:
Thus the sun tried his strength and prevail'd by the force,
Not of noise, but of fervent persuasion."

To those who were continually cavilling at trifles, my grandfather would say, "It is in vain to quarrel with all that falls short of perfection. If you do so, you will not long be friends with yourself. 'Every bean has its black;' 'Everybody knows how to find fault;' indeed, 'Every fool can find faults, that many wise men cannot mend;' but

'He that would live in peace and rest,
Must see, and hear, and say the best.'"

Of those who evidently meant well, though they had but little in their power, he knew how to "take the will for the deed," and "never looked a gift horse in the mouth" for the sake of depreciating its value.

He could not bear to hear a rude answer given to any who asked a favour, however unworthy the applicant, or however unreasonable the request. Neither could he bear to see a favour granted in a contemptuous, ungracious manner. "I would not," he sometimes said, "throw a bone to a dog, if I thought I could hand it to him without danger of being bitten; and surely to our fellow-men we should always 'give either a civil grant or a civil denial.' It would be well for us if we had more of the spirit of our heavenly Father, who 'giveth to all men liberally, and upbraideth not,' James i. 5. It is a sweet thought that no suppliant, however unworthy or guilty, was ever rejected or insulted at his footstool; and we who so often have need to go there for mercy and grace for ourselves, should surely learn compassion and courtesy to our fellow-men."

To selfish, grasping people, who wanted to engross every advantage, and seemed to grudge the success of others, and "reckoned every bit of meat ill bestowed that did not drop into their own dish," my grandfather would say, "Don't be so hasty to outbid another;" "Live and let live;" "The world is wide enough for you and another;" "Do as you would be done by." I have somewhere read of a worthy Lacedemonian, who had just reason to expect that he should be elected as one of the three hundred senators of that city; but being left out, instead of annoying the successful candidate, or upbraiding the electors, said, "It does me good to think that there are in the city three hundred men better than myself."

This anecdote brings to my recollection another, with which my grandfather reproved a person who attempted to curry favour with him, by telling him of the misdeeds and mis-sayings of one who was his competitor in some special object—I forget what. "You remind me," said my grandfather, "of one who, with much clamour, complained to the emperor Gratian against her husband. The emperor mildly replied, 'Woman, what are these things to me?' 'But,' continued the complainant, 'he has also spoken many things against thee.' To which the emperor replied, 'And what is that to thee?' So she went away ashamed."

My grandfather was no party man, either in religion or politics. He loved good men of all denominations; and gave credit to others, both for sincerity and discernment, though their opinions and practices might differ from his own.

"That is my party," he would often say, "that can cordially give the right hand of fellowship to all who 'hold the Head in faith and love,' that can say from the heart, 'Grace be with all them that love our Lord Jesus Christ in sincerity.' 'Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.' Let all sinners be converted, and all saints united, and then 'all the earth shall be filled with the glory of the Lord.' Amen and amen! People are differently constituted, and differently educated; and even the leadings of Divine grace are different in their circumstances, though unvarying in their tendency; and there is nothing more absurd than to expect that all should think exactly alike. 'Hearts may agree, though heads differ.' We can't make even our own fingers all of a length, and what right can we have to require that other people should have theirs just so long and no longer? or why should we want to 'set every one's dial by our own watches?' Shall we say, because all the clocks in the town do not strike together, that nobody but ourselves knows anything about the time? We have quite as much reason and right to say so, as to say or think that 'those who follow not with us' are to be regarded as persons void of religion, and put down as the enemies of Christ,' Luke ix. 49, 50. No, no; if a man's religion be such as tends to humble the sinner, to exalt the Saviour, and to promote holiness, we have more need to look within ourselves, and see that all is right there, than to censure and dispute with him because he does not express the same thing in just the same words that we do.

"There are so many points in which all good men agree, and so much work to be done, in which they can all unite, that it is a needless breach of good manners, and a sinful waste of time and feeling to be always, 'throwing our opinions in every body's teeth.' 'Divide and devour,' is the devil's policy: Christ's watchword is, 'Unite and conquer:' and if Satan can but set the soldiers of the cross falling out with one another, he knows very well that they are effectually hindered from making inroads on the kingdom of darkness.

"Love is the prevailing spirit, the distinguishing badge of Christ's disciples; and if once this is broken in upon, there is no saying how far they may run into an opposite spirit—a spirit of wrath, enmity, pride, and contention. 'Family disputes and religious disputes know no bounds;' 'a brother offended is harder to be won than a strong city,' Prov. xviii. 19. 'Good men sometimes agree better when they go in at different church doors.' This is especially the case where each possesses an active, energetic spirit, mingled, alas!—for what human character possesses one distinguishing excellency, without some degree of its attendant evil? mingled with some tinge of pride, and love of pre-eminence. It often happens, that though 'two (such) suns cannot shine harmoniously in one hemisphere,' yet if circumstances separate them, each becomes useful in a distinct sphere. But where this is the case, that wise and gracious Father who will not tolerate evil in his own children, takes some other method—perhaps a very severe one—to rectify what is wrong, as well as to employ and give success to what is right; and the spirit is gradually melted into humility and love.

"'Party is the madness of many, for the gain of a few.' Both in religious and in political disputes, a few leading spirits sway the multitude, and take to themselves the honour and authority: but the more part know not wherefore they are come together, Acts xix. 32. And the worst of it is, that their minds are distracted, their hearts alienated, and their time and attention taken off from things of greater importance—personal salvation, and usefulness.

"There is not in all the world a more violent principle than conscience misinformed. When Saul of Tarsus thought it his duty to do all he could against the name of Jesus, he spared no pains or cost to do it; and it is lamentable to think, that too many professed followers of Christ have fallen into the same mistake, and have thought they could never do enough against those who are not the enemies of Christ, but, at worst, his mistaken friends. If all the zeal that has been employed by Christians against one another had been directed to the evangelizing of the world, who can say how near the shout might have been,—'Alleluia: for the Lord God omnipotent reigneth!' Rev. xix. 6. 'The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and He shall reign for ever and ever,'" Rev. xi. 15.

A SABBATH IN THE WOODS OF OHIO.

I WILL give you an account of my regular Sunday expedition, says the Rev. H. Caswall, of Indiana, in which I am accompanied by a worthy collegian, my intimate friend. You must suppose the season to be summer, when the country appears to advantage, and the days are long. We rise early, and get a light breakfast an hour or two before the ordinary meal, and then sally forth with a few books and some frugal provision for the day. The sun has risen about half-an-hour, and the dew is sparkling on the long grass. We proceed about half a mile through the noble aboriginal forest; the tall and straight trees appearing like the pillars in a vast gothic cathedral. The timber consists of oak, hickory, sugar maple, sycamore, walnut, poplar, and chestnut; and the wild vine hangs from the branches in graceful festoons. Occasionally we hear the notes of singing birds, but less frequently than in the groves of England. Deep silence generally prevails, and prepares the mind for serious contemplation. We soon arrive at a small clearing, where a cabin, built of rough logs, indicates the residence of a family. Around the cabin are several acres, upon which gigantic trees are yet standing perfectly deadened, by the operation of girding. Their bark has chiefly fallen off, and the gaunt white limbs appear dreary, though majestic, in their decay. Upon the abundant grass which has sprung up since the rays of the sun were admitted to the soil, a number of cattle, the property of the college, are feeding; and the tinkling of their bells is almost the only sound that strikes the ear. We climb over the fence, constructed of split rails, piled in a zigzag form, we traverse the pasture, and are again in the deep forest. The surface of the ground is neither flat nor very hilly, but gently undulating. Our pathway is plain, and conversation enlivens our walk. Occasionally we pass a log hut surrounded by a small clearing, and after an hour we arrive at a roughly constructed saw-mill, erected on a small stream of water. The miller is seated at the door of his cabin, clad in his Sunday suit, and reading a religious book lent him on a former occasion. We hold a small conversation with him; he expresses a growing interest in religion and the church, and concludes by telling us hereafter to use his horse on our expeditions; we accept the offer as it is intended: my companion mounts the nag, and I walk by his side.

We then pass through the woods, along the bank of Vernon river, and in due time my companion descends from his seat, and I mount the quiet animal in his place. After another hour we arrive at a small village, or rather a collection of log-houses, the scene of our labours. At the further extremity of the street is a school-house, built of logs, with a huge chimney at one end, and a fire-place extending across one side of the apartment. Within it are a number of rough benches; and all around it is a kind of temporary arbour, covered with fresh boughs, for the accommodation of those who cannot find seats within. Having tied our horse to a tree, we enter the school-room, and sit down to rest. Soon the children come flocking from the cabins and through the woods; and with them their parents and many other grown people, attracted partly by curiosity, and partly by a sincere desire of religious instruction. In a short time the school-room is filled, and a number of persons are standing without in the shade of the arbour. I then give out one of the hymns in the prayer-book, reading two lines at a time on account of the scarcity of books. The people join in singing it, and then all kneel down to prayer. I repeat a large portion of the service by memory, knowing that my hearers, although belonging to no sect whatever, have at present all the prejudices of sectarians against praying by a book. After prayer, my companion adds a few words of exhortation, to which all listen with the deepest attention. This, though not strictly regular, is permitted by the bishop to candidates for orders, on account of the exigency of the case. We then instruct the children in the New Testament; and about mid-day we untie our horse and set out on our journey homeward, intending to eat our cold refreshments on the way.

But scarcely have we left the village when a blacksmith runs after us, and requests us to stop. He tells us that he has felt deeply interested in the services, that he desires more information, and that he wishes us to dine with him on Sundays hereafter. We accordingly return to his cabin, and his wife sets before us a plentiful repast, consisting of chickens, potatoes, hot bread, apple pies, and delicious milk. After some profitable conversation, we bid them farewell, and about three

o'clock arrive at the miller's house, almost overcome by the excessive heat. When we have somewhat recovered from our fatigue, we proceed to a spot on the banks of the stream, where the grass is smooth, and where the thick foliage produces a comparative coolness. Here we find about a hundred persons collected, in hope of receiving from us some religious instruction: we conduct the service much in the same way as in the morning. The effect of the singing in the open air is striking and peculiar; and the admirable prayers of our liturgy are no less sublime in the forests of Ohio, than in the consecrated and time-honoured minsters of York or Canterbury.

The service concluded, we return on foot, and as we approach the college with weary steps, the fire-flies glisten in the increasing darkness. We arrive at our rooms, fatigued in body but refreshed in mind, and encouraged to new efforts. I have mentioned that a number of young men are engaged in a similar manner; and you will at once perceive that on account of the distance of their schools they can but rarely be present at the regular morning and evening service at the college. The great majority of the students are, however, punctual attendants on divine worship; and the bishop and professors are faithful in their sermons and exhortations.

NOTES OF A TOUR IN EGYPT AND THE HOLY LAND.

No. III.

ARAB GRAVES.

As we were about to enter Wadey Beráh, we noticed on our left an Arab burial-place. The graves were marked by rough fragments of stone, placed upright, some of which had been garnished with slips of the slender varieties of trees and plants which that part of the desert affords. As we passed on, we observed two of our Bedaweens, who had for a short time been absent from the caravan, approaching this retired nook of death in the midst of the mountains, bearing in their hands some of these graceful offerings; which, having disposed of on the graves of some dear friend or relation, according to the custom of their tribes, they rejoined us with cheerful and happy looks. It is very remarkable how generally prevalent is the habit of garnishing with flowers or shrubs the graves of the dead. There is a charming train of thought connected with it, which arises out of a feeling one loves to cherish.

MOUNT SINAI.

At half-past four o'clock on the morning of the 23rd of May, we set out for the ascent of Mount Sinai, accompanied by Hassenein and two of the younger monks, named Angelo and Nicodemo, who kindly volunteered their company and services. The morning was warm and close; and, having had a restless and almost sleepless night, I looked forward to the arduous undertaking with some misgiving as to my strength; for, though the good monks have, for ages past, done what lay in their power to make the ascent practicable at all times, yet, after all, it is a fatiguing matter; so much so as to render it necessary to make many a pause, and to claim the aid of many a crag as a resting-place by the way.

When we were rather more than half way up the peak of Sinai, they pointed out a spot in which tradition says, that Moses surveyed the conflict between Joshua and Amalek; and surely no place more probable or picturesque could well be selected. After many a persevering effort, the summit was gained, where we found a chapel of the Greek church and a mosque—but both in a ruinous, dilapidated state. Proceeding to the very highest point, so as to command the vast region of mountain scenery, my mind was absorbed by the terrific grandeur of the picture. In the words of an enterprising and intelligent traveller, of an earlier day, I may say—" It would seem as if Arabia Petræa had once been an ocean of lava, and that, while its waves were running mountains high, it was commanded suddenly to stand still."

I retired—still gazing on the venerable and solemn scene—and there read, with a humbled heart, the law as written by the finger of God, upon the two tables of stone.

Lord—write thy law on my heart with the finger of thy Spirit!

It were idle to talk of feelings and emotions in reference to a spot like this.—*Pastor's Memorial.*

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